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# AMERICA

A·CATHOLIC·REVIEW·OF·THE·WEEK

---

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# AMERICA

## A CATHOLIC REVIEW OF THE WEEK

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### CHRONICLE

**The President's Tour.**—Entering the State of Washington on October 7, President Taft finished the first half of his tour and touched the first state bordering on the Pacific ocean. From the time he left Beverly, Mass., on September 15, the President journeyed 6,456 miles, traversing fifteen states and making more than one hundred speeches on various subjects. The President stood the trip remarkably well. Even the high altitude of Colorado, Wyoming and Utah failed to dampen his ardor, and he seems to have withstood the inconvenience of three weeks in sleeping cars better than younger men in his party. It is easy to believe that President Taft has made personal friends wherever he went. He is easy and simple and kindly, and these qualities appeal to every one. "His speeches all sound sincere," says the *New York Globe*. "What he has done he did because he thought it wholesome for the country. In refusing to do certain things he acted upon the same motive. In his official conduct he has done almost nothing with his eye on the grand stand."

**President Taft and Trusts.**—At Pocatello, Idaho, President Taft made what may be taken as his final answer to the criticisms directed by certain business interests against his declaration that the Attorney General must pursue without discretion prosecutions against combinations existing in violation of the Sherman law. Under his oath of office he had no discretion, he declared, in the prosecution of such combines, and could not withhold prosecution just to help business. He said that he

recognized the harm to business that such prosecutions would bring, but said that such prosecutions must go on, and that business must reform itself and come out of the toils of reform and the evil of unlawful combination to a future tranquillity and prosperity.

**Danger, Says Cardinal.**—Cardinal Gibbons, in the course of a notable sermon at the Baltimore Cathedral, touched on some of the great public questions of the day. Here are some suggestive quotations from his utterances: "The election of Senators by the votes of the people involves the destruction of a strong bulwark against dangerous popular encroachments." "I have sufficient confidence in the moral integrity of our Legislatures to be convinced that the great majority of them have never bent the knee to Mammon." "To give to the masses the right of annulling the acts of the Legislature is to substitute mob law for established rule." "Far less menacing to the Commonwealth is an occasional corrupt or incompetent judge than one who would be the habitual slave of a capricious multitude and have his ear to the ground trying to ascertain the will of the populace." "Every change, either in the political or religious world, is not a reformation. 'Better to bear those ills we know than fly to others we know not of.'"

**Nation Honors Admiral Schley.**—The sudden death of Rear-Admiral Winfield Scott Schley, which occurred in New York City on October 2, ended the career of one of the most conspicuous figures of the Spanish War of 1898, and of one of the many distinguished men who have shed lustre on the American navy. Admiral Schley

was born in 1839, near Frederick, Md., and though not a Catholic, received his early training at St. John's College, then under the care of the Jesuit Fathers. He was appointed to the Naval Academy in 1856, and was graduated at the head of his class four years later. His whole career was filled with stirring events. He served under Farragut in the Gulf of Mexico. In the Asiatic squadron he showed great bravery in the attack on Corean forces that had captured an American ship. In 1884 he volunteered for the relief of the Greely Polar Expedition and rescued Greely and six survivors on Cape Sabine. In 1891 he was in Valparaiso at a critical time, and acquitted himself with credit. At the outbreak of the Spanish-American War he was assigned to the Flying Squadron, which sailed from Hampton Roads in search of the Spanish fleet. At the battle of Santiago Sampson was absent and Schley was the ranking officer. Admiral Dewey gave it as his personal opinion that Schley was in absolute command and entitled to the credit due for the glorious victory, which resulted in the total destruction of the Spanish ships. The Admiral was buried with military honors in Arlington National Cemetery, on the Virginia heights, overlooking Washington. Secretary Meyer, Admiral Dewey and members of the Supreme Court, the diplomatic corps, the executive branches of the government and both houses of Congress attended the funeral.

**Mexico.**—Instead of the usual reports of threats and bodily violence indulged in by the dominant party on election day, rumors of bribery are rife. There seems to be a determination to declare Pino Suárez vice-president elect, whatever may have been the will of the voters. Political prophets are reminding Madero that the overthrow of Diaz was caused by his obstinacy in placing Corral in the vice-president's chair.—General Bernardo Reyes is to edit a newspaper in San Antonio, Texas, which was the favorite resort of Maderist sympathizers before the success of the revolution. Reyes says that the revolution was a failure, as far as it was intended to secure the rights of the citizens.—The government has captured several consignments of arms which were being smuggled into the country. How many have escaped its vigilance?—General S. G. Cuéllar, of the regular army, who lost a hand during the revolution, has been elected President of the lower house of Congress. His chief competitor had been a very active agitator against Diaz.—Madero has given notice that he will propose certain changes in the law governing elections so that greater freedom and security may be enjoyed by the voters. The secret ballot has not been in use.—Two women were permitted to cast ballots in the capital. They presented themselves as messengers of their husbands who could not attend.

**Canada.**—The latest returns show that in the Province of Quebec 38 Liberals were elected, 25 Conservatives and

2 Nationalists. Several recounts still in progress may change these figures slightly. Of the Conservatives 20 are claimed as Independent and ready to vote against the Government, should its policy prove too Imperialistic, or should it yield to Orange pressure and undertake legislation against Catholic rights.—McGill University has a very high idea of its mission for the uplifting of Canadian youth, and is constantly begging large sums to avert the calamity which must fall on Canada should it be hampered in the least degree in the fulfilment of its mission. Its students, recognizing their duty in the matter, are always ready to show the fruits of the University's training. Our readers have not forgotten the riots of last term. The new session opened with a parade of students, who had then bidden farewell to Lord Strathcona, a large contributor to the uplifting machine. Howls and yells, the attacking of street cars, the destruction of property and a sorry attempt at resisting the police, enlivened the parade of the young dependants upon public bounty. A few whose legs were not as long as their companions', were arrested. The Principal of the University expressed the strongest disapproval of what he called very moderately the students' folly. The uplifting process includes an annual theatre night, in which the students are helped to a higher moral plane by the contemplation of one of the latest Broadway successes. They will soon, with the University's approval, dwell upon the moral lessons to be learned from "The Fair Co-Ed." Let us hope it will improve their manners.

**Great Britain.**—Two thousand cases of peaches from the Wenatchee Valley in the State of Washington were delivered in London in excellent condition and found a ready sale. They were the first Pacific Coast peaches to reach the English market, and were only thirteen days in transit.—The sales recorded in the Estate Mart during the year amounted to nearly 6 millions, sterling, an increase of 2 millions over those of last year.—In noticing the death of Arabi Pasha, the papers generally use a favorable tone very unlike that which they used toward him thirty years ago. According to one account, apparently worthy of belief, his repatriation was due to the intercession of the present king, who, making the tour of India, as Prince of Wales, received him, then in exile in Ceylon, and was so impressed with his story as to promise to do what he could to obtain his return to Egypt.

**Ireland.**—The railway companies have agreed to take back 90 per cent. of the strikers, and the remainder as soon as places can be found for them. They refuse to recognize extern organizations, and the men give up their claim to discriminate against non-union traffic, or any other. The workers on the Great Midland and a majority on the other lines declined to obey the orders of the English Executive, unless it also ordered a sym-



pathetic strike on British railways, and the disposition is general to reject such dictation in future. The *London Telegraph* and the *Daily Mail* commend the shrewdness of the Irish workmen in disobeying the unjust orders of the London society. Others contrast the peaceableness of the Irish strikers with the turbulence of those in England. The six Dublin M. Ps. had much to do with arranging the terms. The Dublin Chamber of Commerce has initiated an Employers' Union, with the object of securing protection against strikers, and promoting legislation "to prevent strikes and lock-outs without notice and until both parties have submitted their differences to arbitration."—The Language Procession in Dublin was as imposing as usual, though the strike interfered with some of its exhibits. Dr. Hyde, the principal speaker, said the Gaelic League should now wage unrelenting war on the National Board of Education, the most deadly and persistent enemy of the Gaelic Revival and of national sentiment. On the same day Bishop Gilmartin, in an elaborate analysis of the Intermediate educational system, said it has to be reformed from top to bottom.—The resolution taken at the Belfast Unionist meeting, to establish a "Provisional Government" in North-East Ulster, in the event of Home Rule being enacted, has not received much sympathy from the Unionist press, and the *Irish Times* denounces it as giving away their case, inasmuch as it provides for Home Rule in one province, while opposing it in the others. Mr. Moore, M. P., and others having spoken in a violent anti-Catholic vein, despite the warning of the Duke of Abercorn, that "the religious argument" would injure their cause in England, Mr. Sykes, M. P., a Catholic Unionist, protested against this method of conducting the campaign, and declared that if the leaders did not officially condemn such tactics, many Unionists would decline to take part in it, and no Catholic could remain a Unionist.—Mr. T. W. Russell announced in Tyrone that the Home Rule measure will be thorough in its character and financially satisfactory, fully restoring "the sovereign right of Ireland to make its own laws." Mr. Russell defeated the Unionist in a close contest. The election of Mr. Gladstone in Kilmarnock by a largely increased majority on an exclusively Home Rule issue is regarded as strengthening the hand of the Government.—Sergeant Charles O'Connor, K. C., has been appointed Attorney-General for Ireland. He was born in Dublin, 1855, educated in the Jesuit College of Tullabeg, and named Solicitor-General, 1909. Sir Redmond Barry, whom he succeeds, is not, as was stated, the only Catholic Lord Chancellor since Lord O'Hagan, Chancellor Naish having also filled that office.

**Italy.**—Whether Tripoli was bombarded or not the press dispatches up to October 3 were unable to say, so conflicting were the reports. It is of interest to know that the only Italians who remained in the city were the Apostolic Prefect, Mgr. Rosetti, and a few

Franciscan friars, who refused to accept the offer to withdraw.—Later reports confirmed the news that the city had been bombarded, but as late as October 5 no landing had yet been effected. On the other hand the intelligence came, through Turkish channels, that the battleship Conte di Cavour had been blown up by a mine in the harbor of Tripoli and went down with all on board; that England had been requested to intervene, and also that Bostani Effendi, the Turkish delegate at the Council of the Union of the Interparliamentary Union, which met at Paris, had suggested that Turkey should offer directly to Italy to arbitrate. The session of the Council was stormy, the Italian delegate threatening to withdraw.—On October 7 the news came that Tripoli was under the government of the Italian Rear Admiral Borea d'Olmo, but that Constantinople was in a ferment, and that the press called for a determined resistance. As many as 800 Italians have left that city, and disturbances are occurring in Asia Minor. The bombardment did no harm to the city proper, and the number of casualties was very small. The Turks remained passive during the attack.

**Germany.**—Germany, previous to the outbreak of the war between Italy and Turkey, had made every possible effort to secure a peaceful settlement of the controversy. At Rome and at Constantinople the German Ambassadors were directed to labor unintermittently in the cause of peace. Even when the war had broken out the entire statecraft of Germany was constantly employed to bring it to a speedy conclusion. According to the English "Chronicle" the German Ambassador at Constantinople proposed to the Sultan a cession of Tripoli to the Italian Government, in which case the Emperor promised to provide for a suitable compensation to be made to Turkey. Many of the German papers have bitterly opposed what, without mincing matters, they call "the robber policies" of Italy. Germany, however, has throughout observed the most perfect neutrality, although she refused officially to proclaim this, on the plea that the war would soon be ended.—The recent balloting in the fourth Düsseldorf precinct, necessitated by the death of a member of the Reichstag, has finally resulted in a complete victory for the Socialist candidate, Haberland, over the candidate of the Centre Party, Dr. Friedrich. The precinct had been constantly carried by the Centre Party in all previous elections. Unfortunately the National Liberals in their animosity against the Catholic Party had made common cause with the Socialists in their attack upon it, and had helped in the campaign of slander and defamation against it. They professed that they would withdraw from the elections, but their influence threw an added weight into the Socialist scale to give it the preponderance. During previous elections a great number of the Liberals had always cast their vote for the Centre Party. Their cooperation with the Social-Democrats in an active press campaign bodes evil both for

themselves and for the Centre. Principles have already been sacrificed, and it is to be feared that the same bitterness will manifest itself on the part of the Liberals in other cities as well when the regular elections take place. The retaliation of the Centre Party can but heighten the confusion to the delight of the Social-Democrats.

**Austria.**—Considerable indignation is expressed at the Italian military activity along the coast of Albania. It is rumored that an Austrian fleet may be dispatched to Prevesa if the Italian warships insist upon landing their troops upon the Albanian shores. A series of conferences have already taken place between the Archduke Franz Ferdinand and the Foreign Minister, Count von Aehrenthal.—Of the late Austrian riots the *Tägliche Rundschau*, a National Liberal organ, writes: "The blood which flowed in the streets of Vienna must be laid to the account of Social-Democracy." At a meeting held in the suburbs of the city Comrade Müller had declared in his speech, "thousands of windows will be broken on the morrow." Many of the mob, it is known, came prepared with stones and inflammable material. Socialist leaders had listened compacently to the cries for revolution and for Portugal. When they saw, however, how serious the disturbance threatened to become, they tried in vain to allay it. They found that it is easier to conjure up a spirit than to put it down.

**Spain.**—The complete collapse of what promised to be a violent revolutionary attack on the form of government is hailed with unfeigned delight by the dynastic newspapers. Premier Canalejas displayed unwonted and unexpected energy, and the people in some of the large cities where trouble was feared did nothing to provoke disorder.—The Spanish situation in Morocco is made more trying by the action of a santón of great local celebrity, who has proclaimed a religious war and is summoning all good Mussulmans to the banner of the Prophet.

**Holland.**—The municipal election last month in Rotterdam resulted in a decisive victory for the Conservative candidates. The anti-religious clique that has ruled the city for so long has lost its control of the municipality. The Council will now be made up of 27 Catholics and orthodox Protestant members against 19 Liberals and Socialists. Rotterdam is the second city of Holland in number of population, and the first in commercial importance.

**Portugal.**—The first anniversary of the birth of the so called republic was celebrated by gentle reminders that the country had not been transformed. One newspaper remarked that the wife of one of the cabinet ministers used to buy a hat now and then for ten or at the most fifteen dollars; now she spends thirty or forty dollars every few days for the same purpose, "and she

has not inherited anything."—The custom house receipts for July, 1911, were four hundred and thirty-eight million dollars less than they were for July, 1910. The causes assigned are popular discontent with the government, the emigration of wealthy people, and the withdrawal of capital from business.—Reports of spasmodic attempts to restore the monarchy seem to indicate the absence of a master mind to direct the royalists, who were so easily overwhelmed at the outset because they were without a leader.

**Sweden.**—The elections which took place in September show a decided gain for the Socialists. Returns for 204 seats out of 234 show the following results: Right, 61; Left, 87; Socialists, 56.

**China.**—The enterprises to be undertaken in Manchuria with the "Four-nation loan" are the following: 14,000,000 silver dollars for colonization, reclamation of waste lands, the laying out of pastures and general agricultural industry; 4,000,000 in planting forests and opening up agricultural industry in Heilungkiang (the extreme Northern province); 2,000,000 in opening up mines, especially gold ones; 20,000,000 for the reform of the currency system in the three Eastern provinces. Of the £400,000 paid in advance, £300,000 were spent on plague prevention measures, and the remaining £100,000 on the promoting of sugar mills and general industrial works.—The Government has contracted to purchase 3,000 tons of brass from Japan for minting copper coins of the new currency.—Four officials, with Chen Kin-tas at their head, have proceeded abroad to study the currency system of different countries.—The opium conference announced for July was indefinitely postponed.—A widespread epidemic is reported among the tarbagans of the Amur district.—Dr. Jordan, President of Leland Stanford University, has stirred up the diplomatic corps of Tokio by the "intemperate and offensive" language he used with regard to Russia. President Jordan is making a series of addresses on the peace movement.

**Cholera in Albania.**—News received from a traveler in the Turkish provinces north of Greece indicates that the Ottoman Empire has more to fear from the cholera than from the Italian warships cruising in the Adriatic. The tourist was sailing down the Albanian coast ten days ago, when the vessel anchored off the pest camp of what was left of two Turkish regiments. He states that 800 of the soldiers had died in the preceding fortnight. Turkish authorities have imitated the Italian officials in their efforts to keep secret the extent of the plague in their country, and with better success. On his voyage down the Dalmatian and Albanian coast the writer reports that out of sixty-two hours the trip lasted, thirty-six hours were spent at anchor off the little ports, none of which the ship was allowed to enter. Official reports of cholera in this region have been very meagre, only a few cases having been listed.



## QUESTIONS OF THE DAY

### Art and Religion

In his recent lectures to art students in London Sir W. B. Richmond regretted the neglect of biblical subjects by modern painters, and attributed their inferiority to the fact that they no longer sought inspiration from the most stimulating and nobly suggestive book in all literature. The same conclusion, premised with more spiritual insight, may be gathered from the late John La Farge's lecture on Millet, in the Art Institute of Chicago. It is no new discovery; nor need one be an art critic to know that we have left artistic greatness a few centuries behind us, and that then it almost invariably sprang out of the Bible.

But the mere study of the Bible, however intent, will not create a school of da Vincis in London, Chicago or elsewhere. The decay of art was coincident with the apparent glorification of the Bible. Protestantism rose up, Bible in hand, protesting that it had rescued it, the only source of true religion, from the repressive grasp of popery, and proceeded to scatter it broadcast through the world. Yet Protestantism never succeeded in giving to biblical subjects the artistic expression which the unbiblical papists had achieved. It could get the Bible by heart, but it could not get the heart out of the Bible. This alone might lead one to suspect that there is something wrong with Protestantism; that its discovery of the Bible's worth is as much a myth as Luther's discovery of the book itself. It has, in fact, abandoned its claims, and having lost faith in the Bible's religious inspiration is beginning to look to it for inspiration in art. Not even art will it find in that way.

Back of our admiration for Greek artistic achievement is our wonder that pagans could have done so well; for with the medieval masters in mind we unconsciously seek a religious motive in the highest grade of artistic excellence. And in this we are right; we find it even among the Greeks. In Greece's golden age religion, such as it was, was an active energizing principle, and the artist who adorned Pantheon or temple had to strain after something beyond the earth. Gods and goddesses were his theme, and to typify a man he deified a hero. When Greek sophistication supplanted the old beliefs, art seemed to have lost motive and material. Religion, art and literature—if we except the literature of philosophic enquiry—flourished, decayed and died together. Then or later artistic genius never soared high unless religion impelled and sustained its flight.

But even in their masterpieces the Greeks fail to inspire to what is noblest in thought or achievement. Great in technique and representation of types, they caught the face of nature in some of her phases, but little of her soul and never her soul at the highest. They carved and limned finely what they knew; but mercy, purity, charity, spiri-

tual tenderness, humility with its heroisms, hope and faith divine, were unknown to their brush and chisel, for these were not pagan virtues. They were flowers that grew, after Greece's glory had departed, in Bethlehem, Nazareth, Calvary; and scarcely had their seeds been scattered through the earth by the breath of Pentecost, than they struggled for rude expression in the frescoes and sarcophagi of the Catacombs—rude in technique but noble in the attempt, not always unsuccessful, to picture loftier ideals than had entered into artists' dreams.

When Christian virtues and ideals were free to go into the open, free from Roman persecution, Byzantine formalism and the pall of barbarism which the inpouring of heathen tribes spread over Europe, the fulness and richness of art for the first time dawned upon humanity. It was no sudden effulgence of glorious light. The great builders, sculptors, painters, metallurgists of the Middle Ages were not a galaxy of genius that burst unheralded on the world. Giotto, commonly deemed the first of the Great Masters, became so by adorning the great church that had been raised to honor the great saint of Assisi. The life and character and the favorite text of St. Francis, "Ye creatures of the Lord, bless the Lord!" broadening his scope, lent variety and freshness to his treatment; but otherwise he was following the example of centuries. He was but a step beyond Duccio, who again had only slightly advanced on his predecessors.

The Church was the centre of all art. The effort to provide the Saviour with a fitting house for Sacrifice and Sacraments created architecture; the desire to adorn it created sculptors, woodcarvers, metallurgists, painters, workers in pictured glass, tapestry, mosaics and every kind of art and handicraft. Their theme was Christ the Saviour, foreshadowed in the Old Testament and realized in the New; and they brought to their work the spirit in which the monks illuminated the Bible: both gave the best human setting in their power to God's House and God's Book. The monks were artists and builders too, and the first art schools were the monastic workshops. There men learned to build and carve and mould and paint, and find their models in the Bible.

At first they followed the fashion of Byzantium, but soon the ardor of their faith and the fresh spirit of the new Christian peoples broke through the rigid, restrictive formalism by which the Eastern Emperors kept art and theology in chains. Then arose glorious temples to house a tabernacle and uphold a cross; and the life of the Master, taken out of the Bible, caught from the lips of the preacher and the mystery player and from the example of His servants, was carved in choir and aisle, and limned on wall and window and frescoed dome. Christ, from crib to cross, from grave to glory, was the central theme; around Him were grouped His prophets, martyrs, confessors; but always nearest to Him and dearest to the artist was the Virgin Mother who bore Him.

For centuries schools of craftsmen wrought in His

service in Rome, Ravenna, Florence, Padua, Siena, Cluny, Canterbury, Antwerp, wherever a church or monastery rose; and they wrought for love. Like the monastic illuminators, they generally left no name, sought no reputation; they labored for the glory of God and their soul's salvation. Faith and skill fused and grew together, age improving on age and artist on artist, till at the end of the 13th century Giotto completed the course, founding in the frescoes of Assisi the school of artistic perfection; and fittingly his most perfect pictures were "My Lady Poverty" of St. Francis and "Poverty, Chastity and Obedience," the counsels of religious perfection.

From Giotto and the Van Eycks to the new school of the Renaissance, religion was the inspiration of greatness in every field of artistic and intellectual endeavor. Theology, the science of Christian belief, informed men's minds and evoked their powers. St. Thomas formulated it, Dante poetized it, the builders glorified it in "poems of stone," and artists illumined it on fresco and canvas with "the light that never was on sea or land." "Frescoed theology" is the aptly descriptive summary of the works of the Great Masters. Take away what was inspired directly or indirectly by Catholic faith and devotion, and nothing great is left.

Protestantism rose, and at once wherever it flourished artistic progress was cut off as with a knife. Christian art had grown around the altar, and Protestantism's first work was to tear the altar down, literally as well as figuratively. The Crucified Christ, the Madonna, the carved and pictured glories of the saints it destroyed or maimed, wherever it could reach them, in England, France, Germany, the Netherlands, and, though it has occasionally sought, it has never found inspiration to replace them. Landseer, Hogarth and Reynolds could paint animals and ordinary persons with marvelous fidelity to nature, but they are inferior to Giotto, the Van Eycks and others of the Catholic masters, who conceived all creatures as ordained according to their natures to glorify the Lord. Michael Angelo, when asked by Francis of Holland what was his master principle, said it was to regard all things created as imitations of the Omnipotent. This was not the viewpoint of the Reformers who, having failed utterly in the higher reaches of art, labeled as "Dark" the marvelous ages which were illumined by the brightest galaxy of artistic craftsmen and intellectual giants that ever appeared in the history of man.

Since the rise of the Oxford movement what is best in Protestantism has been going back in art and literature as in theology to the models of the Middle Ages. Overbeck, an ardent Catholic, set it the example in Germany, and Millet in France, where the conditions had long obtained which had cramped art and religion in the Byzantine empire. "In France especially," says La Farge, "the Church had little to do but what the State granted, even in art. But the State had long ago laid

its hand on art, as on everything else it could regulate. The military organizations of Napoleon reached after him into the domains of art and literature, and the great educational mechanisms are the means of controlling the powers which are the freest functions of men."

Overbeck and Millet, breaking through the formulas, restored religious art and suffered for it. If "in Millet remains the feeling which marks the great works of the Middle Ages, in which the soul of old France established a form as important as the Greek," it is because he breathed a like atmosphere. A Norman peasant's son, religion encompassed him from childhood. "His people had," says La Farge, "the respectability of admitted poverty," the dignity of mind induced by religious practice and the consciousness that to be poor and to have to endure and toil was a special gift of God. Named after the Saint of Assisi, he was waked at morn with the call: "Wake up little Francis; already the birds are singing the glory of God." In the evening the family read together St. Augustine, St. Jerome's Letters, Fénelon and Bossuet; and his uncle, a peasant priest, who often labored with him in the fields, taught him to know and value the Bible. Reared in the spirit of "My Lady Poverty," he was akin to Giotto, a Catholic peasant of another day and race, but of like inspiration and atmosphere. Millet went out into the world, and for a while, in order to find a market for his pictures, followed the free fashion of the time; but soon his soul revolted against such work, and he began to paint his brother peasants toiling and praying as he knew and felt, and so brought back a glimpse of the Middle Ages. Like the early religious workers, he had slight reward. "He painted to the end in difficulties, but he managed to bring up a family and live a life which does honor to man."

An American artist, who is interested in wax-painting, recently discovered in Europe a medieval book which describes the process of preparing wax as a medium of color. Having prescribed the ingredients and their due proportion it continues: When you have everything ready make the Sign of the Cross, recite devoutly the Our Father, Hail Mary, the Invocation to the Holy Ghost—and it adds a series of other prayers especially composed for the occasion—then mix and boil, and during the fusing process pray earnestly to God for a happy result.

The lesson is, as Sir Wm. Richmond lays down, "Back to the Bible"; but prayerfully and reverently. Back to the Bible as it was known and loved and lived in the ages that produced its nearest artistic interpreters; in other words, Back to the Ages of Faith.

M. KENNY, S.J.

### Spain's Social and Agrarian Problem

In Spain, as in all, or nearly all, Latin countries, we suffer from a complaint which eats into the very vitals of society and corrupts or destroys it. That complaint is



politics. Among us, politics may be defined as a low game in which ambition and selfishness play for prominent and paying positions, which, when once obtained, give the winner an opportunity to further the interests of his kindred, his friends and his followers. There is no clash of ideas or platforms or principles; it is a struggle for place, for salary, for gain. The interests of the nation count for little or nothing; great social problems attract nobody, worry nobody. The politicians have one aspiration, one consuming thought, and that is to rise, and once having reached the summit, to remain there and live.

Spain is essentially an agricultural nation. Her life, her wealth and her prosperity are in her fields. More than half her population of nineteen and a half millions live by agriculture. All those engaged in industry and commerce when taken together do not equal the number of those who till the soil. Now, how do the farm laborers live? They are always on the threshold of misery. By far the greater part, we would almost venture to say ninety per cent., cannot depend upon having steady work, and even if they could, their wages are sufficient to enable them to live but not to lift their families out of a condition of chronic misery. What, then, is the daily wage of a Spanish farm laborer for his ten, twelve or sometimes more hours of toil? In most of the country and during the greater part of the year, he receives for his toil and sweat one peseta, or at most one peseta and fifty céntimos, that is, twenty or thirty cents in American money. Although the purchasing power of money is notably greater in Spain than in the United States, still this sum is far less than is strictly needed for the support of a family that is often large. The consequence is that the farm laborer is poorly nourished, seldom tastes flesh meat and lives in an unsanitary hovel. His children get little schooling, for they must help eke out the family income while they are still young; and his wife has to do hard work for the same purpose. In a word, the Spanish farm laborer hardly leads a human life. This explains why so many emigrate. Last year, two hundred thousand left their country. Over three million Spaniards are now living outside Spain. They could not live at home, for hunger drove them forth.

Happily for us, Socialism has not yet penetrated the country districts. Thus far, the spirit of insubordination, protest and rebellion which has invaded the factories and workshops of our large centres of population has not made its appearance among our humble tillers of the soil, and may it never come! Staid, sober-minded and industrious, they bear the hardships of their wretched lot with no sign of disorder, agitation or turmoil to ruffle the calm of our smiling fields. But the day when the wild gale of the city sweeps through our hamlets and our farm laborers combine in societies of resistance, as do the workers in factories, the social cataclysm will be frightful; for always and everywhere the harshest and direst revolutionist has been hunger.

Are Spanish officials and politicians ignorant of this? We do not know, but if they are not, they pay no heed. For almost a century, our public men, those who devote themselves to politics and live by politics, have done nothing but scramble and wrestle for power, wrangle about forms of government, pile up decrees and decrees in the official *Gazette*, fight mighty, but bloodless, battles over spending the public revenues, and tickle the fancy of the people with so-called political reforms, which are at the same time silly, unnecessary and useless. It is a problem of bread, of work, of education, which Spain has faced for a hundred years. Some of our statesmen meet it with twaddle about changing the form of government; others rage against the Church and the religious sentiments of the nation; while nearly all combine to multiply crack-brained laws.

In this country, where millions and millions of pesetas are spent yearly just for the sake of 'furnishing' salaried positions for the sons and nephews and other relatives of the members of the cabinet, and of keeping up thereby a bureaucracy which is the ruin of the nation, there are no available funds for utilizing and developing our agricultural wealth, by building roads, by extending irrigation works and thus bringing under cultivation vast tracts of land that now lie idle, and by establishing agricultural loan institutions for the benefit of the small farmer, who is so often the victim of the usurer's cruelty and inhumanity.

It is our opinion that this seeming obliviousness and neglect of the all-important agricultural question on the part of our statesmen is to some extent, and perhaps to a great extent, deliberate and systematic. Let there be a positive improvement, an increase in the economic well-being of our rural population, and there will follow logically and necessarily a change in our political customs, a change not at all to the advantage of the professional politician. The thing is clear. When our farm laborers begin to receive remunerative wages, when their economic redemption is effected, they will be able to energize their rights as citizens and freemen; they will vote for the candidate of their own choice, and they will no longer cast their ballot for the man pointed out by their employer or overseer.

To keep the rural voter in wretchedness is to guarantee the sway of the soul-driving professional politician. To raise the economic, intellectual and moral level of the farm laborer is to jeopard the supremacy of the political "boss." It follows, therefore, that there exist strong selfish reasons for keeping the farm laborer in the dependent position of the serf of the glebe of former times.

Against this sad state of affairs, which explains so many anomalies and contradictions in Spanish life, (for example, why in a country as profoundly and essentially Catholic as ours, our politicians are developing an anti-religious scheme wholly at variance with Catholicism) only one protesting voice has been heard, and that is the voice



of the Church; the Church, and none other, has undertaken a steady campaign for improving the lot of our rural population.

It is now ten years since the Catholic social-agrarian movement was begun among us, and its development has been wonderful. The clergy, who formerly gave no thought to this work, now take it up as a sort of apostolate. To their zeal and abnegation it is due that in the major part of Spanish dioceses there is hardly a town or a parish without its agricultural syndicate or cooperative store, or insurance and benefit society, or some similar organization for the good of the rural population. Two marked effects have resulted from this action on the part of the clergy. The countryman has been benefited and helped on without being corrupted by the city Socialists; and the relations between priests and people have become more intimate and friendly. It has been made evident that besides looking after the supreme spiritual interests of humanity, religion in its ministers strives to make this every-day life less burdensome for the poor, the disinherited, the lowly.

It is true that the country priests now find themselves reduced to such poverty that little can be expected from them in this matter; but their abnegation, their self-sacrifice and their devotedness to their charges have enabled them to achieve prodigies in the relief of the temporal needs of the poor. If the farm laborers ever do come to be freed from the fetters that now bind them down in ignorance and wretchedness they will owe their social and economic liberation, not to politics, not to the State, not to ministries, but to the Church, to Catholicism, to religion.

NORBERTO TORCAL,

President, Spanish Associated Press.

### Euthanasia

A good many years ago, so the story runs, an evangelist undertook to convert a far western town; and he began by begging money for the necessary expenses of his work from the chief men of the place. Entering a large business house, he addressed its head: "I have come to bring Christ to this city." The merchant expressed his gratification at such good news, whereupon the evangelist added: "I want you to contribute to the expenses." "Certainly," said the other, "How much do you expect from me?" "A hundred dollars." "A hundred dollars for bringing Christ hither!" rejoined the merchant. "For such a purpose I could not give less than a thousand." He opened his cheque-book, took up his pen, and the evangelist's eyes glistened. As he was apparently beginning to write, he said: "You have your credentials, of course?" As the evangelist seemed nonplussed, he added: "You know, when the Apostles brought Christ to a benighted city, they often confirmed their preaching with miracles. Perhaps you are ready to work one or two." "The age of miracles is past," replied the evangelist. "Well, then," answered the mer-

chant, "a certificate of mission from some authorized source will do just as well." "I am a minister in good standing," began the evangelist. "To be sure," was the reply, "Your conference or assembly, or convention will guarantee you. But who will guarantee the guarantors? Christ is brought to me every Sunday by my parish priest. He has his mission from the Archbishop. The Archbishop has his from the Pope, who, as the Vicar of Christ, has his from our Lord himself. Perhaps you can show something similar?" "Sir," answered the evangelist stiffly, "I have an inward call, invisible to man." "Then I fear you must be content with my inward, invisible cheque. Show me at any time an evident, visible mission, and you shall have my evident, visible cheque for a thousand dollars. 'Business is business,' you know. Good morning."

The itinerant evangelist is not the only self-appointed teacher. Editors and proprietors of the daily press usurp the teacher's functions. They are ready to do all our thinking for us and to furnish us with ready-made, "hand-me-down" opinions on science, politics, literature, and especially on morals and religion. The other day a man and a woman killed a sick person with chloroform. They said that she was a hopeless consumptive and they chloroformed her to put her out of her misery. The morality of their act had to be settled, and the newspapers undertook the task. Reporters set about interviewing lawyers, physicians, college professors, a minister or two, and the views of all were published for the instruction of the public.

It might have occurred to the newspaper men that none of those they quoted, not even the Emeritus President of Harvard University, has any title to speak with authority on moral questions, and that they might have interviewed aviators, jockeys, professors of legerdemain and Admiral Ching Pih Kwong, just as profitably. That no such idea crossed their mind shows clearly how incompetent they are with regard to the office they usurp, and sets a thoughtful man reflecting on the tremendous dangers threatening society by reason of that usurpation. Some of the persons quoted spoke reasonably enough, as far as they went; which, though it makes one esteem their common sense, is no sign of their authority in the matter. Others, on the contrary, talked glibly of useless suffering, showing that, notwithstanding their assumption of wisdom, they had not grasped the very elementary notion, that the wiser one is, the more he shrinks from calling anything useless. Moreover, they were guilty of a shameless begging of the question in assuming physical suffering to be an unmixed evil, and that the full and final decision as to how far it is to be tolerated is entirely within man's competence, points on which the whole question turns, and on which the general opinion of mankind is wholly opposed to theirs. Let us see what natural and supernatural morality have to say on the subject; but before doing so let us remark, since so many are ready to settle the question on utilitarian or humani-



tarian grounds or on mere sentimentality, the practical danger that pity for the suffering may be a wicked pretext to cover the real motive of taking their lives, as appears to have happened in the case that has raised this discussion.

Natural reason tells us that our life is not in our own power. We originate life neither for ourselves nor for others: we, therefore, can neither end it for ourselves nor for others at will. The beginning of life, its course and its ending are in the hands of the Creator of life and Lord of death. Only One could say: "I have power to lay it down," and He could say it, because He could add: "I have power to take it up again." This doctrine is confirmed by the fact, that the Creator of our nature has implanted in it an instinct to conserve it in ourselves and to respect it in others, against which one must contend who imperils his own life lawfully, or justly takes that of another. This reminds us that the very ones who ignore the fact that man is not the master of life, when there is question of chloroforming the sick, urge it extravagantly when declaring against capital punishment; and in both cases they are governed by sentiment instead of reason. When one is guilty of such a crime as makes his life a forfeit, the supreme authority can and must execute justice upon him: no utility nor convenience, however great, whether public or private, can deprive one of the right of living or release him from the obligation of life.

As a general rule, one is not obliged to be heroic. Hence it is lawful to relieve by honest means the sufferings that go before inevitable death. But to call these sufferings useless, to say they *demand* the relief of accelerated death, is a piece of sensuality contradicting the common sense of mankind. We may make life as agreeable for ourselves as we can lawfully: we should aim at making it such for others. But we cannot change the nature of things. This world is not the home of perfect physical ease. They, therefore, use it best who use it with fortitude, one of the noblest things in man. To the individual this virtue brings contentment. More than this, it is not the least of the elements of social stability, which requires the patient endurance of imperfections inseparable from things human, until they can be corrected prudently and justly in a way that becomes men. There is, therefore, a close connection between that life-long cowardice which dreams of ending suffering by anticipating death, and the rash attempts to cure social defects violently and lawlessly, which we see multiplying in the world to-day. Both are overt acts of pusillanimous rebellion against the Creator of human nature in its manifold limitations.

Above such conclusions of natural reason rises the sublime Christian doctrine of suffering. Reason could go further. But it could never tell us how God in the beginning created man free from suffering, which came into the world by sin. This intimate relation between the physical and the moral evil lies at the root of Chris-

tian teaching that the former is purified when it is accepted as the penalty of the latter. And because, to free us from sin and to restore us to what we lost through it, God, clothing Himself with our flesh, took to Himself its sufferings, He raised these to so glorious a height, that without suffering the perfect following of Jesus Christ is impossible. Hence the Christian will bear his afflictions in union with the sufferings of Christ. Moreover, as the height of our glory in heaven depends on the closeness of our union with Christ on earth, we can see with St. Paul in the light of faith, how little are the sufferings of the moment compared with the exceeding glory they work for us; and, therefore, on the summit of Christian perfection attained by the saints is found the love of suffering inseparable from the love of our Lord Jesus Christ.

What the philosopher sees as cowardly rebellion against God, and the Christian recognizes as practical blasphemy, people without either philosophy or religion, call euthanasia, a dying well!

HENRY WOODS, S.J.

### St. Andrew's, Scotland

With unusual pomp and circumstance the University of St. Andrew's, in the second week of September, celebrated the five hundredth anniversary of its foundation. In connection with the educational work of the Church before the Reformation, the fact is worth remembering that of the four Scottish Universities of to-day, three were founded in Catholic times. The University of Edinburgh is the only exception, but even that seat of learning owed its inception to the last Catholic Bishop of Orkney, who by his will, not only left certain sums to be applied to the education of the sons of poor gentlemen at the Scottish Universities and—be it remarked—also for the education of young gentlewomen, but likewise bequeathed eight thousand marks for the foundation of a college in Edinburgh. With this money the site for the University buildings was purchased in 1581. To these four Universities, naming them in the order of their foundation, St. Andrew's, Glasgow, Aberdeen and Edinburgh, Andrew Carnegie, in 1901, gave the munificent sum of \$10,000,000.

St. Andrew's, which though smaller, may be called the mother of them all, was founded by Bishop Henry Wardlaw, in 1411. The University came into existence at a time when all over Europe there was a deep-seated belief that such institutions were needed as the pioneers of culture, the nurseries of true doctrine and a bulwark against heresy. This is the language of the *London Times*, which furthermore says that: "Its founder was one of those cosmopolitan ecclesiastics, fortunately then common, who did much of the secular civilizing work of their time. Faithful Churchmen, they had a wide outlook and many interests; they were able men of affairs, had lived in several lands, knew colloquially more than one tongue, and had often been entrusted with the con-



duct of important State business. They were proud to be the patrons of learning and science as then understood. Not, probably, a statesman of the rare attainments and noble attractive character of Bishop Elphinstone, who a little later founded Aberdeen University, Bishop Wardlaw was among the wise and enlightened of his generation. It is only just," adds the writer, "that we should turn for a moment to the memory of those who five hundred years ago lit in a dark place that light which has burned brightly ever since." From such a source this is a remarkable tribute to the churchmen who, not only in Scotland, but in Germany and France, were pioneers in university education and civilization. It is alike creditable to the fairmindedness of the enlightened Englishmen of to-day and just acknowledgment of the successful labors of Catholics, who with the shattered fragments, and the precious remnants of disastrous periods of persecution have, with the aid of Protestant writers, themselves pieced together the story of those times and established the claim of the Church to be the enlightener and civilizer of Christendom.

It is in nothing derogatory to the loyalty of the churchmen in Scotland in those early days when the University of St. Andrew's was founded that they espoused the cause of the Antipope Benedict XIII, Peter de Luna by name, whose patronage and encouragement they secured in Pontifical Bulls issued in 1413. The entire faculty of the University were quick to give adherence to Martin V a few years later. Under the aegis and with the aid of Bishop Wardlaw faculties of theology, canon law and arts were opened, and at first, as in Paris and at Oxford, churches and religious houses constituted the meeting-places of the University. The first college, founded by Bishop Kennedy, was dedicated to the Holy Saviour. The three principal masters were provided with parishes in the neighborhood of St. Andrew's, and the revenues of another parish went to meet college expenses. In virtue of a charter procured by Bishop Kennedy and confirmed by Pope Pius II, St. Salvator's became a collegiate church, as well as a University College. The second college, St. Leonard's, was founded by Archbishop Stuart and Prior John Hepburn, and the third, the College of St. Mary, was begun by Archbishop Beaton, continued by his nephew, Cardinal David Beaton, and completed by Archbishop John Hamilton.

The name of Henry Wardlaw, Bishop of St. Andrew's, is mentioned in Scotland with love and veneration to-day, and it is a pleasure to record that at the recent celebration every respect was shown for the Catholic Church, and for the part it played in the first period of the University's history. The program of the celebration included a series of fourteen historical tableaux, illustrating the beginnings of the University and some of the more striking events in its later history. More than half of them represented Catholic episodes, such as the arrival of the Papal Bulls; the Royal Confirmation by James I and Queen Joan; the three colleges, intro-

ducing Catholic personages, Sovereigns, Archbishops, clergy and friars. The dresses and vestments were a perfect reproduction of the costume of the period, both ecclesiastical and secular. "The tableaux," says the English *Catholic Times*, "were a lesson to all who had eyes to see and minds to think of what they owe to Scotland's ancient religion." Those who were familiar with the early history of the University would recall the jubiliations with which Benedict's Legate was received when he arrived with the Pontifical Bulls, which were to mark the beginning of the fifteenth century as an epoch in the intellectual history of Scotland. A solemn service of thanksgiving followed, and the evening was devoted to festivity, bonfires in the streets, songs and dances, testifying to the joy and enthusiasm of the people. On the next day a magnificent procession took place, in which four hundred of the clergy, secular and regular, joined, besides clerics in minor orders and novices.

It is unnecessary to add that beginning with the era of the Reformation the University of St. Andrews has steadily declined. Its revenues were seized by the Crown and the nobility, and an institution that had flourished through the generosity of the Bishops and higher clergy of the ancient Church was reduced almost to the point of extinction. But on that period we have no intention to enter.

The only discordant note in the recent celebration was struck in the speech of Lord Rosebery, who on that occasion was installed as Rector of the University. The speech itself is admittedly a work of high literary merit, and a competent critic calls it, "finely imagined and inspiring." In order to make history live again the orator borrowed a figure from "Gulliver's Travels," and pictured the first Rector of the University as a "Struldbrug," one of the race encountered in the Island of Luggnagg, who were doomed to immortality without immortal youth, and invited his hearers, dreaming with him, to imagine what the Struldbrug Rector would have seen and what he would have to tell them if he were present that day. He would have seen countless tragedies, said Lord Rosebery; he would have seen the passing of statesmen and princes; he would have seen countless material changes; and he would have seen the University, sometimes plundered, sometimes ruined, but containing an indestructible principle of life which enabled it to survive. "He would have seen the great Church which overshadowed Scotland full of wealth, power and renown, fall like the walls of Jericho at the blast of the trumpet, which would also blast (sic) the material prosperity of St. Andrew's."

It would hardly be fair to expect the new Lord Rector of the University to enter adequately into the thoughts or deeper emotions that would fill the soul of a Rector returning to Scotland after 500 years. Their viewpoints would be as far apart as the two poles. The fifteenth century Rector would see all that his twentieth century successor represents him as seeing,



but he would see something far more consoling to the heart of a Catholic. With Lord Rosebery he would see Charles I come and go. He would see Cromwell come and go. He would see Charles II and James II come and go. But what Lord Rosebery apparently is not aware of he would see in one instance the process reversed: he would see the Catholic Church of Scotland go and come. He would not see the Ancient Church fall like the walls of Jericho at a trumpet blast, but he would see after abominable cruelties wreaked on innocent men and women, after burnings, slayings, hideous torture, the Ancient Church dwindle to a mere handful of adherents. A hundred years ago the picture would have been sad indeed, but after the long night of desolation, bright and full of promise would be the vision of to-day. True, the four Universities are in alien hands, but the Church is again coming into her own. One hundred and fifty years ago a faithful remnant of twenty or thirty thousand was all that remained of the once flourishing Church of Scotland. But now St. Andrew's has again its Catholic Archbishop, and so too has Glasgow, and other Bishops now rule the sees of Aberdeen and Argyle and Galloway and Dunkeld. To-day 600 priests minister to a flock of 500,000, a number greater than the total population of Scotland five hundred years ago, when St. Andrew's was founded. Newman said in his Second Spring: "the Church of England has died and the Church lives again." The same is true of the Church of Scotland. And what he adds is equally applicable, that "in the day of trial and desolation for [Scotland] when hearts were pierced through with Mary's woe, at the crucifixion of Christ's body mystical, every tear that flowed and every drop of blood that was shed were the seeds of a future harvest which they who sowed in sorrow would reap in joy."

EDWARD SPILLANE.

Here is some sage advice that Carmen Sylva, the Queen of Rumania gives young wives who wish to keep their homes happy and peaceful:

1. Never begin a discussion, but if an explanation is unavoidable do not yield without having proved your point.

2. Never forget that you are the wife of a man and not of a superior being; it will make you understand his weaknesses.

3. Do not ask your husband for money too often. Try to manage with the allowance he gives you every week.

4. If you discover that your husband has rather a big heart remember also that he has an appetite. If you attend to the latter you will soon win over the former.

5. From time to time, but not overfrequently, allow your husband to have the last word; it will please him and will do you no harm.

6. Read the whole of your newspaper and not only the sensational news and your husband will enjoy discussing the events of the day and politics with you.

7. Beware of hurting your husband's feelings, even if he is sulking.

8. From time to time pay him a compliment by telling him that he is the nicest and most attentive of married

men, and at the same time make him understand that you, too, have your faults.

9. If your husband is clever and active be a good comrade to him; if he is somewhat heavy be his friend and his counsellor.

The New York *Evening Mail* for September 28 indorses President Taft's utterances on divorce, given in the previous issue of AMERICA. "As the first citizen of the republic, President Taft's words are weighty," says the Editor. "He urges reform in divorce laws. He sharply outlines the danger to the home in present conditions. What have we to say in response?"

For our part, we thank him. Whether or not it is a subject for federal action, outside the territory directly under congressional control, is very doubtful. A constitutional amendment would first have to be adopted giving the general government power to legislate as to marriage. Manifestly the subject is not in the same class as interstate business interests.

Marriage is, however, more than interstate. Married parties are, each second of the day, passing from state to state and from nation to nation. The interests these persons transport within themselves are far more important than any freight car carries. They lie at the base of all social order. The home is the only recognized lawful and ethical starting point of the nation's life, and these ever-moving parents make the home.

There is already a law, world-wide, which we cannot change. It is the law of chastity; and another like it, the sacred oath or vow. As a cold fact, all these married people take that vow. On the wedding day they think they mean it, and, in their then frame of mind, they wish that vow were a thousand times stronger. "For richer, for poorer, for better, for worse!"

So that another hard, cold fact is that people about to marry should be held to an intelligent knowledge of what they are doing. The decadence of marriage is simply a decadence of morals and intelligence. It would not, theoretically, seem difficult to any state to square its legislation with the moral law.

We venture the assertion that the courtship period is where most of the trouble lies. The state cannot legislate brains for young people. A "marriage for convenience" may be contemptible. But a marriage without sound judgment has one sure result—divorce, or a wish for it. Why not try uniform legislation, and more stringent, on procuring the license?

#### FURTHER OPINION OF THE IRISH PLAYERS

As far back as April 8, 1904, the *New York Sun* said of "The Hour Glass," one of Yeats' least objectionable plays: "His medieval schoolmaster might be teaching dark heresies in Poughkeepsie as well as in Donegal, in the twentieth century as well as in the fourteenth." The same critic, writing the following week of some of the best work of Yeats and Synge—"The King's Threshold," "Cathleen Ni Houlihan," and "The Riders to the Sea"—remarks "the absence of real drama" and of anything "specifically Celtic," and the presence of "the Maeter-



linckian atmosphere." February, 1905, the *Sun* described "Cathleen Ni Houlihan" and "The Hour Glass," Yeats' most satisfactory productions, as "of no great substance, either dramatic or intellectual, being the product of a movement which is fragmentary and reactionary, rather than vitally wholesome and progressive." Under the title, "Yeats the poet of visions," the *Sun* had this to say only two years ago, July 25, 1909: "The spirit of Paris, of the romanticism of 1830, invaded Dublin. Several Yeats plays were placed under the ban of public displeasure; 'Countess Cathleen' for one; as for J. M. Synge, it was a case for the police when his 'Playboy of the Western World' was produced. . . . Yeats knows Nietzsche, Flaubert, Ibsen, and he knows William Blake."

The London *Pall Mall Gazette* found Mr. Yeats' better plays void of "any very definite human interest" and laden with an "enervating, almost luxuriant effminacy." It describes the Synge plays as "photographs of bestial stupidity and depravity."

The London *Globe* says of "The Playboy of the Western World": "It is an extraordinary story of Irish immorality. It shows how a young farmer becomes a hero at Flaherty's public house because he boasts that he has murdered his father, and how all the girls run after him. When his father turns up with nothing worse than a cracked crown, they all repudiate him as a poor creature, and it is not until he fights and beats his father that Pegeen Mike, the most forward of the girls, regrets his loss."

Commenting on this description, an American critic remarked: "If Mr. Yeats' poetry be deficient in spinal marrow, he himself is not short of 'nerve' in persisting in the introduction of such an inexcusable insult to Irish manhood and womanhood in the capital of Ireland's hereditary foes."

The *New York Herald*, reviewing the brochure, "Pseudo-Celtic Drama," in August, 1904, cites Mr. Gwynn, M.P., an Irish Protestant of high literary standing, as declaring "the Yeatsite drama an 'exotic' production, 'alien' to the Irish genius as to the Irish soil, and too often desecration of national legend and an outrage to national sentiment." "No normal Irishman would have expected an Irish audience to regard with equanimity an Irish peasant kicking about, no matter in what extremity, an image of the Virgin." This statement the *Herald* pronounces "sound and true," and adds: "There never was an Irish Catholic peasant who believed that demon or spirit could overcome the name of the Lord God and His Christ on the lips and in the presence of the anointed priest of the Most High. When you pretend to be Irish and Celtic you must follow, not outrage, Irish and Celtic sentiment. . . . Mr. Yeats' parodies of Ireland are as insolently un-Irish as they are insolently incompatible with the foundation and essentials of the Christian religion."

The *United Irishman*, an organ of the Gaelic Revival, said of "The Shadow of the Glen": "Mr. Synge borrows the modern decadent note of Scandinavia or France, and tries to inject it into a picture of Irish life. He depicts an unfaithful Irish wife of the peasant class as if she were not an accident, but a type." And Canon Sheehan, who has not feared to depict the shadows as well as the lights in Irish life, in denouncing this school of Ibsenistic paganism, thus epitomized its program: "Perish the Church, perish everything, so long as you leave us art, and especially the old pagan art of Ireland."

We have received many letters warmly commending our exposure of the spurious "Irish" plays and playwrights. A distinguished churchman and litterateur writes from Boston:

"Your article on Yeats and Co. and the Irish Players was admirable. I wish that something of the same kind had been written for the Irish in Boston before we suffered the disgrace of having them open their arms to men and women who insult them . . . with the caricatures so ill concealed by the near-poetry of Synge. I attended the performance of "The Well of the Saint" and "In a Workhouse Ward." I was astounded

to hear men and women applauding such sorry stuff. Having paid their two dollars a seat, they felt obliged, I presume, to pretend enjoyment of what the dailies have been calling intellectual treats. I hope you will hammer at this matter again and again, so that, even if Boston has been caught unawares, the rest of the Irish blood in America will not tolerate such a taint."

## CORRESPONDENCE

### The Japanese Attitude Towards Christianity

The effect produced on the mind of educated Japanese by the conflicting tenets of warring sects and the destructive criticism of modernists is well illustrated by an article of Mr. Hiroi Shintaro in the July number of the *To-A-no-Hikari* (The Light of Eastern Asia)—a magazine for the exchange of religious opinions. Mr. Shintaro voices the common opinion of educated Japanese, an opinion, alas, which is not confined to Japan, that religion is merely a matter of taste, of temperamental disposition, of hereditary environment. In his opinion, he says, the preaching of Christianity has become useless in Japan. The Christianity received heretofore from the West must be entirely transformed, Japonicized, so as to be no longer the same thing. To quote from the translation published in the *Weekly Japan Mail*, September 2, 1911:

"The attitude of the Japanese mind to religion is free from that narrow-mindedness found among the Occidental nations. In the same house you will see a Buddhist shrine and a Shinto shrine, and, moreover, you will often hear the head of the house quoting Confucian maxims, and even referring to the Christian Scriptures. In the hearts of our people Christ and Shaka (the Japanese name for Buddha) hold the same rank. All the religious and moral teaching we have received from foreigners in past centuries has been so modified by us, to suit our tastes and life, as to be hardly recognizable. The pessimism, asceticism and other-worldliness of Buddhism we let alone. When used by us it became optimistic and intensely secular. Christianity to-day is undergoing the same process of assimilation to our national life and fundamental ideas. The nations which in past years have been sending missionaries and money to convert us to their way of thinking are beginning to realize that there is no longer any need for their efforts in this direction. . . . Left to ourselves, we shall develop the Christianity we have accepted, in our own way. . . . In religion we Japanese are sufficiently broad-minded to take what is good from any number of creeds. . . . If I were asked to name a country where in the future the various creeds are likely to be harmonized and made to form part of a new religion, I should certainly name Japan."

This extract contains the whole situation in a nutshell. It emphasizes the difficulties, but also the opportunities for a scientific presentation of Catholic truth. Eclecticism is the watchword of modern Japan. As in mechanics, industry, militarism, police administration, legislation, etc., and even in the matter of clothing, they picked out what suited them best from the institutions of France, Germany, the United States; thus they propose to do in matters of religion.

That religion is anything else than a matter of mere choice or personal preference; that religious truths might be founded on solid reasoning and well-established historical facts, is a perfectly novel and astounding idea for the average Japanese boasting higher education. His



idealistic Buddhist philosophy has convinced him that truth is purely subjective, that whatever a man thinks thereby becomes true; the contradictory opinions of Protestant sects, based on a private interpretation of the Bible, have been an additional confirmation of the same conviction.

It will be a long and tedious, but an unavoidable, process to bring home to the Japanese mind the preambles of faith, the philosophical and historical prerequisites for a supernatural religion.

V. F. GETTELMAN, S.J.

### The Attitude of France and a Possible War

The last few weeks have been full of rumors of war, and to those living in France, among French people, it was interesting to note the symptoms that were revealed by a very real and positive danger ahead. So much has been said and written about the excitability, exaggerated sensitiveness and unreasonableness of the French that it was almost a surprise to find that, for once, these reproaches were unfounded.

It was feared also by the best friends of France that the anti-patriotic theories so vehemently expounded by M. Hervé and his disciples, and so weakly prohibited by the Government, had considerably damaged the right feeling of the French soldiers. To judge from the fiery denunciations that are sometimes placarded on the walls of Paris, or from the speeches that are made in certain socialistic meetings, the idea of a war would be hateful to the French people in general, the old-fashioned ideas of patriotism being forever past and gone.

Yet in presence of the possibilities of a conflict, possibilities that for the last six weeks have been hanging over Europe, the French people have shown neither unwise nervousness nor foolish security. We have heard little or nothing of the unhealthy theories that, in the name of Humanity, advise desertion and extol rebellion against the laws of the land.

The solemn menace that threatened its peace seems to have sobered even the emotional French nation, and, better still, to have brought to the surface the real feelings of what may be considered the typical "bourgeois," or middle class, a class that here, as elsewhere, constitutes a very considerable portion of the community.

The prevailing sentiment of the newspapers, and also of the people, is one of dignified patriotism. No one, except perhaps the officers and men of the regiments that are stationed along the frontier, can be said to wish for a war with Germany; the magnitude and inevitable risks of the conflict are recognized as tremendous, but, on the other hand, there is a quiet, steady conviction that if a call to arms is heard, it must be obeyed without a murmur, at whatever price.

As a peasant from Lorraine, whose farm stands close to the German frontier, observed: "War to us would mean absolute ruin, the end of everything, but we will face it without a complaint if the worst comes to worst." A retired savant, whose hopes and affections are centered on an only son, wrote: "René belongs to us; we have nothing else in the world, but if France, his other mother, calls him, why he must obey the call, and we, his parents, will not attempt to keep him back."

These words express the state of mind of thousands of humble, simple, steady-going folk, who know little of and care less for the empty declarations of the so-called "humanitarians." They represent the core of the nation, and their patriotism in a moment of crisis would be all the more praiseworthy from the fact that a war

must mean a heavy call upon their purse, and the French "bourgeois," clerk or peasant, is essentially thrifty.

These people have no particular grudge against their German neighbors. Time has done its work and has necessarily smoothed down the edge of their past resentment, and, after all, 1870 is a long way off!

They are not wild with enthusiasm, nor do they, like the French patriots forty years ago, indulge in hysterical demonstrations and cry, "*à Berlin*," on every occasion.

The lessons of the past have borne their fruit: the French right-thinking people of to-day appear in a more sober and graver light. They do not hope or wish for war, but deep down, below the surface of their humdrum or frivolous lives, lies the old military instinct of their race that, after a few months' training, makes a smart soldier out of a clumsy peasant lad.

If circumstances occur that call forth this military instinct, it will blaze out with an eagerness and disinterestedness that may come as a surprise to many.

It is this spirit, veiled though it may be in ordinary life, that, more than anything else, brings home the conviction that the French nation of to-day, in spite of many faults and follies, possesses a reserve of steady endurance and fervent patriotism, that have survived years of evil government!

The military maneuvers of 1911 were accompanied by greater fatigue than usual, the unusual heat, the hard and dusty roads, in some cases the difficulty of obtaining provisions, added considerably to the hardships of both the officers and the men. Yet, in spite of adverse circumstances, these maneuvers were, on the whole, a success. The regiments that are quartered in the eastern provinces are always remarkable for their keen interest in military matters, their spirit of enterprise and endurance. This year the knowledge that grave events were possibly ahead and that any day sham fights might become stern realities, gave a deeper meaning to the maneuvers.

This impression was felt alike by officers and soldiers; they had the stern attention, the steady, silent endurance of men who are training for a solemn duty. The citizens of the frontier towns and the peasants who watched the evolutions of the troops were under the same impression. The sight of a regiment, with its flag flying and its drums beating, appeals irresistibly to the French temperament, but this year the enthusiasm of the spectators had a graver and more earnest note than usual.

During the last few days the chances of war are, God be thanked, diminishing, and for the time being, at any rate, there seems a hope that matters may be settled without a call to arms. It is impossible not to feel unutterably relieved as the prospect of peace increases.

Yet, who shall say that the present crisis, with its alternatives of hopes and fears, has not been fraught with blessings? To many honest citizens it has proved the fallacy of the socialistic, humanitarian theories that distort the idea of duty and advocate self-indulgence as a right. To others it has brought home the truth that religion and patriotism go hand in hand, and that those who serve God best are also the best servants of their country.

To lookers on, who were inclined to wonder if France, atheistical, scoffing and rebellious in her Government, was not utterly degenerate, it must have conveyed a knowledge of the good seeds that lie below the surface, seeds of patriotism and devotedness that only need an opportunity to bring forth abundant fruit.

ANGLO-FRENCH CATHOLIC.



## A M E R I C A

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## Our New Volume

With this issue we begin Volume VI of AMERICA. We trust that our readers will have found that we have lived up to the high ideals which were proposed when our work was inaugurated, and that the wide influence which AMERICA has exerted in the past will be still greater in the future.

## A Plea for Divorce

A rich Socialist—an economic combination which always tempts one to ask why he doesn't share his possessions with the proletarians?—has written a book which he calls "Rebellion." It is a plea, or a brief, or a protest against the Catholic attitude in the matter of divorce. A young woman marries a man who turns out later to be a drunkard, and after some years of unhappiness divorces him and then mates with one who is credited with all the natural virtues, minus religion.

We are asked why should not this woman do as she did? Would we condemn her to pass her whole life bound to a man she hates?

We answer, no. We go further and insist that she never should have married him at all. His father was a drunkard, and it is more than likely she had seen evidences of the same weakness in the son. He had no steady employment, and no reasonable hope of being able to support a family; and he appeared later on to have little or no religious instincts or practice beyond taking the pledge. The girl's friends, especially her respectable old mother, must have warned her against him till they were weary of remonstrating and imploring, but with that pertinacious and unreasoning perversity that is so exasperating in many a young woman who thinks she is in love, though a closer scrutiny of her conscience would suggest a less flattering description, she persisted in her resolution, remained as deaf as a stone

to all the pleadings of her friends, and even her own better nature, and fatuously persuaded herself that her powers of fascination would effect a reformation in the suitor, whom no one before herself ever understood.

She marries him, and as commonly happens her supposed influence counts for very little. He is drunk periodically; his personal appearance deteriorates—his biographer describes it in a manner which we shall not quote; there are other descriptions also which we shall not quote—and the woman begins to loathe him. The question now arises: Are we going to liberate her from this gross individual whom she once 'adored but now abhors?

Certainly not. She married him of her own accord in spite of the expostulations and entreaties of everyone who cared for her, and she must accept the consequences. She made the contract and must abide by the conditions. She need not live with him perhaps, but cannot divorce him.

"What," we are asked! Only separation! Is this woman in the heyday of her youth and her passions, with her soul athirst for happiness to lead a life of absolute continence and restraint?" Most decidedly; if there is no other way out of the difficulty.

Nor is there anything particularly alarming about such a prospect. There are thousands and thousands of unmarried women in every country of the world who are not only happy themselves, but are radiating happiness all around them. Not to speak of the glorious armies of consecrated religious, who in all the glow of their young maidenhood thankfully and joyously sacrificed the dearest family ties for the service of God and the good of humanity, and are as happy as the day is long, there are other armies of women who, though not invested with the religious habit, are like nuns in the holiness and sunlight of their lives, many of them gifted souls, who could have married the best in the land, had they so chosen, but who without a thought of repining or rebellion accepted the life-long care of aged parents, or of their little brothers and sisters, or the orphans of relatives, or who prayed and toiled for years to reclaim some reckless or dissolute brother or father to a better life.

Nor should we forget those other noble women who, though bowed down with sorrow in their widowhood, many after passing, perhaps, through the bitterest anguish that could wring the human heart, yet preferred to remain in the sanctity of their state out of reverence for the vows they once plighted at the altar. All such women deserve our admiration and respect. But it is silly to ask us to weep over the lot of the wanton heroine of the "Rebellion," or of her similars in sin, except to deplore their folly and to pray for their return to virtue.

From the first page of this book to the last Georgia Talbot reveals herself as a hard-hearted, selfish, conceited, pleasure-loving creature of low instincts and base ideals; condescending and supercilious to her



younger brother, who is going to the dogs, and she knows it; reading stuff about art and ethical culture, so as to appear clever to the men with whom she consorts, while her crippled and heart-broken mother is night and day at the drudgery of housework. This wronged wife whom we are asked to pity is meantime as hard as brass to the fact that she is blasting her own and the family's reputation. She flings her drunken husband out of doors, and he is scarcely gone when she flies off to questionable cafés, is found in taxicabs late at night with strangers who assault her; she deliberately leads a man, step by step, towards sin; never utters a prayer to God or attends to her religious duties, except once when she was in danger of death, and then she found peace; sneers at the baptism of her baby, insults the venerable priest, a life-long friend of the family, by telling him to his face that she knew her duty better than he or the Church could tell her, and after abandoning her old mother, gives up her faith, hurries to the divorce court and with all possible expedition, while evading the law in her own part of the country, is married before a Justice of the Peace to a man who had previously proposed a murderous plan to rid her of her husband. How long she remained with this monster, who was worse than her drunken husband, we are not told. But that flash-light on the character of No. 2 brings out very clearly the fact which all sensible men are aware of, viz.: that divorce is not the panacea it is said to be for the evils of the matrimonial state. Nor has the rich Socialist, who wrote this sensational story, which he or some one else has hastened to put on the stage, any knowledge of genuine Catholic women, or of the means they have at their disposal to repair the greatest disasters or survive the greatest tragedies of life.

### A Non-Catholic View of the Britannica

Although the Encyclopædia Britannica floundered badly when it attempted to treat Catholic subjects by handing them over to people who knew nothing about them, the superstition still prevails in the minds of a good many people, that on all other matters, historical, scientific, political, geographical, etc., it is above reproach. Not a few even may accept the assurance given when the work was launched on the world that "it contains the most complete, comprehensive, thorough, and absolutely precise statement of fact on every topic of human interest."

The scholarly American Historical Review of October, 1911, published by The Macmillan Company, of London, rudely shatters this illusion. "The besetting danger of encyclopædias," it says, "has been the omniscience of the editors." To obviate such dangers in this instance, the editor associated with himself a number of 'advisers.' But, unfortunately, neither Mr. Chisholm, the editor-in-chief, nor his chief assistant editor, Mr. Phillips, who chose these 'advisers,' was known to the

world of readers by work in any special period save the most modern; and their colleagues were scarcely known at all. No doubt each in the field of his own preparation was admirably fitted for such duties as a cyclopædia may wisely commit to *unproved* pens; but for the revision of old articles or the writing of new, no training and no promise can to the users of a cyclopædia take the place of that proved special knowledge which alone can give authority. Yet to the pens of these, it must be feared, must be ascribed, not only the revision, but the great mass of the unsigned articles, historical, biographical, geographical. The most daring of this staff is indisputably Mr. Phillips, the chief assistant. With a temerity almost appalling he ranges over nearly the whole field of European history, political, social, ecclesiastical, now astonishing us by the keenness of his fresh research, now perpetuating some venerable error. "Whether such work be keen or careless," adds the reviewer, "is little to the point; the grievance is that it lacks authority."

The information vouchsafed us in the geographical articles is sometimes borrowed from guide books, and the biographies rely on other encyclopædias and biographical dictionaries, with the result that we are deluged with information that has long since been discredited.

The Review furnishes us with a list of errors a page long. Doubtless space forbade the mention of others. These errors, we are told, display a lamentable ignorance of the latest works on the topics treated. Thus, for instance, the very easy subject of Joan of Arc, which passed the scrutiny of the editor-in-chief himself, Mr. Chisholm, turns out to be only a revision of the wretched article in the ninth edition, long passages of which remain untouched. Some errors are removed, others are added. Had it been given to Mr. Lang, who is an authority on the subject, he would not have put Domremy "in the Vosges," nor have been guilty of the many other blunders with which the article teems.

AMERICA, some time ago, had the misfortune to excite the ire of the editor of the Encyclopædia by calling attention to the meagre character of the bibliography of the article which he had offensively set down as "Jesuitism." It appears now that the Jesuits were not the only victims, and we are consoled by reading in the Review, from which we quote, that "the weakest thing about the new *Britannica* is the inadequacy of its bibliographies. The most important source, the latest or the foremost monographs in English go often unmentioned."

The writer employs the words "in English," advisedly. They have a sting in them, for they imply that if the compilers of the Encyclopædia were ignorant, even of works in English, it was to be expected that the contributions to science, written in other languages, would be beyond their ken. Germany especially, it is pointed out, fared badly in this respect. "It fell into editorial hands and chiefly to a young scholar scarcely known as yet to print. As a first attempt in a difficult field his



*sketch is not disgraceful, and it well may be a prelude to achievement worth the while, but it is far from the ripe work to be expected on such a subject in the Encyclopædia Britannica and both its text and the somewhat chaotic bibliography at its end abound in misconceptions and inadequacies."*

"Great irregularity, too, prevails throughout the work in the citation of titles and the description of books. More vexatious still are the misprints to be found on almost every page, especially in proper names and in passages from foreign tongues. A vigorous young scholarship at the editorial desk might have done much to remedy this evil," but that editorial energy is unfortunately the original sin in which this publication was conceived. It is not very flattering for us to be informed that it was precisely this "energy" in writing that was counted on to recommend the Encyclopædia to people on this side of the Atlantic. That is what is meant by "Americanizing" the work. "But it is an Americanizing," says the Review, "which few Americans will welcome." Ripe scholarship was not thought to be acceptable here.

On the whole the more one examines the *Britannica* the more it appears to be a very ragged affair; not worth the money that was paid for it.

### Is the Pope Still a Sovereign?

During the celebration held at Le Mans, France, some two years ago, in honor of Blessed Joan of Arc, a certain M. Pavie, it may be remembered, who had decorated his windows with the Papal banner was promptly brought before a magistrate by a zealous prefect for disobeying the order that no flag should be displayed which did not carry the national colors either of France or foreign nations. "But yellow and white," explained M. Pavie, respectfully, "are the colors of the Pope of Rome, who is unquestionably a foreign Sovereign," whereupon the astute judge dismissed the case.

But the ministry of persecutors now ruling France were not at all pleased with this decision, so the case was carried to the Criminal Division of the Supreme Court, which has lately reversed, as in duty bound, the sentence of the magistrate of Le Mans, and solemnly declared that:

"The Papal banner in white and yellow is no longer a flag of a foreign nation, since the sovereignty of which it was formerly the symbol has ceased to exist, as a consequence of the annexation of the Papal States to the Kingdom of Italy."

M. Louis Delzons, however, in the *Revue des Deux Mondes*, takes issue with the court's findings, and asking with Spuller the pertinent question, "Do you imagine the sovereignty of the Pope depends on a handful of dirt?" Even the law of guarantees, M. Delzons shows, places the Holy Father in the same state of immunity as a sovereign, and recalls to his readers that prior to the

breach of diplomatic relations in 1904 the French government itself recognized the Pope as a sovereign.

"I judge that it is not doubtful to anyone that the Holy See is still actually as great a political power as before the suppression of its temporalities," said M. Duclerc in the Senate, in 1882, "for it is to the Pope, the Sovereign Pontiff, to the man invested with a great moral power that other great political powers of Europe sent Ambassadors."

Nay, even M. Waldeck Rousseau, the father of the iniquitous associations law that opened the campaign against the Church, wrote, in 1901, to the procurator-general of Dijon:

"I have the honor to inform you, in accordance with a communication from the Minister of Foreign Affairs, that the Papal banner in white and yellow is that of a sovereign."

But in modern anti-clericals we must not look for consistency, it seems, nor exact too much from their feeble memories.

### Resolutions of the Eucharistic Congress

It is with great pleasure we notice that the title, "Pope of the Blessed Sacrament," has been adopted for the Holy Father by the Fifth National Eucharistic Congress. The resolutions drawn up are filled with that fervor and zeal which the disciples at Emmaus felt when the Lord was revealed to them in the breaking of the bread. There is one resolution especially which will be of particular interest to the readers of AMERICA. It concerns the Frequent Communion Guild, of whose organization and work a full description was given in our issue of August 5, 1911. The following is the recommendation which the Congress humbly presents to the Vicar of Christ:

"RESOLVED: That the National Eucharistic Congress of Cincinnati, while expressing its pleasure at the organized efforts thus far made by the association known as the 'Frequent Communion Guild,' to spread the practice of frequent and daily Communion amongst all classes of the faithful, ventures humbly to make the request that the Holy See consider the advisability of approving this association, and thus rendering it a permanent and fruitful means of carrying out the wishes of the Holy Father as expressed in the decree 'Sacra Tridantina Synodus.'"

### A Protestant Witness

In the October *Atlantic*, the Rev. George Parkin Atwater, an Episcopal clergyman of Akron, Ohio, instead of echoing the often-heard lament over the lack of men in the ministry, maintains, on the contrary, that the "ministry is an overcrowded profession." "With due allowance," he says, "for an exceptional condition here and there, every community has more ministers than it



needs for the proper spiritual development of the people." He then cites cases of villages of only five thousand people that have as many as ten churches and ten ministers. Pleading earnestly for the union of churches, he shows how "the Christian forces by divisions and subdivisions are becoming the source of vast woe and distress to themselves. It is not too much to say that the principle of subdivision into sects is destructive of Christianity. It subverts authority and it weakens faith."

From a Protestant minister these are strong words, but they are no less true than those he writes not long after, as he regards admiringly the example of effective administration afforded by Roman Catholics. "In cities where they equal in number the other Christians they have fewer churches," he attests, "and fewer priests. And the churches are filled, because the Roman Catholics have preserved the principle of authority, which the denominational system has entirely broken down."

Doubtless. But the diluted Christianity that would necessarily result from the union of those ten Protestant sects would hardly give birth to the principle of authority that is so desirable.

—•••—

It is with feelings of dismay or rather of consternation that we find in a recent edition of one of our Catholic exchanges a display advertisement of a shockingly indecent play, which has already been anathematized by the Church authorities, and whose very name we dislike to mention. How the editor could have knowingly admitted into his paper such a horrible quarter of a column with the accompanying lewd and suggestive picture we cannot conceive, except by ascribing it to a reprehensible lack of supervision of his advertising matter or, perhaps, of financial control. The effect on Catholic families of this authoritative journalistic invitation to a theatrical performance, which both insults morality and assails religion, must have been one of horror, amazement and disgust. The editor owes an apology and an explanation to his subscribers, and to the public at large.

#### A THEOLOGIAN'S TROUBLES ABOUT THE BRITANNICA

An interesting controversy has arisen as to a statement in the *Encyclopædia Britannica* about "Attrition." Perhaps we can get some light on the subject by examining carefully what the *Encyclopædia* says under the two headings "Attrition" and "Penance"; for we assume that the two articles have been written, if not by the same pen, at least under the same guidance and with the same intent. Had there been an article on "Contrition," it would also have served our purpose, but there is no such article in the *Encyclopædia*, although Contrition is a topic of far wider importance than Attrition.

Under the heading "Attrition" we find just eight lines of

matter, and under the heading "Penance" we find thirty-nine. Of Attrition the *Encyclopædia* says:—

"Theologians have also distinguished 'attrition' from 'contrition,' in the matter of sin as an imperfect stage in the process of repentance; attrition being due to the servile fear of the consequences of sin, contrition to filial fear of God and hatred of sin for his sake. It has been held among the Roman Catholics that in the sacrament of penance attrition becomes contrition."

Under the title "Penance" we read:—

"In the Roman Catholic Church the sacrament of penance consists of three parts, *contritio*, *confessio*, *satisfactio*. *Contritio* is in fact repentance as Protestant theologians understand it, *i.e.*, sorrow from sin arising from love of God, and long before the Reformation the schoolmen debated the question whether complete 'contrition' was or was not in itself sufficient to obtain the Divine pardon. The Council of Trent, however, decided that 'reconciliation' could not follow such contrition without the other parts of the sacrament which form a part of it (*sine sacramenti voto, quod in illa includitur*). . . . In the middle ages 'doing' penance was often a process as terrible and humiliating to the penitent as it was possibly edifying to the Church."

In these two articles I find the writer is shift and inaccurate, and I think mischievous if not malevolent. It is inaccurate to say that contrition, as distinguished from attrition, arises from a filial fear of God. There may be a filial fear of God without contrition, as distinguished from attrition, and there may be contrition without any act of fear. The *Encyclopædia* should rather have said that contrition as distinguished from attrition arises from the love of God for his own sake. If contrition, as some think, may arise from another motive, this does not justify the introduction of filial fear into the definition.

As to the belief "among Catholics that attrition becomes contrition in the sacrament of penance," I cannot tell exactly what the writer in the *Encyclopædia* means. Does he mean that this is an opinion now held among Catholics or an opinion that was held in bygone days? Again, what does he mean by the phrase "among the Roman Catholics"? Does he mean that all Roman Catholics held the opinion? If so, he is wrong. If he means that only some Roman Catholics held it, why doesn't he say so? And if this is what he means is it worth recording in an *Encyclopædia*? In a short article of only eight lines why put down among Roman Catholic beliefs an opinion that many great Catholic theologians, as Suarez, put down as false. It looks singular that the writer of an article of eight lines should waste time on such subtle points of controversy and cull from theological treatises a sentence that has four different meanings in Catholic theology, and I may add, not one of them now of any practical interest, even to a Catholic.

I come now to the article on "Penance." It is inaccurate to say that contrition,—when enumerated with confession and satisfaction,—as a part of the sacrament of penance is "sorrow for sin arising from the love of God." Contrition may be perfect or imperfect, and in either form it may be a part of the sacrament, and in its imperfect form it does not arise from the love of God. The writer confuses contrition taken generically with contrition taken in its specific sense of sorrow based on love.

Again the author is obscure, I should rather say misleading in his English when he speaks of the decision of the Council of Trent. What justifies a sinner apart from the sacrament of penance is contrition including the desire of the other parts, and not contrition "followed" by the other parts of the sacrament.



In this article again the author has to tell us how the "schoolmen debated," etc., etc. Why does the Encyclopædia so insistently harp on questions "debated" by the schoolmen and long ago settled? From these two articles alone a person might easily imagine that the Encyclopædia had been written to gratify a multitude of old fogies who like to hear about warfare in the Catholic Church and imagine they are safe in their position when they read of a far-off battle among the schoolmen. These questions might be fittingly and usefully treated in an extensive history of scholastic theology, but to give them place in a popular and compendious work like the Encyclopædia, and especially in such two short articles as "Attrition" and "Penance," is a fact that should make Catholics pause before touching the Encyclopædia Britannica. And as to the old persons mentioned above, I should imagine that a clear and accurate statement of Catholic belief as it exists to-day all the world over, is what would do them most good, and what a high-minded and high-principled Encyclopædia should try to give them. The exact history of "battles long ago" in theology is matter for deeper thinkers and for minds more active in the work of hard and wearisome analysis.

Lastly, the Encyclopædia says: "In the middle ages 'doing' penance was often a process as terrible and humiliating to the penitent as it was possibly edifying to the Church." Why the "middle ages?" Why not the earliest ages as well as the middle ages? And again, why "possibly" edifying? Why not "edifying" without the adverb? And if the author had a conscientious scruple about stating the fact absolutely, why did he not omit the fact? I cannot help wondering what made his scruple and its object so important that they should be recorded in the Encyclopædia.

One word more. The two articles are unsigned, and we have to judge them by what they say and by the company in which they are found, and at times they are found in very bad company.

SACERDOS.

## LITERATURE

**The Rise of the Greek Epic.** By GILBERT MURRAY, Regius Professor of Greek in the University of Oxford. The Clarendon Press, Oxford, 1911.

The triumphant spade in recent years has been unearthing so much Homeric pottery, that it is refreshing to find a scholar who preludes a series of eleven lectures on "The Rise of the Greek Epic" with the words:—"These lectures form the first part of an attempt to study the growth of Greek poetry from a particular point of view, namely, as a force and the embodiment of a force making for the progress of the human race." By progress the author means "some movement towards the attainment of that 'chief end of man,' which is, according to the magnificent definition of the document known in Scotland as the 'Shorter Catechism,' 'to glorify God and enjoy Him for ever.'"

"To glorify God and enjoy him for ever"—strange words indeed in connection with the vexed Homeric question! Yet the lecturer insists again and again that this is his aim; he endeavors constantly to show that Greek Literature is in its growth "an expression of the struggle of the human soul towards freedom and ennoblement." Keeping this aim in view we may take a closer look at the lectures.

Mr. Murray rejects the synonymous use of "Greek" and "Pagan"; in his opinion all classical literature shows that the "Greek" and the "Pagan" are direct opposites. "The Pagan man," he says, "is really the unregenerate human animal, and Hellenism is a collective name for the very forces which, at the time under discussion, strove for his regeneration."

The fact that here and there in Greek literature, we come across acts more in keeping with the state of the "unregenerate human animal" than with that of the progressive Greek does not militate against the lecturer's claims. He admits that the Greeks were struggling hard to beat down and lose sight of the old Pagan vices. Human sacrifice, slavery, the subjection of women, immorality and cruelty—these are the great degrading facts which, Mr. Murray asserts, the Greeks in their Epic forming period gradually fought against, gradually eliminated. He offers as proof of this, citations from various Greek writers; Euripides, he says, was a great defender of Woman's Right, and adds as an argument for the respect shown to women that the magnificent file of heroines in Greek tragedy, both for good and for evil, Clytemnestra, Antigone, Alcestis, Polyxena, Jocasta, even Phaedra and Medea, could not surely have sprung out of a society in which no free women existed.

As the lectures run on, however, in spite of the definite aim which the lecturer set before him, he seems in many places to have lost sight of it. Questions of the Migrations, the Birth of Homer, Ancient Traditional Books, the Alexandrian critics, and a host of other complicated and unsettled points so envelope what the author laid down as his particular point of view, that much of the interest we hoped for in the beginning is lost. Space forbids us to touch separately on each question. However, Lectures IV and V, "An Ancient Traditional Book," and "The Iliad as a Traditional Book," are worthy of careful attention both from the parallel drawn from scripture and from such remarks as:—"I will not lay stress on mythology, such as we find in the story of Samson (p. 134)," nor on what I may call Romance, or the story-teller's instinct, such as we find in the narratives of David and Joseph. The "Mythology" of Samson and the "Romance" of David and Joseph suggest, it would seem, a somewhat skeptical attitude towards the Old Testament narratives.

Moreover, we find here and there throughout the lectures, passages offensive to Catholic sentiment. Speaking of the ancient worship of the dead, the lecturer says: "All Asia Minor is still strewn with the graves of innumerable worthies, whom the course of history has turned into Mahometan Walis or Christian Saints." The "innumerable worthies" of pre-Christian times never carried their worthiness far enough to be enrolled on the Christian calendar of saints. More repellent still to Christian minds is the use the author makes of our titles of the Madonna. He speaks of the pre-Hellenic worship of a Korê or maiden; the Korê passes through certain stages and—"As we meet the full-flown deities of classical Greece, the 'Athenaia Korê has become the virgin Pallas Athena; the Argive Korê is Hera, the wife of Zeus; others are merged in Artemis or Aphrodite." Then he adds with reference to the geographical names in vogue for the various Korai:—"If names like Paphia, Cypris, Cytherea, Erycina, etc., persist throughout antiquity, it clearly means that even when a certain set of Korai were definitely merged under the name of Aphrodite, still Our Lady of Paphos was felt to be different from Our Lady of Cythera or of Eryx."

Now, since the "Argive Korê" of earlier times has become Hera, the wife of Zeus in "the full-flown deities of classical Greece," this is all the more reason why the association of the beautiful title of Our Lady with such ancient erotic patronesses is nothing short of insulting to the Mother of God and destructive of the high ideal which Catholics have of the Queen of Heaven. The idea of the Madonna is a distinctly Catholic one, full of reverence and devotion, and in his endeavor to show how Greek poetry may help man "to glorify God and enjoy him for ever," Mr. Murray should



be careful not to transgress the bounds of Christian and Catholic sensibilities. He does this when he adorns Aphrodite with Our Lady's revered titles.

Each of the large Homeric questions spoken of doubtless has its bearing on the author's viewpoint, but he leads us too far afield, and as the lecturer began with a view to showing how Greek Literature was a force helping man "to glorify God and enjoy him for ever," so from this standpoint only, we criticize and feel that this work of scholarly finish would increase in interest if many points only indirectly relevant to the matter in hand were eliminated, or placed in a special volume.

J. S. H.

**The Presidential Campaign of 1860.** By EMERSON DAVID FITE, Ph.D. New York: The Macmillan Company. Price, \$2.00 net.

"It is time that the words 'traitors,' 'conspirators,' 'rebels,' and 'rebellion' be discarded. . . . History, then, must adjudge that both sides in the controversy were [subjectively] right, and that the war was bound to come when the opposing sides conscientiously held, the one to the wrong, the other to the right of slavery." We heartily concur. A delay of half a century is not a day too long before undertaking to write the history of a campaign which, from the momentous issues involved and from the tremendous consequences that followed, must needs hold a unique place in the life of our nation.

It was the favor of Heaven, we think, that the Republicans failed to seat that cheap rover, John C. Frémont, whose greatness began when he happily married into a good family. The Republicans of the day were a strange composite of rather ill-assorted elements. Their cardinal doctrine, opposition to the further extension of slavery, had not originated with them; it had been appropriated bodily from resolutions passed by every Democratic free State, with one lonesome exception. They had but one plank which they could claim as exclusively their own, for it had been rejected by both Democrats and Whigs. It was the Free Homestead Law, which squeezed its way through Congress only to die under President Buchanan's veto.

The election of 1856 was a reconnaissance in force as a preparation for the struggle of 1860. To our mind, Professor Fite attaches too great importance to John Brown and his doings in their bearing on the result. Personally, we are satisfied that Brown was a madman. If the Pottawatomie massacre, which he planned and executed, was in itself proper and praiseworthy, we are persuaded that there can in no case be such a thing as coldblooded, deliberate murder. While in the domain of moral accountability, conscience is and must remain the supreme tribunal, it is more than merely possible that many actions which there pass muster will not fare the same way when judged by those whose duty it is to preserve and defend sacred rights. The individual, even the collective, conscience has its frailties, its limitations; the final verdict must be pronounced by Almighty God.

The campaign of 1860 was one of measures, not of men. Though feeling ran high, it was not disgraced by those personalities which have at times been the chief ammunition of the warring speakers. If Stephen A. Douglas was depicted as walking the tightrope of Mason and Dixon's line with the Dred Scott decision on one side and popular sovereignty on the other as balancers, if the supporters of Lincoln were ungraciously reminded that he had denounced the Mexican war as "unnecessary and unconstitutional commenced," if sympathetic New Yorkers rung bells and bawled "auction" when the Bell fusionists paraded, all

this was political warfare and not an attack on the private life of a candidate. For this reason, the chapter on Campaign Arguments is to be highly commended for the light that it throws on the contest. Besides the four platforms, which are given in full, there is a typical campaign speech by a recognized power in each party. An elaborate index closes the volume.

Those who are by this time far enough removed from those scenes to read and ponder dispassionately will be richly rewarded for the careful study that they devote to this history of the campaign of 1860.

H. J. S.

"A Miracle on American Soil," by REV. E. BERNARD, S.J., is a modest brochure republished from the *Messenger* of some years ago. Miracles have not been so rare in our land as some imagine, but this relates one of the few American miracles which have received the solemn sanction of the Holy See. It is substantially the story of Mary Wilson who, born in Canada of Orange Presbyterian parents, and converted at 16 in St. Louis under very remarkable circumstances, sought admission to the Sacred Heart Community. In the hope of obtaining sufficient health she was sent as a postulant to the Sacred Convent, Grand Coteau, La., and when she became so ill that the doctors pronounced recovery impossible, a novena was made to Blessed John Berchmans, who appeared to her and cured her instantaneously. This was one of the three miracles recited in the Process of Canonization of St. John Berchmans. There are large possibilities in the narrative for further development, for, apart from edification, the facts and characters are as interesting as they are exceptional. An enlarged volume containing illustrations and a complete account of persons and places should prove welcome and useful to the public.

Our readers are cautioned against buying a new edition of "The Imitation of Christ, by Thomas à Kempis, with Twenty-four Colored Reproductions from the Old Masters," now being published by Little, Brown & Co., Boston. To make the book unobjectionable to Protestants the text has been shamefully garbled. For instance, that section of the last chapter of the first book which mentions with praise "the Carthusians and Cistercians, and the monks and nuns of divers orders" is left out completely, yet nothing is said to indicate the omission, while the entire fourth book, on Holy Communion, furnishes numberless examples of this unscrupulous "editing."

The Rev. C. W. Collins in No. 10 of the 5th volume of AMERICA, it may be remembered, passed well-merited strictures on such an abuse of A Kempis's incomparable volume.

Mgr. Grosch, Rector of St. John's, London, remarks in the preface to some two-dozen "Sermons and Lectures" he delivered in various town halls and churches of England, that "Books of sermons and discourses are already very numerous; originality of matter, or even novelty in the manner of treating it, is almost impossible of attainment." Originality and novelty indeed are not very conspicuous in this book, but the sermons are earnest and have the saving grace of brevity, while the lectures on the Church, which were evidently meant for non-Catholic hearers, are clear and convincing. The volume is sold by the Benzigers.

How popular even with English-speaking readers is St. Teresa's admirable biography, is indicated by the appearance of the fourth edition of David Lewis' excellent transla-



tion. Benedict Zimmerman, O.C.D., has re-edited the work, written an introduction and added new notes, and Benziger Brothers ask \$2.65 for the book. For a frontispiece there is a well-known portrait of the saint that, as Cardinal Wiseman observes, does not represent a nun of an enraptured, languishing type, such as many would imagine this famous mystic to be, but shows us rather a religious with a strong, almost masculine face, in which it is not hard to see the promoter of the Carmelite reform.

An article in the *Irish Summer Magazine* by the confidential secretary of Isaac Butt, founder of the Home Rule movement, gives many interesting items, not generally known, concerning the Irish tribune. Mr. Butt, though a Protestant, indulged in several Catholic practices. He kept a crucifix on the desk in his study and beside it St. Alphonsus Liguori's "The Glories of Mary," a book which he read frequently and greatly treasured. Mr. Collins, the writer of the reminiscences, "often heard him, when reading the book, express in most endearing tones his veneration for the Mother of God." He carried three religious medals in his pocket book, and was careful to have them in his Counsellor's gown while pleading in court. When engaged in important cases he would arrange to have a Mass said to assist him in his advocacy, and he was wont to contribute to the maintenance of an altar dedicated to the Perpetual Adoration of the Blessed Sacrament. He had made all arrangements to spend some time in Mount Melleray, in the room occupied by O'Connell during his stay at the Trappist Monastery, when he was suddenly stricken by the fatal illness that resulted in his death. He was buried, by his wish, at Stranorlar, Donegal, the home of the O'Donnells, with whom he claimed kinship, and his head rests in death on the Catholic medals which he wore in life.

### BOOKS RECEIVED

- The Presidential Campaign of 1860. By Emerson D. Fite, Ph.D. New York: The Macmillan Co. Net \$2.00.  
 Social France in the XVII Century. By Cecile Hugon. New York: The Macmillan Co. Net \$3.00.  
 The Louvain American College. 1857-1907. By the Rev. J. Van der Heyden. Louvain: The Author, Rue de Namur 143.  
 The American Dramatist. By Montrose J. Moses. Boston: Little, Brown & Co. Net \$2.50.  
 The Superstition Called Socialism. By G. W. Tunzelmann. Philadelphia, Pa.: J. B. Lippincott & Co. Net \$1.50.  
 Rebellion. By Joseph Medill Patterson. Chicago: The Reilly & Britton Co. Net \$1.25.  
 Of the Imitation of Christ. By Thomas à Kempis. With Twenty-four Colored Reproductions from the Old Masters. Boston: Little, Brown & Co. Net \$1.25.  
 Dominican Mission Book, and Manual of General Devotions. Compiled from Sources Chiefly Dominican, by a Dominican Father. New York: Benziger Bros. Net 75 cents.  
 Benziger's Home Annual for 1912. New York: Benziger Bros. Net 25 cents.

#### German Publications:

- Marien-Kalender für 1912. Net 20 cents. Benziger Bros.  
 Einsiedler-Kalender für 1912. Net 15 cents. Benziger Bros.

#### Latin Publication:

- Brevior Synopsis Theologiæ Moralis et Pastoralis. Auctoribus A. Tanqueray et E. M. Quevastre. New York: Benziger Bros. Net \$1.50.

#### French Publications:

- Considerations sur l'éternité. Par R. P. Dréxeli, S.J. Traduites par Mgr. Belet. Troisième Edition. Paris: P. Tequi, 82 Rue Bonaparte. Prix 2 Fr.  
 La Bouddhisme Primitif. Par Alfred Roussel. Paris: P. Tequi. Prix 4 Fr.  
 Le Chemin de la Vérité. Par M. Le Comte de Champagny. Nouvelle Edition. Paris: P. Tequi. Prix 2 Fr.  
 Le Guide de la Jeunesse. Par M. l'Abbé de Lamennais. Paris: P. Tequi. Prix 1 Fr.

#### Spanish Publications:

- La Curia Romana. Según la Novísima Disciplina decretada por Pío X. Por el R. P. Juan B. Ferreres, S.J. Madrid: Administración de Razon y Fé. Precio 6 Pts.  
 Le Muerte Real y La Muerte Aparente. Con Relación a los Santos Sacramentos. Por el R. P. Juan B. Ferreres, S.J. Madrid: Administración de Razon y Fé. Precio 1, 50.  
 Los Esponsales y el Matrimonio. Comentario Canonico Moral sobre el Decreto *Ne Temere*. Por el R. P. Juan B. Ferreres, S.J. Madrid: Administración de Razon y Fé. Precio 3, 50.

### EDUCATION

Education, whether in the home, the school or the church, is a continuous process; it must proceed on uniform principles without antagonism or contradiction. It is a training of faculties, analogous to that which is known as "training" in the world of athletics—but with this vital difference, that it lasts, without pause, till we pass through the portals of death. It is, therefore, not a matter of occasional spasms of effort, with seasons of repose or collapse between. Hence it is that modern scientific pedagogy rightly emphasizes the principle of unity and concentration and continuity in the training of the faculties of the child. The reason that urges educationists in our time to insist strongly upon the need of a systematic and orderly process in teaching methods reaching down through the lowest elementary grades is not, then, as many seem to presume, because these grades are steps in the preparation for secondary, college and university training and the universities set the standard. The great mass of the citizenship of every land will never come to enjoy the advantages of advanced school training; yet educational leaders never grow weary in their efforts to establish certain ideals and, by a process of teachers' training, to introduce into the common schools certain methods and courses which shall prove most efficient in securing to boys and girls the fullest development the limited school training open to them affords.

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There was a time when orderly system, involving uniform courses with an assurance that practically the same grade of efficiency in the work done resulted in all schools, was not a characteristic of Catholic parish schools. The defect was due to no lack of appreciation of the need and of the intrinsic worth of such uniformity; rather was it the effect of harassing perplexities frequently pressing in upon the directors of these schools from sources entirely foreign to the question of teaching methods. The enormous expense resulting from the double and continuous tax or fine imposed upon Catholics—one for the education which they cannot in conscience accept, the other for the education which they can—for years made the problem of instituting and supporting a Catholic parochial school almost exclusively one of material ways and means. Happily that day is ended. Catholic elementary schools are daily growing in numbers to meet the constant increase of Catholic children who crowd their classrooms; and they are ever widening in efficiency to adjust themselves to the requirements of true modern education. Thorough organization of our schools in the various dioceses, with a head appointed by the chief ecclesiastical authority in the diocese, is now the rule. From this central authority the whole school system is beginning to be developed along lines which exclude haphazard processes and experimenting, and, in the main, hold the schools throughout the diocese to one approved and up-to-date course of instruction. This splendid step forward is made possible by permitting the central authority to designate what shall be taught, the requirements of teachers, and indeed all matters pertaining to school direction. The immediate consequence noted in dioceses which have adopted



the policy is the promotion of a steady and harmonious working toward one great aim and ideal—thoroughness in elementary training. There are other results of beneficial influence. Whilst uniformity in the courses insisted upon does not do away with the individuality of the teacher or prevent the capable teacher from exerting his superior knowledge or attainments for the good of the school system, it does limit the possibility of certain evils likely to be present where that individuality is subject to no control. There is little opportunity allowed to waste time on non-essentials, on fads and fancies; there is small likelihood that our schools may be built up on a merely theoretical and impractical basis; there is a certain assurance that an intemperate zeal will not be permitted to look to the benefit of the few who enter High School and ignore the interests of the many who do not go beyond the elementary grades.

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To be sure we do not mean to affirm that these happy effects are realized from the presence simply of uniformity in school courses. The writer has before him the report of an investigator appointed by the editor of a New York paper to interview capable teachers who have long been engaged in elementary school work here in the metropolis. The information it conveys seems calculated to make one go slowly in predicating the advantages of a fixed system for elementary schools. In a city where the teachers are declared to be the best equipped in the world and where the most modern methods and educational appliances are in use, competent critics appear to deem the system followed in the city's public schools somewhat of a joke. Complaints are made that the average New York boy when he leaves the elementary schools "cannot add up a column of figures correctly nor subtract nor multiply nor divide, although, to be sure, he can weave baskets and cut out figures from colored paper."

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When, however, one insists upon the helpfulness of uniformity and continuity in a school system he has in mind, naturally, a system not built on impractical methods and fads, but one that has been evolved from a prudent study of the ideal sought in the school training—thoroughness—in the special phase of development the system is presumed to seek. And it is precisely this quality that we claim to find in the systems which present day progress in Catholic elementary schools has introduced in various dioceses of the land. A notable evidence is that presented in the Course of Study and Syllabi just published by the New York Catholic School Board for the elementary schools of the archdiocese.

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A fair test of the merit of work scheduled for an elementary school is that mapped out in the Arithmetic syllabus. Experienced teachers are agreed that in no branch taught the little ones is there opportunity to judge the definite purpose of the entire course and the practical aim sought to be attained in it, such as that afforded by the manner in which they are drilled in Arithmetic. Much time must be given to forming the habits of correct adding, subtracting, multiplying and dividing; problems, properly so called, requiring the application of logical analysis should not be introduced until the pupil shall have completely mastered these fundamental processes, and the old-fashioned, readily understood "sums" should, therefore, form the ordinary exercise work in the two or three lowest grades; each grade should be devoted to the teaching of some particular topic and there should be no overlapping of these topics. This overlapping, say practical teachers, the taking up of decimals,

for instance, in one grade, whilst long division is still being taught, muddles the pupil and destroys the ordinary possibility of thorough work. All these requirements are found in an excellent degree in the new Syllabus for New York's Catholic elementary schools, and the prudent regard shown for expert opinion in this course is equally marked in the work scheduled throughout. Were one inclined to pick a flaw in a scheme so generally praiseworthy, regret might be expressed that a fault noticed in late years in some elementary school programs is given permanency in the Board's schedule. It seems to us that the plan of holding the eighth year common school work for a general review of the entire field of arithmetic is now commonly conceded to give better assurance of practical good, than is that of permitting the children of that grade to nibble at the elements of algebra—a branch whose usefulness is not assured to one who will not enjoy the privilege of studying it more fully than will the ordinary parish school pupil.

There may arise occasion to discuss in particular detail the syllabi of the New York course making up what a tried teacher will not fail to recognize as a model scheme of school work for the ordinary boy and girl. Its purpose frankly is to provide the child attending the Catholic elementary school with the best general training suitable to its years and capacity; there is in it no suggestion of specialization—its purpose is to give that measure of mental drill which will constitute the "something more" than mere facility in bread winning which even the average child should enjoy. After-possibilities, that obtain in the case of the few who shall know the privilege of advanced formation, are not the standards determining its scope. The old-fashioned three R's are its main matter and the idea of thoroughness pervades its every step. The grade work, whether in English, arithmetic, history and geography, or religion, is logically thought out and planned, and the pupil who follows each course will undoubtedly be made to feel that there is something definite to learn, and he will pass from grade to grade feeling that he has actually acquired something. This idea of thoroughness is apparent even in the lesson plans, or lists, drawn up to mark how the instruction is divided according to subjects and hours in the week; to the essentials in elementary training is assigned always the lion's share of the twenty-five hours making up the week's class room work in each grade and sufficient time is allotted to give to the little ones the preliminary notions regarding such practical and cultural topics, as have been proved by experience to be an admirable adjunct to the general development of the child's faculties

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Naturally the "religious atmosphere," required as a vital factor in any system of education worthy of the name, is everywhere present. Not, as some little acquainted with the routine of the parochial school class room foolishly fancy, that there is provision made for the continuous direct teaching and practice of religion throughout the school day, but the schedule is insistent that the training of the children following its requirements must be permeated by religious principle. There is, to be sure, a fixed period each day, in every grade for set religious instruction; and while one finds it difficult to specially praise where there is so much that merits approval, yet it were ungracious to close our notice of the New York Catholic school course of study without a word of sincere commendation, and of congratulation as well, to the teacher or teachers who drew up the singularly excellent plan it contains for the study of the catechism. Surely its author, to quote the words of the introduction to the syllabus on religion, "must have ever kept before his mind that the teaching of religion is the



compelling and paramount reason for the existence of our costly, magnificent separate system of education."

M. J. O'C.

### MUSIC

The new York diocesan authorities have taken a notable step in including an excellent system of sight reading and singing in the new plan of studies which has just been given out for use in the parochial schools of the archdiocese.

The general plan prescribed has been prepared by Rev. J. B. Young, S.J., and is the result of over thirty-five years of study and practical experience with children in the primary grades of the parochial schools. The course has therefore been thoroughly tested; it is practical, and most carefully graded, while keeping the highest artistic ideals in view as its ultimate aim. The schedule as outlined begins with the first grade, and continues for four years. It assumes a minimum of two lessons a week from a music teacher, with cooperation from the regular grade teacher on intervening days. The grade teacher is expected to spend ten to fifteen minutes each day in reviewing the purely theoretical side of the last lesson and in preparing staff reading or memory work for the next lesson. This plan enables the music teacher to focus his attention upon the purely musical side of the work during the short time at his disposal.

At the beginning of the fifth year, or even sooner, the children will be prepared to read at sight and sing with trained voices all music of ordinary difficulty. They will then be ready to take up the practical study of two and three part choruses, and the Gregorian Masses from the Vatican Kyriale. It is suggested that at this point the choir master of the church should take charge of the children's training.

It is impossible to overestimate the importance of this movement, the practical foundation, solidly laid, for a future of well-trained Catholic musicians. If we have been slower than the public schools to take up the practical study of music, we can now feel confident of making up for lost time. The more definite ideal toward which we aim, and the higher type of music which our course will include, should enable our children to show results surpassing in artistic value anything that has been done hitherto.

We trust that the other dioceses of the country may follow this excellent example. Some few have already led the way, but with a unified system of musical training throughout the parochial schools of the country, we should have gone a long way indeed towards the realization of the Holy Father's most practical ideals on the subject of the reform of Sacred Music.

J. B. W.

### SOCIOLOGY

The idea is prevalent that no girl goes wrong of her own free choice. One could prove its absurdity *a priori* with half a dozen good reasons. Its defenders rely greatly on the accounts given of themselves by persons turned over by the police magistrates to the agents of Rescue Societies. Did these benevolent women realize how little such accounts are to be trusted, they would be less confident in the matter.

This is one extreme. The other is, that every unfortunate has only herself to blame; that she has gone to her fate with eyes wide open, and that all talk about protecting her is foolish sentimentality.

The truth is, as usual, found in the middle. There are those who go wrong by choice, and they are sufficiently numerous to be more than occasional exceptions to a general rule. There are those who go wrong freely, yet who would not do so were they not thrown, so to speak, into the occasion, and these constitute the largest class; and some there are real victims of circumstances. These demand protec-

tion from society in strict justice; charity at least requires that the second class be helped. The protection of the former belongs principally to a vigilant police, who should be convinced that they have no more imperative duty: the helping of the latter is principally the affair of organized charity. We say *principally*, because public authority is by no means excluded from the latter function; neither is organized charity from the former.

Confining ourselves to the work of organized charity, we are gratified to be able to say that societies for the protection of young persons are springing up everywhere. They are found in Europe, as the readers of AMERICA are aware, engaged especially in looking after young women emigrating to foreign lands. They exist also in countries, such as the United States, which receive a large immigration. They are established also in many large towns whither girls go from the surrounding country seeking employment. The method usually followed is, in the case of emigrants from either the country or from foreign lands, to take the names of these and their destination, and to notify the societies on their route or at their journey's end to look out for them; and in the case of immigrants from abroad, to meet steamers and trains and take charge both of those consigned to the society's protection and of those whom the agents may judge to be fit objects of its care.

Such a society is the Catholic Women's League of Chicago, with its office at 7 West Madison street. In its prospectus, which we have before us, it begs all young persons coming to Chicago to notify it before leaving home, so that its agents may meet them and conduct them to safe lodgings and honorable employment. This is excellent as far as it goes; but it seems to us that it will not do to leave the matter to the initiative of the young people themselves. Perhaps nowhere is the utility of federation so great, or its needs so urgent, as in the case of these societies, which, if any general good is to result, must be in constant communication. In Europe this federation exists to a certain extent: it should be perfected so as to take in this side of the Atlantic. Societies in Boston, New York, Philadelphia, New Orleans, Rio Janeiro, Buenos Aires, Valparaiso, etc., should be advised by the European societies of every one emigrating under their auspices; and if the state immigration agents at such places receive a similar list of names, they may be trusted to see that none on it leaves the receiving station except under the protection of the local society. The pastors of country parishes should be furnished with the society's address in every seaport, for the benefit of emigrants, and in every large city, for those who are about to seek work in their own land, so that they may consign the lambs of their flock to safe hands, and a work so organized would have the zealous support of the diocesan authorities. As for the young people themselves, they should be given a card commending them to the care of every society on their route.

Another point worthy of notice, especially in this country, is the importance of training young people in the practice of Christian modesty, a powerful defence against danger. They should learn from childhood that the street is, by its very nature, a means to an end. We read of Sts. Basil and Gregory of Nazianzen, that when they were students they knew only two streets, one leading to the school, and the other to the church. One walking the streets only for needful exercise, should have the appearance of going somewhere. Modest haste, downcast eyes, quiet conversation with a companion will save one from molestation. But we see too little of this. But we see many sauntering along with roving eyes loud in word and laughter. They mean no harm; but for all that, they are in danger. Here is something for parents and teachers to consider.

H. W.



## PULPIT, PRESS AND PLATFORM

"Penn," writing in the *Evening Bulletin* of Philadelphia, September 28, denounces the practice of those who stir up opposition to a political candidate on account of his religion. He says:

There is no other principle of American citizenship which is more to be valued, as it always has been, too, by such men, than the separation from our political and governmental life of all acts or practices which might lead to the proscription of any one on merely the score of his creed or his methods of worshipping his God. It is not always observed even among us Americans quite as much as it should be; the unwritten law by which a Catholic, if not also a Jew, is barred from the Presidency, and against which Mr. Roosevelt once raised a just and emphatic protest, has too much vogue, and in too many campaigns there is an unwarranted disposition to demand from candidates what they "believe" and to criticise or condemn their opinions as unworthy or as "dangerous." Thus, three years ago, even Mr. Taft, a citizen whose private and public life has presumably been much above the average of cleanliness and honor among statesmen, was subjected to numerous impudent and even insolent interrogations on the ground that, being a Unitarian, he would not, or might not, be able to administer the Presidency with a due regard to his moral obligations.

There was nothing more creditable to Mr. Roosevelt than his clear enunciation of that principle while he was President and when Mr. Taft's Unitarian beliefs were cited by some clergymen as reasons for assuming that he might be "dangerous." There he at least stood on the same ground with many of his countrymen who have not always been able to agree with him in some of his methods as an agitator of either economic or constitutional opinions. He declared that Taft's religion was nowise a thing which should give occasion for political discrimination; that speculation on the subject for the purpose of exciting opposition or prejudice against him as a candidate for office, was unjust and illegitimate, and he gave us all an interesting view of his Cabinet when he described it as made up of Protestant and Catholic, Christian and Jew—which was his way of putting the matter—sitting side by side in common loyalty to the nation and the government, and each forgetful of the religion of the other. He illustrated, too, the folly it is among most of us of the disposition to apply denominational tests to public men when he said that, if it were proper and legitimate to support or to oppose a candidate because he is a Unitarian, it would be equally so to support or to oppose him because of his opinions on

such questions as justification by faith, or salvation by works, or the method of administering sacraments, and so on until really there would be no point at which the process could stop.

No trickster is meaner in his mischief than the one who deliberately strikes that false note in a political campaign.

## PERSONAL.

The editorial tribute to the late Mgr. William J. White, of Brooklyn, by Edward T. Devine of the *Survey* is a graceful as well as a grateful recognition of the aid given by that noble priest to his fellow workers of every denomination in the field of social reforms. One may not doubt the sincerity of the man who is quick to make public acknowledgment of the services of a Catholic priest when the failure to make such acknowledgment might pass without comment. Catholics will be pleased to know the esteem in which Mgr. White was held even by those who were not of his Faith, though that knowledge will be accompanied by an added regret over his loss. The editorial notice is as follows:

Social workers of every faith pay eager homage to the memory of their fellow worker, the Very Rev. Dr. Mgr. William J. White, supervisor of Catholic Charities of Brooklyn, who died on August 29, as he was completing the forty-first year of his age. Dr. White, he has usually been to us, though we took our full share of satisfaction in the rank conferred upon him by Pope Leo for his success in the supervision of the charities of Brooklyn. More completely than almost any other man he embodied for us the rapprochement between the eternal religious tradition and the new social spirit of our own age. Of his loyalty and devotion to the Catholic Church others may more appropriately testify, though it never occurred to any of us to question it. Of his loyalty and devotion to the ideals of the modern philanthropy as they are held in common by Jew and Gentile, by Catholic and Protestant, by socialized wealth and by socialized labor movements, we were always equally assured. Dr. White's address at the Boston National Conference of Charities and Correction in June, the last of his public addresses before a general audience, was a stirring and vigorous defense of the church against the charge of being reactionary and indifferent to the material needs of men, and a luminous exposition of the attitude of the church towards social needs and social reforms as Dr. White finds it expressed especially in the encyclicals of Pope Leo XIII. Most striking is the eloquent closing paragraph of this summary, in which he brings together the threads of his argument, and pays just tribute at once to the church in

whose name he speaks and to the social workers in the midst of whom he stood:

"Finally, she boasts, not without reason, that in proclaiming the sanctity and indissolubility of marriage, the solidity of domestic society, the divine origin of authority, and the need of virtue and morality in the private citizen, she has given the social worker a background for his reforms, a solid foundation upon which to build that city of God which every earnest social worker sees in vision, labors to bring down from the clouds, and which in a thousand centers of teeming humanity is slowly becoming a reality."

Sane, sincere, open-minded, sympathetic, and plain-spoken, Mgr. White was a most valuable worker, whether on the foundations or on the superstructure of that city of our visions. The national, State, and city conferences were filled with his friends, who mourn with those of his parish and of his communion, and who hope, with them, that his influence will not soon disappear from among men.—*The Survey*, September 30.

## ECCLESIASTICAL NEWS

The estate of the Rev. Angelo Lugero, formerly of Phelps, N. Y., who died in Italy in 1909, was recently appraised at \$20,000. By the will of Father Lugero, the sum of \$5,000 is left to relatives in Italy; the remainder is divided as follows: St. James' Catholic Church, Trumansburg, \$2,000; St. Michael's, Penn Yan, \$2,000; St. Stephen's, Geneva, \$1,000; the Catholic Church Extension Society, \$500; Julia O'Connell, Trumansburg, \$1,000, and \$400 for Masses for the repose of the testator's soul.

The fourth lecture course in ecclesiastical art was recently held at the royal university of Vienna. The object was to teach ecclesiastics and those interested in the construction, beautifying and preserving of churches to distinguish between the false and the true style in art. The ancient monuments especially, it is stated, have suffered greatly in the past from an unintelligent vandalism, which was the result of false stylistic principles. The course was accompanied by a system of practical tours, under directions of competent guides, to the various churches and ecclesiastical art establishments.

Another study circle of even greater significance was that which convened in the classic halls of Innsbruck to open the first Catechetical Course held in the Tyrol. The questions under discussion were all confined to the subject of religious instruction, such as the best methods of teaching the Catechism, preparation for the reception of the sacraments in accordance with the decree on Early Communion of children, study-plans and character building.



A special evening was devoted to the consideration of parental duties, and many of the Catholic laity availed themselves of the invitation to attend at these final lectures of the course. That this most important work has received the highest recommendation of the ecclesiastical authorities it is needless to mention. Nothing can be more worthy of all encouragement in our day than the promotion of enthusiasm in the cause of catechetical instruction.

President Taft, while "swinging around the circle," was given a reception, September 21st, by the faculty and students of Nazareth Academy, Kalamazoo, Mich. While the President's suite of seventy persons entered the hall Mr. Taft stopped to greet the Reverend Mother Superior and to register in the visitors' book. After President Burke of the Commercial Club had introduced our Chief Executive, one of the pupils of the academy read a short address, and then a tiny girl pinned a gold badge to the lapel of Mr. Taft's coat. The President then arose and said, in the course of his speech:

"It is a great pleasure to be here in this institution of learning. It is an experience I have had in Michigan before, and I remember one quite like this in Monroe, where there is a Catholic girls' school, in which they took occasion to welcome me when I visited that vicinity and made an address like this expressing, what I understand to be the first tenet of the Church, 'Loyalty to the constituted authority and love of country.'

"Occasions like this show how, instead of love of Church and interest in the Church being inconsistent with love of country and interest in the nation, that the better Catholic you have, the better American you have."

## SCIENCE

### LIGHTNING RODS

"Constant Reader" from Detroit requests information in these pages on lightning rods. He asks: *Are lightning rods of any account? Are they a sure protection against lightning if properly put on?*

We must premise a few words on the proper construction of a lightning rod. First, it ought to extend above all the prominent points of a building, and end (or begin) at each in one or more points. If the roof is metallic the rod ought to be connected with it. All the architectural points of a roof, such as finials, railings and the like, will then act as so many ends to the rod. Then the rod ought to be brought down over all the sides of the house, in the more places the better, the idea being to cover the house, as it were, with a netting. For this purpose the spouting and toilet room ventilators will

be very serviceable. All the connections must be clean and tight, soldered if possible. There is no need of insulating the rod from the side of the house. The lower ends should run into some imperishable and conducting substances and into moist ground. Underground pipes make excellent terminals.

The action of a lightning rod is twofold. First, the row of points at the top, as some say, allows the opposite charge, which the overhanging cloud has generated in the house by induction, to run up from the ground and neutralize that of the cloud. Others hold that they offer a better path for the bolt when it does strike the house. Secondly, the strands on the sides of the house keep the electric charge on the outside of it.

Lightning rods are necessary for isolated buildings. We cannot claim that they are an absolute protection in all cases, because it may happen that the overhead charge is so great that the rod cannot carry all of it, or comes up so suddenly that it has not sufficient time to act. In that case the house may be struck in spite of its rods. It is highly probable, however, that in all ordinary storms a good rod is an excellent protection.

*Why does lightning strike so seldom in cities?* Because the many spires and steel structures and the many wires dissipate the charge very quickly.

*Why so often in the country?* Because buildings are isolated.

*Why are rods not used in cities?* They are not so necessary, for the reason given.

*If rods are a protection, why do insurance companies not give better rates to persons whose buildings are rodged?* This is a matter of business. The reasons may be, first, because a lightning rod is not an absolutely certain protection. Secondly, because, although rods may be put up properly, they are generally neglected and then out of order. Thirdly, there is a question of the risk, since a building may be as likely visited by lightning as by any other accident. In practice, the expense is about the same, whether we pay the premium or keep the rod in order. And in the first case we have the advantage of the insurance when the lightning does strike.

WILLIAM F. RIGGE, S.J.

Hypochlorites, now freely used in the purification of drinking water, when brought in contact with the metal parts of the supply system, seriously impair their longevity. In consequence an ingenious device is now used for applying this chemical direct to water under pressure. The pressure is so regulated by mechanical contrivances that the solution is forced through the feed pipe at a rate always proportional to the existing rate of flow through the main.

## OBITUARY

By the death of Mr. Charles F. Smith, which occurred on October 2, Montreal has lost a prominent citizen and the Catholics of that city their leading representative since the death of Sir William Hingston. Interested at all times in educational matters, he was one of the founders of the Catholic High School, a member of the administrative body of Laval University, and President of the Montreal Catholic Sailors' Club, the first Catholic Sailors' Club in the world. In a quiet, unostentatious manner, he was a generous contributor to deserving charities, irrespective of nationality or creed. The public offices he held during an active life included the presidency of the Board of Trade, the highest commercial honor, and the presidency of the Western Hospital. He was also governor of the General, the Western and the Notre Dame Hospitals, and vice-president of the Alexandra Hospital, for contagious diseases. All recognized in him the highest type of Christian layman, one whose public-spirited benevolence and charity showed him to be the possessor of the noblest qualities of mind and heart. At the time of his death Mr. Smith was in his seventieth year. The Rev. Father McShane, pastor of St. Patrick's Church, was celebrant of the solemn requiem Mass, which was attended by many of the prominent citizens of Montreal. The Rev. Lewis Drummond, S.J., as the Chaplain of the Catholic Sailors' Club, was also present at the funeral.

## LETTER TO THE EDITOR

### NOT THE PUBLISHERS OF THE BOOK.

To the Editor of AMERICA:

In the issue of AMERICA for October 7th, you notice "The Old Home and Other Stories," translated from the French by Susan Gavan Duffy. You give our name as publishers of the book, saying that it is strange that a professedly Catholic publishing house should publish it. Permit us to say that, though the book has our imprint, it is not our publication. The publishers are Messrs. R. & T. Washbourne, the well-known Catholic firm of London. As we are their agents in this country we took a small edition. "Humble Victims," by the same translator, issued about two years ago by the same publishers, was so highly spoken of that we took it for granted that "The Old Home" was all right. AMERICA gave the former book a favorable notice. Had "The Old Home" been submitted to us in manuscript form we would not have accepted it. We regret that the book was sent out with our imprint and are withdrawing it from the market.

Yours very respectfully and truly,  
New York City. BENZIGER BROTHERS.



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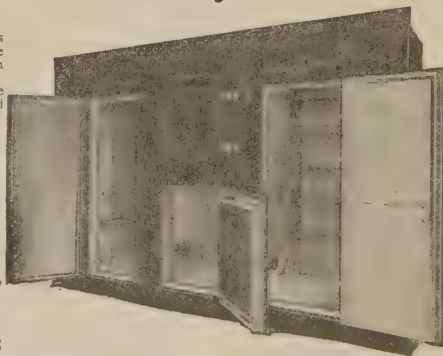
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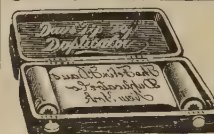
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No. 9. THE ATTITUDE OF MODERN PROTESTANTS  
TOWARDS THE VIRGINITY OF OUR BLESSED  
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## A CATHOLIC REVIEW OF THE WEEK

Vol. VI, No. 2 (Price 10 Cents) OCTOBER 21, 1911 (\$3.00 a year) Whole No. 132

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### CHRONICLE

**Radical California.**—The people of California cast a majority well over 100,000 in favor of a constitutional amendment establishing the initiative and referendum and the recall, the latter extending to judges. An amendment providing for woman suffrage was adopted by a small majority. The endorsement of the recall amendment acquires special interest in view of President Taft's recent veto of the Arizona and New Mexico Statehood bill, because of this provision in the Arizona Constitution.

**Death of Justice Harlan.**—John Marshall Harlan, Associate Justice of the United States Supreme Court, died at his home in Washington, October 14, after an illness of only three days. He was the oldest member of the court in point of both age and service. He was in his seventy-ninth year and for more than thirty-three years he had sat on the Supreme Bench. Last spring Justice Harlan delivered his two famous dissenting opinions in the Standard Oil and the American Tobacco cases. While agreeing with his eight colleagues on the main issue, the illegality of the two trusts, he vehemently dissented from their dictum as to the rule of reason, his criticism of the court's decision commanding hardly less attention than the decision itself. It may be doubted if any man ever sat on the Supreme Court Bench whose judicial career answered more exactly to the conception of "a just and upright judge." The filling of the vacancy caused by the death of Justice Harlan gives President Taft within three years the appointment of five Associate Justices to the Supreme Court, besides naming the

Chief Justice. No such opportunity has come to any other President since Washington's day.

**Would Enjoin Postmaster.**—An action in equity was filed on October 13 in the United States Circuit Court by the *Review of Reviews* Company, against Postmaster-General Hitchcock and Postmaster Morgan, of New York, to restrain them from enforcing the new postal regulation for the forwarding of monthly and bi-weekly periodicals, on the ground that this rule constituted an unlawful discrimination. The new regulation complained of provided that, beginning September 1, 1911, periodicals classified as second class mail matter issued monthly, bi-weekly, or at longer intervals, be forwarded by fast freight instead of on regular mail trains in the territory known as the third contract section, which comprises the states of Ohio, Indiana, Illinois, Michigan, Wisconsin, Minnesota, Iowa and Missouri.

The *Review of Reviews* Company complained that this rule "wrongfully divides said second-class mail matter into two classes, and provides a much slower and inferior method of transportation for periodicals issued bi-weekly or at longer intervals than is furnished to periodical publications issued at intervals shorter than bi-weekly." A hearing on the application for a preliminary injunction was postponed by Judge Ward for one week.

**Columbus Day Celebrations.**—The Discoverer of America was honored on Columbus day throughout the Union, especially in those States where October 12 has been made a legal holiday. In the chief cities of the



country a parade, in which thousands took part, was the principal feature of the celebration. Thirty thousand marchers in Manhattan and Brooklyn did honor to the first official observance of the day in New York State. In Manhattan nearly twenty thousand men were in line, representing the regular army, the national guard, the Knights of Columbus, the Italian Societies and other organizations. Mayor Gaynor reviewed the parade in Manhattan, and Borough President Steers the parade in Brooklyn. The thirty thousand men who took part in the parade in Boston represented some three hundred organizations. The military included soldiers from forts, marines and bluejackets from the Navy yard and warships, the Ninth Infantry and the Ninth Regiment Veteran Association, the Boston School Cadets, and the Hibernians. The civil division was largely made up of Knights of Columbus, Holy Name Societies, and Italian organizations. The Mission Church of Roxbury had 1,800 men in the Holy Name section. Governor Foss reviewed the line from the State House, and Archbishop O'Connell from a stand in Tremont Street, near that of Mayor Fitzgerald. The celebration in Chicago, with an imposing historical pageant on the Lake front, was especially noteworthy.

**Cardinal Gibbons Memorial Hall.**—Cardinal Gibbons, on Columbus day, blessed the cornerstone of the new Cardinal Gibbons Memorial Hall, to be built in honor of his double jubilee at the Catholic University of America. The ceremony, which though brief, was very impressive, was witnessed by a vast concourse of Catholics. His Excellency, the Apostolic Delegate, a large number of the American Hierarchy and clergymen from all sections of the East participated in the ceremony. His Eminence, the Cardinal, was the central figure of the occasion. Archbishop Farley, of New York, paid an eloquent tribute to his Eminence for the many sacrifices he has made in behalf of the University, for his devotion to the cause of higher education and for his steadfastness in the darkest days of the institution. Addresses were also made by Rev. Dr. Charles Francis Aiken and Dr. Daniel W. Shea. The most striking moment of the ceremony was when the Cardinal rose to respond to the splendid tribute that had been paid to his career in the Church and in the State. "I cannot fail," he said, "to contrast that other day of more than 20 years ago, when the first cornerstone of this University was laid, with the bright sunshine that now confronts us. Rain fell in torrents that day. Now the skies are cloudless and we are deluged with sunshine. It suggests to me the words of Holy Scripture, which tell us they who sow in tears shall reap in joy." It was announced that the outlay for the completed building will be \$247,000. Already \$120,000 has been contributed.

**Latest Wireless Triumph.**—A wireless message has now been successfully sent across the Pacific, 6,000 miles

from the station at Hillcrest, San Francisco, to a new and powerful installation at Joi, on Kokushu Island, in the Japanese archipelago. In Argentina, a year ago, Marconi received messages from Nova Scotia and from Ireland, a distance approximately of 5,600 miles. Owing to more favorable conditions the best long-distance records have been made over the Pacific. Ships sailing between San Francisco and Melbourne have been able to communicate with Honolulu throughout the greater part of the journey. In November, 1909, the Korea, on her way to Japan sent messages to San Francisco from points 3,300 and 4,720 miles distant. The limit of the commercial range on the Atlantic has rarely exceeded 3,000 miles.

**Mexico.**—As the electors in Mexico are not expressly pledged to vote for any particular candidate for president or vice-president, every effort was put forth by the friends of the various candidates for the second office to secure the promise of votes in the electoral college for their favorites. Pino Suarez was the successful candidate.—General Reyes proposes to write a book, in which he will pillory Madero and others. Madero is of the opinion that Reyes ought to be expelled from the United States, because he is a trouble-breeder against a friendly power.—A Texas stockman has purchased sixty thousand acres of land in one parcel in northern Mexico as a cattle ranch. It is the largest sale in over a year.—The Government has been formally invited to take part in the Pan-Pacific Congress in Honolulu, next February, when questions of commerce, sea routes and mail matters will be discussed by representatives of all nations.—The number of rangers on the border between Texas and Mexico is to be increased in virtue of an arrangement between the Washington authorities and Texas. The rangers will be under the Governor of Texas, but the attendant expense will be met by the Federal Government. The purpose is to anticipate and check revolutionary activity and filibustering against Mexico. Would-be revolutionists are correspondingly depressed.

**Canada.**—Wet weather in the west has injured the crops greatly. Wheat inspection in Winnipeg shows a continual deterioration of grade. Much grain remaining unthreshed in the fields has sprouted, and more than is generally believed has not ripened and will not be cut.—A couple of mines in the Crow's Nest Pass are being worked on a very small scale. The Saskatchewan Department of Agriculture recommends all families to make timely provision of fuel, otherwise much suffering may occur.—Mr. Borden's cabinet has been sworn in. It is rather a composite affair. He has taken Mr. White, Minister of Finance, from amongst the revolted Liberals. Colonel Hughes, Minister of Militia, is a leader of the Orange Conservatives, and the representatives of the Province of Quebec are all Nationalists.



The old Conservatives are said to be dissatisfied, but it would have been hard for Mr. Borden to have acted otherwise, seeing that twenty of the Quebec Conservatives are Independent, that is, virtually Nationalists, and will be able to hamper the Government at pleasure and perhaps upset it. Altogether Mr. Borden's prospects of continuing in office do not seem very bright, and another election in a year or so is quite probable.—The Duke of Connaught, the new Governor-General, disembarked at Quebec on October 13.

**Great Britain.**—The result of the election in Kilmarnock Burghs surprised the Unionists. Reckoning on the dissatisfaction of the Young Scots with the bringing into the constituency of Mr. Gladstone, who had no claim on it, and on the presence of a Labor candidate, they hoped to win the election. To insure success the Unionist candidate spoke out on Home Rule. He was in favor of it for Scotland, but he would never consent to putting the tender Protestants of Ireland under the feet of Catholics. The consequence was a large falling off in the Unionist poll.—The approaching Royal visit to India occupies the attention of one section of the community. That of another is taken up with the Royal Commission on railway labor troubles. A permanent council has been appointed to adjust such disputes; but as, on the one hand, the companies and the leaders of the unions have taken very definite positions, and, on the other, the council is destitute of authority, it is not likely to be very efficient except as an instrument to convey the views of the Government.

**Ireland.**—In sending greeting to the inaugural meeting of the English Home Rule campaign, Mr. Redmond said: "Home Rule means not only self-government for Ireland, but a real union of the people of England, Scotland, Wales and Ireland in the cause of genuine liberty and democratic purposes in these countries." There are recent evidences that the measure will be stronger than that which Mr. Redmond agreed last year to accept. A few days before his election in North Tyrone, Mr. T. W. Russell said: "Before I left Dublin I had some notion of what the Bill will be, that it will not be a milk-and-water measure; and I tell you if the people of Ireland only stand firm and make it clear to the English nation that they want a strong, effective and thoroughgoing measure of self-government, they will get it. I hope to be present at the passing of the Bill and to strengthen it before it passes."—Adverting to the statement of an English politician that "the Irish were prepared to give up their religion for Home Rule," Cardinal Logue, preaching at the dedication of a new church in the Glenties, Donegal, said: "Had the Irish people given up their religion in the past, they would long since have had Home Rule, or, rather, they would have no need of it; they would have had full participation in the emoluments of the Empire. The brighter days that are

now dawning must come with the unclouded light of God's blessing brightening our morning, flashing on our noontide and shedding on the eve the glow of peace. The Irish people will not give up their religion for Home Rule or for aught else."—The Estates Commissioners report that in the last financial year they advanced in direct and indirect sales, under the Land Purchase Act of 1903, \$36,000,000, and that sales to the same amount are pending. The total advanced for sales since November, 1903, has reached \$205,000,000, and there were 2,830 evicted tenants reinstated under the Act at the expense of \$1,400,000. During last year \$200,000 were expended in restoring evicted tenants.

**Portugal.**—The publication by the Government of the first pension list of the clergy caused a tremendous scandal, for it was headed by the name of the secretary of his Excellency, the Most Reverend Antonio Mendes Bello, Patriarch of Lisbon, and contained the names of two other priests belonging to his household and known to be in his confidence. The three astonished priests were informed by the authorities that as they had sent in no formal renunciation of the pensions it was taken for granted that they wanted them. Another name on the list was that of the Rev. Eduardo Coelho Ferreira, an aged and venerable priest, who had been absent on leave in France and knew nothing about the pension.—The ecclesiastical governor of the diocese of Oporto, in the enforced absence of Bishop Souza-Barroso, who was deposed by the Government, has called for contributions to a clergy fund, for the maintenance of parish priests deprived of their livings. His initiative has already been followed elsewhere in the country.—The Minister of Justice has decreed that objects of historical or artistic importance found among the belongings of the suppressed religious Orders shall be gathered into a permanent museum. Among the goods in the seminary of Oporto, which was confiscated and closed by the Government, were framed paintings valued by the commission at one hundred and fifty thousand dollars. Some belonged to the cathedral and others to a sodality, but all was seized.—Reports of the operations of Paiva Couceiro, in his attempt to overthrow the republic by armed force, tell of the favorable reception that the people are giving to his troops. In the event of success the voters will decide at the polls between Dom Manoel and Dom Miguel. The narrow, sectarian and persecuting policy of the so-called republic has made the counter revolution possible.

**France.**—The announcement of the nature of the arrangement with Germany on Morocco has not been received with much satisfaction in France. Fear is manifested that the cession of Congo territory is excessive. The unrest in the country is weakening the Ministry, and there is considerable anxiety about what will happen when Parliament convenes on October 31 or November 7.



**China.**—A revolution has started in China. The movement is said to be born of racial hate. The Manchus, who came down from the North three hundred years ago, overthrew the Ming dynasty and set up an emperor of their own, have never been liked by the native Chinese. The seat of the rebellion is Hu-peh, a province on the Yang-tse-Kiang, as large as England and Wales and with a population of 35,000,000. The revolutionists, after fierce fighting, got possession of Wu-Chang, the capital city, and also have control of Hankow and Han Yang. The viceroy fled, the imperial garrison revolted, and the government at Peking sent 20,000 troops and a fleet of gunboats to put down the rebellion. Foreigners are not molested by the revolutionists. Almost all the Protestant missionaries in Wu-Chang, however, left the city, but the Catholics remained. The rebellion is reported to be spreading rapidly. "Down with the Manchus!" is the slogan. The success of the revolution will probably mean the proclamation of a republic.

**Violence in Austria.**—The Chamber of Deputies of the Reichsrath became on October 5 the scene of an attempted assassination of the Minister of Justice, Dr. von Hohenburger. A debate concerning the Austrian riots, in which three persons had been killed and almost a hundred wounded, was causing violent excitement. The Socialist member, Dr. Adler, severely criticised the penalties which had been inflicted upon the mob leaders and declared that the only marvel was that people should submit so patiently to the suffering brought on by the high prices in the articles of food. "We still have other means left!" he shouted menacingly. The Socialist Schuhmeier seconded the sentiment of the speaker with the exclamation, "To the gallows!" At this crisis a poorly clad man in the galleries, afterwards identified as the Dalmatian Socialist Njegus, raised the slogan of Socialism and fired six shots into the assembly. Fortunately no harm was done; but he acknowledged, when captured, that all the bullets had been intended for the Minister of Justice, who narrowly escaped death.

**Germany.**—One section of the Morocco controversy has now received its final settlement, that namely which concerns the French and German interests in Morocco itself. The agreement has been drawn up, and the German Secretary of State, von Kiderlen-Waechter, as well as the French Ambassador Cambon, have signed it with their initials. What the precise terms are is a matter of secrecy, and will not be made public until the second part of the negotiations has likewise been amicably concluded. This latter relates to the compensations in the Congo which Germany is still to receive from France. German papers which have maintained a radical attitude during the entire controversy are bitter in the expression of their opinions about the concessions which they believe have been made to France. In general, however, the announcement of the agreement ar-

rived at has been quietly received by the press. It merely calls attention to the secrecy which is to be observed until a complete settlement has been effected. The *Kölnische Zeitung* warns France that the concessions made in Morocco are not to be paid for by a slice of buttered bread.—The new Zeppelin airship, intended for the army, has in its trial flight surpassed all expectations. Carrying a full equipment of men and ballast it attained a speed of twenty-one meters per second, or about forty-seven miles an hour. The success of this experiment is looked upon in army circles as being of the utmost significance.—The Hygiene Exhibit at Dresden, which opened May 6, is now drawing to its close. It offered a complete view of all that has been accomplished in modern hygienics and enjoyed a most exceptional attendance. Even financially it has been most successful and promises to leave a surplus of half a million marks.—The vintage of the present season is considered to be the best that has been gathered for many years. Both in the quantity and quality of the grapes the country has been exceedingly favored.

**Italy.**—On October 10 the greater part of the army of occupation was on the sea, making for Tripoli. One division left Naples; the other Tarento; a third is to sail from Agosta. The first expedition, which had left Italy on October 5, landed at Tobruk, 600 miles east of the capital and 75 miles west of the Egyptian frontier. It is reported from Constantinople that the Ministry had decided to close all Italian industrial, financial and scholastic institutions in Turkey. It is said that Italy is willing to indemnify Turkey to the extent of \$12,000,000, but it is uncertain whether she will recognize Turkish suzerainty over Tripoli in any form. The offer is a curious one, inasmuch as the boycott which Turkey can declare on Italian merchandise would considerably surpass that figure. The experiment was already tried on Austria and Greece, on which occasion Italy reaped the profit of the exclusion of those nations from the markets of Turkey. Now it will be Italy's turn to suffer. On the 10th a night attack of the forts by 3,000 Turks was reported. The fleet cooperated and the assault came to naught. On October 12 the Turks were still on the outskirts of Tripoli, and Vice-Admiral Forvarelli was obliged to telegraph for reinforcements, although 2,000 men had already been sent ashore. The fight at the fortifications on Monday was more serious than the first reports led the world to believe. The Turks left 4 dead on the field and carried off 160 wounded, which shows that a very considerable force was engaged. They afterwards concentrated at the foot of the Djebel mountains and were joined by a large number of Arabs. Their object is to recapture the city. Optimism has given way to anxiety on the part of the invaders. Finally, 7,000 more troops were landed. There are now 20,000 soldiers on the coast of Tripoli. The *Sun* reports four deaths from cholera in Tripoli.



## QUESTIONS OF THE DAY

### A Great Scottish Bishop

The Hays occupy a large place in Scottish and English history. There were the soldier Hays, of whom the best known, though, as is often the case, not the most meritorious, was, perhaps, the Lord Charles Hay of Fontenoy. There were the legal Hays, the medical Hays, and Hayes, naturalists and travelers. There were Hays with Queen Mary and there were Hays with the Lords of the Congregation. There were Jacobite Hays and Hanoverian Hays. There were Catholic Hays and Presbyterian Hays; Hays, Jesuit missionaries, and Hays, ministers of the gospel. But amongst them all shines out George Hay, Vicar Apostolic of the Lowland District, the centenary of whose death occurred on the fifteenth of this month.

He was great, not on account of secular nobility, for his connection with the Tweeddales, Errols, Kinnouls, or Carlises, was remote enough, but for his high place in the Kingdom of God. Here, again, if mere hierarchical rank be considered, his station was not lofty. He was but Vicar Apostolic of one of the least of the vicariates of his day. He was great interiorly and spiritually, and in his work for the revival of the Catholic faith in Scotland.

George Hay was born in Edinburgh, August 13, 1729. His father, a writer, or, as we would say, an attorney-at-law, was a Jacobite and Nonjuror, who had suffered imprisonment after the rising of 1715. Apprenticed to a surgeon, George Lauder, the future bishop and his master joined the Highland army in 1745 in their professional capacity. The consequence was a year's imprisonment in London, during which young Hay came in contact with the Catholic publisher, Meighan, from whom he got his first notions of the Catholic religion. Returning to Edinburgh, he continued his study of the faith under Father John Seton, a Jesuit, who received him into the Church. While he was surgeon in a ship bound for Marseilles he met Bishop Challoner in London, who perceived his vocation and arranged that, on the termination of the voyage, he should go on to Rome and enter the Scots College in the beginning of the term 1751-1752. He was ordained in 1758, and a year later returned to his native land.

For eight years he labored in Banffshire, where, two hundred years before, his collateral ancestor, another George Hay, an apostate priest, had propagated the Reformation. In 1767 Bishop Smith, the Vicar Apostolic, died, leaving his temporal affairs in no slight confusion, something not to be wondered at if one considers his advanced age, his narrow means and the many years during which he lived in the shadow of the laws against Catholics. Bishop Grant, his successor, knowing Mr. Hay's—so secular priests were styled in Great Britain then—

skill in business, called him to Edinburgh to straighten out those affairs, and in 1769 had him appointed coadjutor, with right of succession, under the title of Bishop of Daulis *in partibus infidelium*. As a gathering of bishops in Edinburgh was thought imprudent, the consecration took place at Scalan, a little Banff village in the Braes of Glenlivet.

Bishop Hay was a man of prayer. He rose early, made an hour's meditation, which was followed by the Little Hours and preparation for Mass. After his thanksgiving he made some spiritual reading, and then gave himself to the business of the day. During the afternoon he found time for Vespers, Matins and Lauds, and in the evening at 8 o'clock he gave himself to an hour of contemplation before, if possible, the Blessed Sacrament. Evening prayers for the household finished the public day, but in his room he prolonged his devotions and study often to midnight. He was a mortified man. His bed was a mattress and two blankets without sheets, and he kept his room in order without the help of a servant. His clothing was extremely modest, and at the same time extremely neat. His food was frugal, consisting often of milk and vegetables, and he abstained from all strong drink, a rare thing in Scotland and difficult on account of the climate. It is recorded how once, in time of scarcity, he looked upon oatmeal as too expensive fare. Nevertheless, his manners were cheerful and engaging, his conversation was lively and, at proper times, even humorous. Children loved him and crowded round him to hear his stories, which he told with charming grace. He was a musician, too, and would not refuse to gratify his company with the strains of his violin or with a song. This brief sketch of his character prepares the reader to hear that his favorite virtue was conformity to the holy will of God, and he was never weary of repeating the words: "As it shall be the will of God in heaven, so let it be done."

He had need of that conformity. Hardly had the death of Bishop Grant, in 1778, made him Vicar Apostolic, when he saw one of his churches in Edinburgh burned by a mob stirred up to frenzy at the news that the Government proposed a slight relaxation of the penal laws, and another sacked. The furniture and the library of his residence were partly destroyed and partly carried off and sold. But his conformity to God's will was not inactive. He went to London to demand protection for Catholics. This the Government would not grant, though it compensated him for his losses. He saw the Scots College in Rome fall into decay on account of the suppression of the Society of Jesus, which had directed it; and this called him to Rome with a plan for its reorganization under Scottish superiors, which, after some time, was carried out. Then the French Revolution destroyed all the continental establishments for the education and support of his clergy, a blow the more grievous because since the death of the exiled King James III, in 1706, the Scotch Mission had no longer the means which had



come from that royal benefactor. In 1788, therefore, he had reorganized a seminary in the same village of Scalan where he had first labored and which had been the scene of his consecration; and when the continent was closed against him he began a larger one at Aquhorties in Aberdeenshire, whither the students of Scalan removed in 1799.

One of Bishop Hay's works, most interesting in this country, cannot be passed over. Macdonald of Boisdale, proprietor of part of South Uist, one of the Hebrides, and holding a large portion of the remainder under lease, apostatized from the faith and resolved to compel his tenants to do the same. For this purpose he established a school. But when the people found that abuse of their religion was part of the daily lessons, and that the master was trying to force their children to eat meat in Lent, the school was deserted. At Whitsuntide, 1770, a formal renunciation of the Catholic faith was one of the conditions for the renewal of leases; but as all refused to comply, Macdonald was obliged to abandon it. He punished the tenants, however, by making the rents three or four times what they were before, and expelled the priest from the island. Bishop Hay saw that emigration was the only remedy, and many passed over to Carolina. But this did not suit the zeal of the Bishop. He saw that emigration to a Protestant community was more dangerous to the faith of the people than Macdonald's persecution. He therefore enlisted Macdonald of Glenaladale in their cause. Macdonald bought an estate in the island of St. Jean, now Prince Edward Island, and, with the aid of Bishop Hay and the Highland Vicar Apostolic, raised the funds necessary to transport a colony of confessors thither. There their descendants still live the fervent Catholic life; and each generation sends forth of its children apostles to many parts of English-speaking America.

Notwithstanding his many cares, Bishop Hay's pen was not idle. More than a column of the English "Dictionary of National Biography" is taken up by his works, of which three are well known to-day as standard works of piety, viz.: "The Sincere Christian Instructed," "The Devout Christian Instructed" and "The Pious Christian Instructed." He died at the seminary of Aquhorties, October 15, 1811, and was buried in a ruined Catholic church on the banks of the Don. A new church now stands there, with his grave in the south transept. HENRY WOODS, S.J.

### The Modern Literary Conscience

Conscience is the mirror in which the Eternal Law is reflected. Sometimes the mirror is soiled, or broken, entirely or partially, so that the Law is not clearly or only fragmentarily reflected. But in every case the injury done to the mirror is by the free act of its owner. He is responsible for the obscuring or the breaking of what the Creator intended to image correctly, eternal truth and moral obligation. Truth and obligation, as they

appear in conscience, are the compelling subjective guides of every man; for behind the eternal law is the sanction of the Eternal Lawgiver, God.

There is no one to whom God gives better opportunities of knowing the Eternal Law than to men of superior intellect; for by their gifts they have been endowed with the faculty of knowing and understanding well the truths of reason and of revelation. With them there is no excuse for ignorance, for the ignorance of indolence or of malice is not excusable; hence they are culprits when they misrepresent, falsify, deny, or suppress the truth, and place Venus in the place of the Blessed Virgin Mary.

Judged by these simple principles, what are we to think of those writers who maliciously assail God, deny the Creed, and violate the Code imposed by Him on mankind? When such writers lie, are they not conscious of the malice of their act? When they teach immorality, do they not know that they are doing a vile thing? And when they suppress the truth or distort facts, do they not know that they are doing a dishonest act? Was Voltaire honest? Was Rousseau? Did not conscience tell them they that they were despicable for writing certain things that they did write? And of the horde of immoral writers, ancient and modern, from Boccaccio and Rabelais down to the recent French, German, Italian, English and American authors of salacious and atheistic novels, was there one in good faith? Was there one whose conscience did not reprove him for violating its primary promptings and precepts? Did Spinoza believe what he wrote? If so, he should have been put in a lunatic asylum. Did Haeckel's conscience not reprove him when, prompted by a hatred of Christianity, he forged figures to prove a false theory in science?

Among scores of novels issued annually from the non-Catholic press, a reader can hardly find more than one or two fit to be read by a decent person. They violate the ordinary laws of truth and decency. These authors write for the low motives of money-making or of notoriety—never to do good. After forty or fifty pages of the new book, the unveracious and immoral part of it usually begins. Yet each of the writers had originally a conscience. What did he or she do with it?

Lack of conscience is shown in the suppression of truth as well as in falsifying historical, theological, or philosophical facts, and printing indecency. These writers violate the natural law that binds even the conscience of the savage; for he knows that it is wrong to lie, steal, murder, or take his neighbor's wife. Certainly, civilized men who have lived in the atmosphere of Christianity know and feel that lying and indecency are morally wrong. Even the Turk, the Hindoo, and the Oriental pagans know the primary laws of morality. Among us the most intellectual and well educated writers are often those most lacking in conscience! Some of them have been the chief corrupters of morals.

Here is a writer, although not a prominent culprit, who

will serve as an example of a lack of conscience: J. C. Wright, M.A., late Fellow of Magdalen College, Oxford, some few years ago wrote a translation in verse of Dante's "Divine Comedy." It is fairly well done as to the rhymes and the sense. But his prose introductions to the different parts of the poem show a malicious purpose to exaggerate Dante's censure of ecclesiastics and to misrepresent the poet's meaning in his great work. One special illustration of this author's bias and bigotry must suffice. In the introduction to the "Paradiso," after giving a fair resumé of the different cantos, he balks at the last one, evidently because the Blessed Virgin is there invoked in the beautiful prayer of St. Bernard composed by Dante. "By the intercession of St. Bernard," says Wright, "Dante is endued with grace to look upon the brightness of Jehovah, and offers up a prayer that he may be enabled to show forth to unborn nations some traces of the glory revealed to him." But it was by the intercession of the Blessed Virgin, whom St. Bernard invoked on Dante's behalf, that he was "endued with grace to look upon the brightness of Jehovah!" Why does not Wright say so? Why does he not give credit to the Blessed Virgin in this case, since he does not deign to name her in his three prose introductions? What kind of conscience can a writer have who ignores the truth when it is expressed in the plain text he is translating? Where is the "mens sibi conscia recti" of such a writer?

Another instance of this lack of conscience is evident in the new school of so-called Irish atheistic and foul novelists and writers of Irish plays. Where is the conscience of Shaw and of Synge? Why, even the very Preface to Synge's vulgar and loathsome "Playboy of the Western World" damns him. Hear him: "When I was writing 'The Shadow of the Glen,' some years ago, I got more aid than any learning could have given me from a chink in the floor of the old Wicklow house where I was staying that let me hear what was being said by the servant girls of the kitchen." Imagine Synge lying on the floor, now listening, now peeping through a hole in it at the poor innocent girls, to get a plot for an indecent play! An eavesdropper and a peeping Tom combined! It required a personality as low as that to write the plotless, vulgar, false, disgusting caricature of simple Irish peasants in the "Playboy." Yet some people call this literature!

If Dante could come back to life on earth he would probably place these violators of the canons of good taste and morality in a new edition of his "Inferno," impaled on the forks of the Malebranche. HENRY A. BRANN.

### The Irish Pagans

The statement of the *Irish Ecclesiastical Record*, that what has been termed "the Yeats and Synge boom" is "part and parcel of a pagan renaissance," has been again confirmed in a letter of Mr. Yeats to the *New York Sun* of October 8, and was reaffirmed, October 10, by his ad-

miring father. Yeats, the father, knows that the Connacht peasants are really pagan and that the abominable "Playboy" faithfully represents them, for (1) an unnamed peasant told him so, (2) a lady who found fault with it was a prude, (3) Synge was a good man and, pagans as the peasants were, he loved them.

Yeats, the son, is less ingenuous. He reproduces one of his pagan pronouncements cited in AMERICA—that he aims to make "Ireland again a Holy Land as it was before it gave its heart to Greece and Rome and Judea"—and, in pretending to modify it, more fully reveals his paganizing purposes. He is willing to deal with Christ as with Achilles, but not with the Christ of the Gospel. A fabulous, legendary Christ may be tolerated in Ireland, and further shrouded in the nebulous mantle of neo-Celtic romance; but the Man-God, the historical Christ must be banned and barred, the Irish must decline His acquaintance, and the Christ Whom Patrick preached must no longer walk in that "holy land." The heir of all the bards has said so. And he deftly insinuates that the thing is already accomplished—that the Irish country folk know not the Christ of Judea—thus adding another to the many libels his plays have uttered against the Catholic peasantry of Ireland. Because Lady Gregory heard a story of Christ appearing in a Connacht cottage in the likeness of a traveler Yeats at once concludes, according to his policy of generalizing from a selected incident to the end he has in view, that "it is characteristic of the folk mind" so to conceive the historical Christ, and to the Irish country folk "Christ did His miracles on the neighboring road," just as Cuchullin and Oscar performed their feats of valor in the district. Placing Christ and Achilles on the same historical level, he goes on to insinuate that the Irish peasant conceives Cuchullin and Christ in the same way, and concludes: "If it is paganism to think it a holy place trodden by holy feet it is not we who are pagans, but the country men and women of Ireland."

This is a fair sample of the Yeats shiftiness and literary trickery. By adroitly misapplying the word "holy" he has paganized the Irish peasant at a stroke. The Irish Catholic in town or country deems that Ireland a holy place which was trodden by the holy feet of her teachers, missionaries and martyrs and uninterrupted generations of a pure and Christian people. Mr. Yeats' "holy land" and "holy feet" are those only that antedate St. Patrick, before Christian footsteps polluted Irish pathways. Not only would he obliterate the footprints of Patrick and Columba and of the centuries of men and women who suffered at the hands of his racial and anti-Catholic progenitors, but he represents in this letter and depicts in his plays the Irish peasantry as actually renouncing their Catholic teachings for pagan morals and their Catholic heritage for pre-Christian romance.

This deliberate perversion of facts, whether open or veiled, is the warp and woof of his literary output. This is why the leaders of Irish Catholic thought have de-



nounced him as a traducer of their people and an enemy of the Gaelic Revival. His insolent audacity in persisting to depict Catholics exclusively is on a par with his ignorance. Why, it was asked, does not this pagan of Protestant heritage and environment turn to the class he knows, and leave to Catholics the task of interpreting the Catholic mind?

Ireland is proud of its ancient literature, pagan and Christian. The heroes of her epics had nobler traits than those who warred at Ilium, and the ease and rapidity with which Christianity sunk ineffaceably into her heart and mind indicate high intellectual and moral standards in her pagan days. She had much to learn, but little to renounce. Her literature was rich and pure, and it was Irish monks, saints and scholars who wrote down, preserved and delivered it to us, despite the vandalism of pagan Danes and Protestant Saxons; it was the Catholic O'Curry and O'Donovan who rediscovered it when the laws penalizing Irish learning were repealed; and it is mainly Catholic scholars who have been and are now familiarizing the people with its treasures.

Protestant scholars like Dr. Hyde, who are working for Irish literature, and not for self-advertisement, are the last to make it a channel for pagan propaganda. They know, as Hyde's "Religious Songs of Connacht" make evident, that the Gaelic peasants who still recite lovingly the heroic legends of pagan times, are the most intensely Catholic in Ireland and the most moral in the world. They do conceive the Christ of Nazareth as near to them, not as a passing traveler, but as dwelling in the tabernacle of their churches, where they adore Him. Perhaps to Mr. Yeats this also is paganism. The brazen attempt, under the mask of patriotism and art, to picture a Catholic people as pagan in mind and morals, and Christian only in blasphemy, was justly characterized in the comment: "It is not by staging a lie we can exalt Ireland or art."

M. KENNY, S.J.

### Tripoli

It is a curious and somewhat humiliating historical fact that Tripoli, which is now causing so much excitement in the world, was once our master. As early as 1785 the Dey of Algiers who then ruled over Tripoli had seized two American ships, carried their crews into slavery, and then demanded no less than \$60,000 for their ransom. It was a huge sum in those days. Not until five years after was Washington able to lay the matter before Congress, but as there was no navy there was no redress. It is still more curious that little monarchical Portugal, whose disheveled politicians are now dancing around a republican caldron, protected us from our African enemy in those days of our helplessness. But even that protecting hand was withdrawn in 1793, when England, which was just then anxious to make peace with Algiers, succeeded in inducing Portugal to let other nations take care of their own shipping and to

give the marauders a free hand for a year at least. It was not a kindly act for England to surrender us thus to the corsairs, but perhaps the memory of 1776 still rankled, and possibly, also, the shadow of the war of 1812 was beginning to darken the horizon. In this distressful situation we sent an ambassador to the little African potentate, with no other result, however, than that of being permitted to purchase security for our shipping at the price of \$85,000 a year.

From 1785 until the end of 1793 fifteen American vessels had been seized by the Turks, and 180 men and officers had been reduced to a degrading slavery. Up to that time we had paid as much as \$1,000,000 into the coffers of the Algerines to persuade them to leave us alone. Nor were we merely being bled to death financially, but the worst kind of indignities were being heaped on our official representatives. In May, 1800, when Captain Bainbridge had set sail on the good ship *George Washington* to pay our regular dues as well as our enforced homage, he was compelled on his arrival to set out on an embassy to Constantinople as the Dey's special agent. If he refused, it meant war with the United States, the destruction of his ship and his incarceration and that of his men in an African dungeon. It was a pretty pass for a proud American commander to find himself in. There was nothing to do, however, but to obey; and it was fortunate that he did so, for he returned from Constantinople to Tripoli invested with such powers that he was able to demand the release of all the Christians who were in captivity. He then set sail for home. His ship, *The George Washington*, was the first U. S. man-of-war to appear in the Bosphorus.

Two years afterwards saw Bainbridge again in the Mediterranean, no longer as a suppliant, but as a fighter, for war had been declared. He was in command of the *Philadelphia*, and was bent on avenging the insult that had been formerly put on him, but all his dreams were dispelled, and it was nearly two years before he saw his country again. The *Philadelphia* struck a rock in the harbor of Tripoli. The Algerines swarmed down on the helpless ship, and led off the crew as prisoners. For nineteen months he and his 315 men languished in African dungeons. The officers were treated with some consideration, but the men had to endure the sufferings and ignominy of the worst kind of slavery.

Then the Preble expedition set out and the heroic Decatur appears on the scene. On a bright moonlight night in February, 1804, the fleet sailed into the harbor. Decatur commanded the *Intrepid*, a vessel transformed from an old Turkish caïque which he had captured from the enemy the year before when it was on its way to Constantinople with its human freight for the Sultan's harem. It was a diminutive craft, for it had a crew of only seventy-four men, but with this small fighting machine he warped up to the *Philadelphia*, which after its disaster had been lifted off the rocks and now floated the Algerine flag. He leaped aboard at the head of his men,

killed the whole crew or pitched them into the sea, and then set fire to the ship. His own little vessel was hauled off to safety, out of reach of the flames.

On August 3 of the same year, Decatur captured a huge Tripolitan warship, and then, veering over to another, on which his brother had been slain, boarded her at the head of his men, as before, and made for the captain, who had shot Decatur's brother. A hand-to-hand fight ensued; the pirate's pike pierced the American's breast, but, plucking it out, Decatur grappled with his antagonist and, as they rolled over in a death struggle on the deck, shot him through the heart. Decatur survived his wound.

Four other attacks were made on the city in the course of August and September, but without any practical result. On November 10 Commodore Barron arrived, and the fleet now numbered ten vessels, with 264 guns. They opened fire on the city, and on April 27 the American flag floated over the fortress of Tripoli. After that the United States paid no more tribute to the Moslems, but a ransom of \$60,000 was demanded and given for the liberation of the prisoners of war. However, it was not until 1815 that the final battle was fought. Decatur was in chief command, and though in the January previous he had been badly beaten by the English—for the war of 1812 was still on—he set sail for the Mediterranean, and by defeating an Algerine squadron off Cartagena compelled the Government to promise to put an end to its barbarous conduct not only to the United States but to all the other powers. He made them pay, also, for all the American property that had been destroyed. But, as usual, the promise was not kept, and in 1816 England had to bombard the capital again. In 1830 France began its forty years of war, in which she has spent many a million and poured out rivers of blood to pacify the terrible Turk, at least in Algeria, on which Tripoli formerly depended. It was only in 1871 that the last serious rebellion was suppressed in that part of Africa.

Tripoli is the eastern end of old classic Carthage, where Hannibal ruled. It is estimated to have about 1,000,000 inhabitants, of whom the Berbers and Bedouins live in or roam over the country, while the Moors occupy the towns. In the town the Jews, Maltese, Italians and Cretans are gathered, and they make up the bulk of the foreign population. It has a seacoast of 1,100 miles. Its limits on the south are undefined, for the Sahara seems to run up in one part as far as the sea; on the east it is bounded by the plateau of Barca, and a line determined by France in 1892 fixes its separation from Tunis on the west. Its collective area is about 400,000 square miles. It has no great river, and is far from fertile. It is healthy enough, but frightfully hot when the simoon blows from the desert. On the interior plateaus storms rage with terrific violence. The principal occupation of the roaming Arabs is cattle-raising; that of the settled Moors, commerce with its immemorial caravans. Agriculture counts for little. As for the Government, it de-

pends on Constantinople, and the Dey assumes the title Pasha.

In the school days of fifty years ago we knew all that section of Africa as far as the Straits of Gibraltar as the Barbary Coast, and one is prompted to ask: Whence comes the name? Is it because its bad habits made the world regard it as the chosen country of barbarians, or did the name Berber, the designation of what was probably the primitive population suggest it? Who can tell? The Arabs have a word *Barbara*, which signifies "the place where the people walk tumultuously." Whether the Greeks and Romans adopted the expression, we leave to the philologist to determine. At all events those "people who walked tumultuously" in Africa were cultured enough to build three cities, and hence the name of the entire territory. The cities were *Cea*, *Sabrata*, and *Leptis*. The first of these is the present capital, which the Moors call *Tarabulus*; but that is evidently Tripoli modified.

In the year 201 A. C., after the second Punic war, the Romans abandoned the country to the Numidians, but later resumed possession and called it the *Tripolitana Provincia*. That name vanished with Rome, and up to the middle of the sixteenth century it was considered merely as one of the sections of Barbary. About that time it was captured by the illustrious pirate, Dragut, and from that out became the stronghold of the sea-robbers of the Mediterranean.

When the Ottoman Empire began to decline, anarchy reigned in Tripoli. The Dey ceased to be appointed by the Sultan. The Janissaries elected him, and a needless confirmation of the choice was sent from Constantinople. Ever since then its history has been a series of revolts, assassinations and revolutions. Charles V attacked the pirates in 1541, but in spite of his greatness and power he failed. The French bombarded the capital in 1665 and 1728, but the piracy which it had hoped to suppress survived. Spain tried its hand at subjugation in 1775 without result. Then, as we have seen, came the United States, shortly after it separated from England. In 1835, when the country was in the throes of anarchy, the Sultan intervened, and put an end to the domination of the Caramanli family, which had furnished the ruling Deys since 1714. From 1835 it has remained a fief of Constantinople. A Sheik of Caramanli blood led a revolt in 1842, but he was promptly assassinated. In 1844 the Berbers attempted to throw off the yoke, but were soon quelled. Italy is now entering the field, and the world is waiting to see how it will fare. X.

## Sixteenth Century Education in Mexico

### III.—THE UNIVERSITY.

The work of education in Mexico, which was so brilliantly begun by the great Fray Pedro de Gante, progressed so rapidly that the colleges founded by the Franciscans did not answer the demands of the Mexicans who



had become eager for learning. This, and the gradual growing social equality between the educated Indians and the Spaniards, brought about the creation of the University of Mexico. A University of Mexico during the sixteenth century! This, no doubt, will be a revelation to many. Yet it is a historical fact, as the following data will prove:

Don Antonio de Mendoza, first Viceroy of Mexico and the founder of the colleges of "Tlaltelolco" for the Indians and of "San Juan de Létran" for the "mestizos," was one of the most enthusiastic supporters of the idea of establishing the University, and gave some lands of his own for the site of the institution. A petition was then sent to the King of Spain asking him to give his consent to carry out the important design. The petition was favorably received by Charles V, and by a decree given at Toro on the 21st of September, 1551, he ordered the foundation and granted for that purpose an annuity of \$1,000.

Besides the donation of \$1,000 yearly, the privileges of Salamanca were granted to the new university, with the exception of a few limitations which Philip II eliminated by a decree given at Madrid on the 17th of October, 1562. The Holy See also took interest in the Mexican university, and in the year 1555 ordered that it should be ruled by the statutes of Salamanca, and confirmed the privileges granted to it by the Kings of Spain.

The University was formally inaugurated on the 25th of January, 1553. The first Rector was Don Antonio Rodriguez de Quesada, and the first chancellor Gomez de Santillana, both being judges of the Audiencia or Supreme Court. The University had from its very beginning the following chairs: Moral Theology, taught by Fray Pedro de la Peña; Sacred Scripture, by Fray Alonzo de la Veracruz; Canon Law, by Pedro Morones, who was the attorney general; Decretals, by Dr. Bartolomé Melgarejo; Law, by Bartolomé de Frias; Philosophy, by Rev. Juan Garcia; Rhetoric, by Cervantes Salazar; and Spanish Grammar, by Blas de Bustamante. A few years later were established the chairs of Mexican Medicine and Zoology.

All the teachers of the University were learned men. De la Peña was a graduate of the college of San Gregorio of Valladolid, Spain, and a pupil of the great Spanish theologian, Fray Domingo de Soto. (Icazbalceta's *Biografias*, Vol. IV, page 429.) Fray Alonzo de la Veracruz was a graduate of Salamanca, and had taught philosophy in that university prior to his coming to New Spain. (Op. cit. Vol. I, pages 44-54.) Melgarejo had received his doctorate at Alcalá, and Cervantes Salazar, a pupil of the learned Alejo de Venegas, had been professor of rhetoric at the University of Osuna, and Latin secretary to the Cardinal Fray Garcia de Loaysa, one of the most prominent men of Spain at that time, for he was General Inquisitor and successor of Archbishop Fonseca in the presidency of El Consejo de Indias. (Op. cit. Vol. II, pages 21-23.)

The University was opened to the public on the 3d of June, 1553. This event was signalized by the masterly Latin oration of the learned Cervantes Salazar. The various departments of the University did not, however, begin their work on the same day, but, commencing on the 5th of June, the various courses were opened one after the other so that the viceroy and the members of the Audiencia might be present at the first lesson taught in each department.

The University was first situated in some houses at the corner of Arzobispado and Seminario streets; on the 9th of July, 1589, it was removed to the house of Cortés on Empedradillo street, until 1589, when its magnificent quarters, built on some lots which had belonged to Cortés on the plazuela del Volador, were finished. One of the features of this building was the grand portico embellished with the statues of Civil and Canon Law, Medicine, Philosophy and Theology, the busts of the three Charles, and the escutcheon of the Royal Arms. (Carillo Perez, *México Católico*, Vol. VII, cap. I, M. S. cited by Icazbalceta.)

The University opened with ten students, all of whom were Augustinian friars. Among these was Fray Pedro de Augurto, a Mexican by birth, who later became the first rector of San Pablo, the first college of the Augustinians in Mexico; he taught theology at the university during the absence of Fray Alonso de la Veracruz, and finally was made Bishop of Zebú, P. I., where he died on the 14th of October, 1608. (Icazbalceta's *Biografias*, Vol. I, pages 428-429.)

The Augustinian friars were the first students of the University, and some of its greatest teachers were also monks of this order. As soon as the Augustinians arrived in Mexico they devoted themselves particularly to the development of the nascent University and the development of their colleges. This does not mean that they did not take an active part in the evangelical work which gave so much credit to the Franciscans and Dominicans, for it is recorded in their chronicles that three of the original number were distributed through the land to help in preaching of the Gospel.

The number of chairs established in the University at its beginning was gradually increased; so that in the first part of the last century it counted twenty-four chairs, including those of the Indian languages, which had been established since 1645. In the year 1775 the graduates of the University were 29,882 bachelors of arts and 1,172 doctors. We have not been able to find the exact number of graduates in the law department; among them we see the name of Juan Ruiz de Alarcon, the distinguished dramatic poet of Mexico, whose works have received a most favorable criticism from the literati of Spain.

The rectorship of Don Manuel Ignacio Beye de Cisneros was marked by the inauguration of a library of the University in the year 1760. This library had over 10,000 volumes, among which were many relating to



Mexican history, and was of great advantage not only to its members, but also to outsiders, who had access to it twice a day. Considering that the means of transportation at the period under discussion were rather scarce, it is not too much to say that at least sixty per cent. of those books were printed in Mexico (The printing press was brought to Mexico in 1537 by the efforts of Bishop Zumárraga and the Viceroy, Mendoza), and this at a time when paper was so scarce that the *Gazette* of Sahagun was discontinued for lack of printing paper (Icazbalceta's Documents for the Hist. of Mex., Vol. II, p. 250), and when Mota Padilla complained that he had to pay one and, sometimes, two reales (about ten or twenty cents Spanish gold) a sheet to make a copy of his works.

The University was suppressed during the administration of President Farias in 1833. Reopened by Santana, it was again closed by President Comonfort by his decree of the 14th of September, 1857. General Zuloaga re-established it in the spring of 1858. Juárez gave it one more blow and again closed its doors. We see it revive once more in 1863, until Maximilian ordered its final closing by his decree of November 30, 1865.

This is in a few words the history of one of the first universities of America. The fact that thirty years after the Conquest we had a University is an eloquent proof of the culture of our Spanish ancestors. Yet there are some who consider the University as a second-class school, and who think that its curriculum was limited to scholastic subjects. But this belief is entirely absurd, for, as we have seen, the University had a chair of law from its very beginning, and a few years later the chair of medicine was established. But even supposing that the curriculum of the University had been confined merely to scholastic subjects, its work would be important, for it must not be forgotten that during the period under discussion the great universities of Europe devoted themselves particularly to scholastic subjects.

BENJAMIN MOLINA CIREROL.

## CORRESPONDENCE

### Anent the War with Turkey

ROME, October 1, 1911.

Along with the cholera, water-courses running dry during the extreme heat, volcanic eruptions at Aetna and Vesuvius, here comes war with Turkey on the heels of all. Indeed, these be troublous times. We had counted on the prevalence of cholera to prevent any war in Europe this year, but our hope has been disappointed. The government censorship on all telegraphic and extramural telephonic communications keeps the news from filtering through too fast for the public health, but we know at least that we are at war with Tripoli. Things moved swiftly enough.

On Monday *Il Momento* of Turin published that the Masonic Congress at Rome, under the presidency of the Grand Master, discussed the occupation of Tripoli and

universal suffrage. Against the latter the conclusion of the Congress was absolute, on the ground that universal suffrage would result in Italy, as it had in Belgium and Germany, in a victory for clericalism. In the Tripoli matter the Prussian representatives, led by one Herr Backhaus, spoke in favor of Italian occupation; but the overwhelming sense of the Congress was against it, though it was thought wiser to abstain from a formal resolution to that effect. At the same time the Socialist Deputies to Parliament held a caucus at Bologna, in which they adopted a resolution against the occupation, on the ground that it would be injurious to the laboring classes, for the aggrandizement of the money interests, and an incentive to increased military domination. They deprecated, however, the general strike proposed by the Labor members. It is only just to add that some of the leading members of the Socialist Party, as Bissolati, Felice, and (to give the devil his due) Podrecca of the *Asino*, refused adhesion to the party resolution against occupation. The General Federation of Labor, also in session in Bologna, none the less, ordered a general strike of twenty-four hours' duration throughout all Italy as a protest against the abuse of military power and the occupation of Tripoli. This met with little sympathy from the laboring classes at large, and all they needed was an excuse to ignore the order. The excuse was forthcoming. The Catholic Labor Organization, a distinct body called into existence by the exclusion from the Federation, first, of Catholic principles, and then of Catholic membership, announced in terms of vigorous patriotism that in an emergency like the present it behooved all Italians to uphold the hands of the government, and consequently that the Catholic workingmen would not join in the strike. That ended the socialistic scheme. An effort was made to enforce the strike, which proved ludicrously abortive. The press of Rome, with the sole exception of the official organ owned by the Socialists, the *Avanti*, pronounced against the strike from the beginning.

Meanwhile, official action in regard to the occupation of Tripoli, pacific or by force as the case might be, went right on, and war with Turkey has resulted. The Capuchin Fathers have supplied chaplains for the land forces of the expedition, and the Salesians for the navy. The general sentiment of the Italians at Rome seems to be that the Turks are barbarians to be pushed back out of Europe, that the boycotting of Italian merchandise in Turkish ports is to be punished, Italian colonists in Africa protected; and, finally, that Italy is entitled to her share of the land-spoil resulting from the anatomical operations of the Powers upon the still living body of the Turk. Every evening in the Piazza Colonna, the Piazza Venezia and along the Corso in between, great crowds of enthusiastic Romans make public demonstration in favor of the war, cheering the army, the navy, Italy and Italian Tripoli.

The Vicar Apostolic of Tripoli, the Franciscan Father Rossetti, chanced to be in Rome at the beginning of the trouble. He hastened at once to Tripoli, arriving on Thursday morning; the 28th of September. The next day war was declared, and dispatches by way of Constantinople and London announce that Father Rossetti was obliged to withdraw, with the rest of the Italian residents. This is not quite credible, as it is agreed in all the dispatches that the Franciscans have remained in their monastery, hoping to save the church from profanation. So much for the war.

At Assisi during the past week the Catholic Professional Associations have been holding their annual week's



convention for the discussion of social topics. The convention has forwarded a strong address to the Holy Father, in which it declares its adhesion to the principles and guidance of the Catholic Church in all efforts for the solution of present social problems. It proclaims its conviction that "all social economic organizations will remain barren of effect, while withdrawing from the supreme source of their vitality, religious truth as safeguarded by the Church and the Sovereign Pontiff, and that on the contrary only by adhering without reserve, in every field of their activity for social betterment, to the wise and strong guidance of the Catholic Church, by defending her sublime morality and doctrinal integrity and the freedom of her universal religious mission, will they make modern efforts for economic reform work out for true civilization."

The Holy Father, on hearing of the blowing up of the French man-of-war *La Liberté*, hastened to send the following telegram to Mons. Guillibert, Bishop of Frejus: "The Holy Father, deeply distressed in the presence of the catastrophe which has just befallen France and her glorious navy, expresses all the paternal sympathy of his heart, and offers to God his most earnest prayers for the victims, their afflicted families, and for the nation."

Signore Credaro, the Minister of Education, has just issued a circular order to all government supervisors of studies to enforce against all private secondary schools the law obliging them to submit to the Government for approval their courses of study and the text-books in use; and that under penalty of suppression of the schools. This is a development of the agitation against Father Savio's history for not glorifying to the taste of its friends the authors of the uprising of Italy.

Meantime, at the convent of the Reparatrice nuns two score of public school teachers have just finished a week's retreat for their spiritual strengthening.

Friday morning Bishop Harkins of Providence was received in audience by His Holiness. C. M.

### Strikes and Taxes in Spain

MADRID, Sept. 25, 1911.

History repeats itself. Just as in July, 1909, the first volleys fired by our soldiers to punish the aggressions of the Moors of El Rif were echoed by the shout of revolution in Spain, so to-day, in similar circumstances, revolution has taken the form of general strikes, which have broken out simultaneously in Cantabria, Málaga, Saragossa, and elsewhere.

There are two chief causes of this state of affairs. On one hand there are the schemes and the gold of French colonizers, who are bent upon hindering in all possible ways Spain's activity in Morocco, and to this end they multiply obstacles and stir up strife among our people; for thus the attention of the Government will be turned from Moroccan affairs and our national energy will be lessened. On the other hand, there is the lamentable policy of Canalejas, who day after day has tolerated and left unpunished the spread of all kinds of anti-religious, anti-social and unpatriotic principles, simply for the sake of humoring the Republicans and Radicals.

This upheaval of popular and revolutionary passion has demonstrated to the President of the Council the dangerous trend of his policy, and has forced him to make a momentary change which is at variance with all his past history. Forgetting his own saying that "the Mauser is to be answered with dynamite," forgetting that in 1909 he was one of those who did most to stir up popular

feeling against Maura because he used energetic means to check the crimes of Barcelona's bloody week, Canalejas, finding himself face to face with a similar conflict, did not hesitate to mobilize troops in Bilbao and to threaten to send the whole standing army of 73,000 men against the strikers who had dynamited the railway bridges.

This change of attitude has quite naturally irritated the revolutionists, who have relieved their feelings by denouncing him in their newspapers as "worse than Maura, a hundred times worse than Maura." This is the gratitude which is now shown Canalejas by those who exalted him to the skies when they saw the scope of his policy against religion, against the country, and against the army, when he approved by his silence of the French Socialist propaganda in Madrid, and when he walked arm in arm with the Radicals and showered governmental favors upon them. It is a just judgment upon the man who, two years ago, let his thirst for power gather together all the subversive elements of the country for the sake of overthrowing the Conservative administration.

Along with these social and political conflicts the religious question has just reached a grave and acute stage. It is about the inventories of ecclesiastical property. By a law sanctioned by the king on December 29, 1910, an annual tax was levied on the property of associations, corporations and similar organizations, whose property does not descend by right of inheritance; and an inventory of all such property was to be handed in prior to September 30, 1911.

At once the question was raised whether the new tax affected the property of the Church and of the Orders recognized by the Concordat. The legislator maintains that it does. The episcopate have just presented a collective letter in which they adduce reasons to prove that it does not. It has ever been an unquestioned principle in the history of Spanish jurisprudence that the Church and religious associations are governed by the Concordat in whatever affects their property. Now, Art. 41 of the Concordat still in force provides that "the Church shall be solemnly respected in the property that she now possesses or may hereafter obtain." The tax in question, as is plain, implies a falling-off in the revenues of productive property and an annual onslaught on the value of unproductive property. The bishops have, therefore, petitioned for a royal order to the effect that Church property is not included in the law.

But the tax in itself is the least of the evil; what is much worse is that with the inventories in its possession the Government would be well on its way towards the seizure of all Church property. We know for a fact that in anticipation of some such calamity Rome has expressly forbidden the religious Orders, whether of men or women, to make out such inventories. When the time comes they are to maintain an attitude of passive resistance to the law.

Here Canalejas has planted himself. The ground, as is plain to all, is extremely dangerous and delicate; the question is hard to solve, and the consequences of a solution cannot be foreseen.

NORBERTO TORCAL.

### Adana

Prior to the appalling massacres by the Moslem mob and soldiery, who in April, 1909, destroyed the flourishing mission of Adana in Turkey, the Jesuit Fathers had in that place a college, a preparatory school, a church,



and in connection with these a Girls' school conducted by the Sisters of St. Joseph of Lyons. All these establishments were destroyed by incendiaries. At the outbreak of the massacre over 8,000 Armenians sought refuge under the French flag in the Jesuit institutions. The Fathers opened their doors wide to all, Catholics and Gregorians alike, disregarding the orders of the French Consul in Mersina, who wanted them to leave Adana and seek safety in Mersina under the protection of the guns of the French squadron then at anchor in the bay. They stuck to the post of danger; one of them, Father Augustin Sabatier, was fired upon and seriously wounded by the Turkish soldiers. Their courage on that occasion elicited universal admiration. In 1910 the French Academy, in its annual distribution of prizes, awarded to two of them the Monthyon prize for heroic deeds. The address delivered on that occasion by Frédéric Masson, the well-known historian of Napoleon, was a masterful eulogy setting forth and contrasting the behavior of the missionaries with the shameful indifference and tacit connivance of the so-called Christian and civilized nations of Europe, who permitted the infuriated Moslems to butcher, under the very guns of their warships, over 15,000 Christians. The callousness of the European rulers was to a certain extent redeemed by the gallant conduct of a handful of French Priests and Sisters, who showed themselves worthy descendants of the Crusaders who, centuries ago, had shed their blood in the very same land and on the very same spot for the cause of Christ.

After the massacres and incendiary fires had done their destructive work, everything was in a state of chaos. The missionaries were confronted with the alternative of abandoning their establishments or suffering unbearable hardships; they did not hesitate, and selected the latter, camping out among the victims of the massacres, ministering to their physical and spiritual needs, acting as nurses, quartermasters, sanitary engineers, and attending to thousands of other details of relief work, the neglect of which might have meant pestilence among the refugees; such was their lot for many months.

The Superior of the Mission, whose headquarters were at Constantinople, was Father André. He had devoted eighteen years of his life to plan, build up and bring to a high stage of efficiency the various schools of Adana. Two years before the massacres he had been transferred to the less arduous duties of Rector of the College of the Holy Family in Cairo, Egypt. After the catastrophe the Superiors in Rome and Lyons (the mission of Armenia depending from the latter Province) called upon Father André to return to Adana and undertake the herculean task of restoration. With his characteristic energy and "push," he threw himself heart and soul into his work. Thanks to the generosity of a few French benefactors, he has so far succeeded in rebuilding the schools both for boys and girls that they have now more than 1,200 boarding and day pupils; but an additional burden has been thrown upon him, owing to the fact that the Armenians of either denomination have not been able to reconstruct their schools. The children apply now to the Fathers for school accommodation. To turn them away would be tantamount to compelling them to go to the Protestant schools.

Father André is very anxious to build his church. He has raised the funds, but official difficulties and procrastinations are delaying the work. The total loss suffered in the massacres amounts to over \$80,000. They put in a claim for that amount through the French Embassy at Constantinople, but the latter does not seem to be inclined

to press it. Ten years ago the French Government took drastic measures to collect the dubious claims of a group of naturalized Jewish bankers against the Turkish Government, and a French squadron dispatched to the Levant seized the Island of Metelin and threatened both Smyrna and the Dardanelles. Then the Turkish Government yielded and paid in full the famous Dorando claims. Now that a just claim has been filed by real Frenchmen, the Paris Government, dominated by Judeo-Masonic influences, does not seem eager to act.

He now proposes to convert into a permanent hospital, with eighty beds, the temporary ambulance-hospital fitted up during the relief work; but he has no funds. His Superiors have made it conditional upon his raising enough money to secure a minimum annual income of 8,000 francs, which is equivalent to \$1,600 in American currency. He considers the erection of a hospital of vital importance for the Catholic cause. The Protestant missionaries have one; they have received generous contributions from their co-religionists in America, who have sent over \$300,000. Unfortunately, the Catholic world has not been anywhere near as generous as the Protestants. Not a single dollar of American money has gone to help the Fathers in their work of restoration, and the American missionaries are so active and prosperous in Turkey that for the Christian population of the Empire, Greeks, Bulgarians and Armenians, the word American is synonymous with Protestant. It would be hard to make them believe that one-sixth of the inhabitants of the United States are Catholics. It may be realized from the foregoing against what tremendous odds the missionaries have to contend, but they are looking forward to charitable Catholics the world over for financial help to enable them to fight their way to success.

The conduct of the Fathers during the last massacre has endeared them specially to the Armenian Gregorians, and it has gone a long way towards eradicating the traditional hostility of the Armenian-Gregorians against the Catholic Church; no better opportunity has been afforded the Catholic clergy to improve its relations with the Gregorian Church. The Jesuits were sent to Armenia at the urgent request of the late Pope Leo XIII, with the main purpose of bringing into the fold the Gregorians, whose religious differences with the Catholics are not dogmatic. This object is now within comparatively easy reach, but the Catholic missionaries need the assistance and cooperation of the Catholic clergy and laity the world over in order to carry their undertaking to success. To illustrate how far conciliation has progressed we may be allowed to quote the incident of Father Jouve's funeral, in July, 1910. He died after a lingering illness caused by the shock, hardships and overwork he had suffered during and after the massacres. He was held in the highest veneration by the Gregorians, and on the day of his funeral the whole Christian population of Adana stopped work as a tribute to him. The clergy of the dissident denominations attended his funeral in a body; the Governor of the Province was represented; the Patriarch of the Gregorians came purposely from Sis and expressed his sympathies and those of his flock; the Council of the Armenian Patriarchate met and unanimously resolved to have an oil portrait made of Father Jouve and have it hung in the Council-room. In a community rent asunder by religious dissensions dating back to the Byzantine period a spontaneous demonstration of this kind is highly significant, and a matter of no common gratification for the devoted missionaries.



## A M E R I C A

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## Catholicity and Citizenship

"The better Catholic you have, the better American you have," said President Taft a few weeks ago in a speech acknowledging a reception given him by a Catholic academy. To some of those outside the Church his words may seem but another instance of Mr. Taft's well-known gift for saying what admirably fits the occasion; while to others the President's statement may have weight as a prominent non-Catholic's testimony to the loyalty of his Catholic fellow-citizens.

But to those of the fold who have given the matter some thought our Chief Executive's assertion is almost a truism. For what else can a good Catholic be but a good citizen? A good Catholic knows that he must keep God's commandments; he knows that he must not buy or sell votes; he knows that he must not perjure himself; he knows that he must not rob or defraud the government or the taxpayer.

Good Catholics, moreover, believe that the Almighty will one day exact from them a strict account of the way they have kept His law; good Catholics reverence as coming from God all duly constituted authority; good Catholics consider marriage a sacred institution; good Catholics believe that morality without religion is a hollow sham.

The Church too, it should be remembered, provides her children with effective means for keeping the commandments and living up to their belief. For if they will but use the prayers she teaches them, heed the warnings she gives them and avail themselves of the holy Sacraments she administers for the cleansing, safeguarding and strengthening of their souls, Catholics will find it easy to keep the commandments and hold fast to their creed.

Such Catholics cannot but be good Americans. For to-day the Americans who are a menace to their country are corrupt politicians, shameless perjurers, lawless So-

cialists, upholders of divorce, and secularists in education. But no good Catholic can be any of these. So President Taft is right: The better the Catholic, the better the American.

## A Moral for Our Readers

According to the figures given out to the comrades, October 7, by John M. Work, the National Secretary of the Socialist Party, its membership has now passed the one hundred thousand mark. Basing our calculations, as Socialists do, upon the ratio of members to voters, the party should now be able to poll more than a million votes, since with a membership of only 60,000 they registered 607,000 votes at the last balloting.

The reason for this discrepancy between the number of party members and party voters is easily understood when we learn that the former contribute each month twenty-five cents for the support of the party organization, while the latter make no greater sacrifices than merely to show their sympathy and offer their support by casting a Socialist vote. The party was founded only in 1901, at the time of the "Unity" convention at Indianapolis, and its greatest increase in membership took place immediately after the last elections, when the figures leaped from 60,000 to 80,000 during the brief period of three months.

There is an army of 50,000, known as "the Appeal Army," active in securing the circulation and ever greater expansion of the Socialist weekly, the *Appeal to Reason*, which already numbers half a million subscribers and many millions of readers. To each member of this army a circular letter was sent from the national office of the Socialist Party, with a special application blank for party membership, urging the recipient to become a member of the party, or if already one, to induce another to fill out the blank. The results are now beginning to show themselves.

Oh, for an army of 50,000 to pledge themselves to the spread of Catholic literature! Why not, dear reader, interest yourself for one, and make the application personal? There is no success except by work, and no work more important, as the Holy Father assured us, than the apostolate of the Catholic press. There are countless homes where a Catholic paper has its mission to fulfil, where you alone can introduce it, where else it will never find an entrance. It is your work as well as ours. What is so unselfishly done by the worker in the Socialist cause, who looks for no reward in the hereafter, can certainly be done by you, prompted by all the high motives which faith suggests and by the most urgent appeals from the Vicar of Christ. Well does he realize that the building of churches and schools will not avail us if we neglect the active, energetic support of the Catholic press. It is to you he addresses himself; yours is the work and yours the reward.

Socialists realize the power of the press. The vast

diffusion of their literature is due entirely to individual initiative and enterprise.

Why not follow their example?

### A Successful Protest

To purify the New York stage is so great a task that its accomplishment will require the long and hearty co-operation of all good citizens. But what can be done in smaller cities by following a line of action like that suggested in the issue of AMERICA for September 2 is shown by the ease with which the Aloysius Truth Society, an association of Washington Catholics, aroused the public opinion of that city against indecent theatrical productions.

A "Broadway success" not fit to be seen was announced to be coming to a Washington playhouse. The Aloysius Truth Society thereupon mailed a circular letter to the leading institutions and to the prominent men of the city, explaining the objectionable nature of the production and urging all to send vigorous protests to the manager of the theatre at which the performance was to be given. Consequently, the public was at once assured that, though the play would be presented, all objectionable features would be carefully removed. The promise was kept. But what was the result? The comedy proved so weak and insipid that the critics marveled much how so flat an affair could have enjoyed so long a run in New York. The explanation is simple. The parts eliminated were the very features that made the play so attractive to the prurient and the foul-minded, and with these portions gone, as the play lacked any real merit or dramatic consistency, it proved a total failure.

Besides exercising such praiseworthy vigilance as this, the Aloysius Truth Society publishes at intervals in the *Washington Herald* able papers on the decadence of the American stage, and suggests remedies for its improvement. Thus a sound public conscience may be formed on this important question.

Why cannot Catholics in other cities profitably follow this example set for them in Washington?

### Canadian Agitation for a New Marriage Law

Will this agitation succeed? Only a prophet could answer definitely. One may note in it, however, an essential element in all successful revolutionary agitation, unscrupulosity as regards misrepresentation. In its beginnings we were told that the Province of Quebec stultified itself by declaring invalid marriages entered into before its own duly authorized agents. Now that it is clear to every one that the Province of Quebec does not authorize any but Catholic priests to assist at Catholic marriages, and that, if Episcopalians, Methodists, Presbyterians, etc., so chose, it would authorize no one but the ministers of those sects respectively to assist at the marriages of the members of such sects, the agitators

raise a new cry. If a Protestant, they say, should marry a Catholic before a minister, or if a Catholic who had embraced Protestantism should in the same way marry a Catholic, or even a Protestant, the Quebec courts would, in view of the "Ne Temere" decree, decide such marriages to be invalid.

On what grounds do they forecast so surely what the decision of the courts would be? Past experience shows that, on the contrary, the Quebec courts are inclined to favor the Protestant side, and it is most probable that they would do so, should such cases come before them. They are very far from being mere echoes of the ecclesiastical courts. The Quebec code does not make them so. This recognizes the impediments placed by any denomination upon its members; but in the cases suggested at least one party is not a member of the Catholic Church in the eyes of the law; and we do not think we are far wrong in judging that the courts would decide in favor of that party. *Odiosa sunt restringenda* is a maxim of general application, and we believe that this would be the legal view of the case.

Anyhow, to base an agitation throughout the length and breadth of Canada against one province on a mere hypothesis is so utterly unreasonable that further misrepresentation is needed to support it. Hence we have been told that a well-known Catholic of Montreal, who married many years ago a Protestant woman before a minister, has had the invalidity of the marriage declared in a Quebec court, in view of the Ne Temere decree, and sustained in the court of appeal. As that decree is only a little over three years old, the story supposes it to be retroactive, and the wildest agitator knows better than that. If the Catholic is so well known, and if the case has gone from the lower court to the court of appeal, it is strange that the agitators do not quote it specifically by name.

### Methodist Unity

At the Ecumenical Methodist Conference which was in session last week at Toronto, Canada, the Rev. T. H. Lewis, of Westminster, Md., who is President of the General Conference of the Methodist Protestant Church, made an urgent plea for a union of American Methodists into one body. He stated his position in favor of such a union thus: "We are keeping ourselves back from the greatest opportunity ever offered us by the most unnecessary and inexcusable hindrance ever tolerated. If a census of opinion could be taken as to what one circumstance would do most to promote world-wide evangelism among the Methodists themselves, enlist most missionaries and start a missionary crusade that would set the Methodist world aflame with new zeal and hope; I believe an overwhelming majority of all our people would say: 'It is the union of American Methodists into one body.' We have seventeen different names for Methodists in America, and consequently about as many different missionary campaigns. In the field we compete with



each other, duplicate each other's efforts and confuse those trying to serve." Bishop E. E. Hess of the Methodist Episcopal Church, South, expressed his dissent. "When you get too big a church it suffers from its own obesity," he said.

The earnest plea of Mr. Lewis for unity coupled with the unpleasant substantive employed by the Methodist Bishop in describing the Church is but a surface indication of the underlying difficulties which must be met and overcome before the multiplying divisions of Methodists can ever be formed into an organic body.

If Methodism has split into seventeen separate units in this country, this is due not only to the lack of any cohesive force which would hold its adherents together, but because, like Protestants in general, the principle of private judgment applied to essentials is running to its logical consequences. The principle of authority, on the other hand, is as essential to the Church as it is to the State. Without it Catholicity could never boast of its unrivaled unity nor present, as it does, an unbroken front to its assailants. When Methodists submit to authority, they may hope for unity, but in this case they will cease to be Methodists. A body in which the ravages of decomposition are visible may be held together by the embalming process, but such treatment arrests only for a time the progress of decay.

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"There are about 15,000 English-speaking Jesuit priests and scholastics in England and the colonies," writes a foreign correspondent of the *Springfield Republican* for the enlightenment of his readers. If by "England and the colonies" is meant the whole world, and if by "English-speaking" are meant Jesuits of all nationalities, and if in "priests and scholastics" are included lay-brothers, the assertion is not far from the truth. The English and Irish provinces of the Society have combined but about one thousand members.

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The authorities in New York City are vigorously enforcing the observance of the Child Labor Law. One day recently a city magistrate affixed his signature to 132 warrants and summonses procured by the inspectors of the Department of Commerce and Labor for alleged violations of the statute. For three weeks the department gave special attention to the matter of children between 14 and 16 years of age being compelled to work more than eight hours a day and being detained in shops and factories after five o'clock in the evening. In Manhattan Borough fifty inspectors traveled in pairs, visiting the whole district and procuring the evidence for themselves. Other inspectors were at work at the same time in other sections of Manhattan and in Brooklyn. Fully fifty child labor violations were found in the Borough of Brooklyn.

## A YARN ABOUT SUBMARINES

"The pleasures of Anthony and Cleopatra have also rendered celebrated the divers of Egypt."—This is not a quoting from classical history, but from a pamphlet produced by a naval lieutenant in 1875, who says:—"According to Plutarch, the two lovers were frequently engaged in fishing in the waters of the Nile, on which occasions Anthony secretly employed the services of a submarine assistant, who from time to time attached a fish to the line of his master. The success of Anthony was a matter of great concern to Cleopatra, who could not conceal her annoyance, till one day, discovering his secret, she also employed a diver, who, on the next occasion, attached a large salt fish to the line of Anthony, who drew it from the water amidst the laughter of the surrounding courtiers."

Now, if anything in this weary world is refreshing, it is to light upon some such passage with its little view of human nature smiling through the driest possible series of military documents. Nowadays Uncle Sam's naval officers seldom drift into such light literature, but their predecessors have left humor and poetry and pathos in their reports, and so the charm will ever cling to old public documents.

To-day is the era of abridged reports and statistics, polysyllabic citations and scientific data. Some matters are so condensed in the official output of to-day that nothing but hardened consonants and digits seem to have survived from the shaking up and boiling down process which resulted from the official order to "curtail reports."

So, 'back to nature, the human nature which founded our nation and which really is the nation, our hearts love to wander from the mazes of abstract officialism. On my desk I have kept lovingly this little faded-purple pamphlet called "Lecture on Submarine Boats and their Application to Torpedo Operations, by Lieut. F. M. Barber, U. S. Navy." The lecture was printed (and probably delivered) at the U. S. Torpedo Station, Newport, R. I. It drifted into the harbor of the Public Documents Library with some more old-time Ordnance Bureau text-books, on some of which was written the owner's name "Capt. Dewey" or "Geo. Dewey." I fell day-dreaming at the autographs, wondering if the renowned Admiral would be glad to know that the school books of his early days were completing Uncle Sam's collection and were incidentally proving of unusual interest to one reader.

Lieut. Barber delighted in tracing the history of submarine navigation even back to the siege of Tyre, during which the Macedonians were "much annoyed by workmen under water, who came out from the city and cut their cables." These early submarines also prevented the enemy from building a dike by removing the stones underneath the water as fast as others were added above.

Touching on the armored divers of Rome, he passes to the two Greeks who demonstrated before Charles V the principle of the diving-bell by descending into the water in a large inverted kettle loaded with lead at the rim, coming up dry, and with their light still burning—all this at Toledo, Spain, in 1540.

Next came Cornelius Debbrel who, in 1624, constructed a submarine boat to carry twelve rowers and some passengers, and he is also credited with having discovered a liquid to purify the air needed in the under-water trip, but his secret died with him. The next Englishmen walked below the waters in a leather sack, cut largely on the outline of the human form and with a glass window at the face.

Next comes the Yankee genius, a William Phipps, ship carpenter of Boston, who "persuaded King Charles II to furnish him with a ship and a diving-bell of his own in-

vention to search for a rich Spanish ship which had been sunk in six or seven fathoms of water off the coast of Hispaniola. The first attempt was unsuccessful, but on a second trial in 1687, he succeeded in raising treasure to the amount of \$200,000. He was knighted on his return to Europe."

The last has been quoted at length because it may prove to be the first of the endless series of thrilling tales which center about mysterious Spanish treasures.

Bushnell, who died in Georgia in 1826, at the age of ninety, is called the "Father of Submarine Warfare." A Connecticut Yankee was this inventor, and he earned the other title during the Revolution by getting his boat, "American Turtle" under the British "Eagle," then lying off Governor's Island, in order to blow up that ship. The magazine exploded at some distance, however, and threw up a huge column of water, which astonished all and harmed no one.

The invention of Fulton and the government boat which was created to destroy the "Merrimac" of Civil War fame, are followed by a legion of later and successful submarine boats.

Some of the photographs of the poor old battleship have been officially published on large plates in connection with a recent report, and this can be obtained by those interested, as can the old detailed report of the Board of Inquiry on the Maine, but Lieut. Barber's Lecture, with its chronological appendix and its illustrations, is one of the good things which only come by the drifting-in process.

M. PELLEN.

## LITERATURE

### Reading for Catholics.

"Read your newspaper standing," was the advice given by a sage of the last century to the young men of his time, and "Read your newspaper standing" would be good counsel for American Catholics to-day. For if many who now sit for hours reading from the secular press page after page of trifling, useless or injurious "news and comment," which it requires little mental effort to absorb, were to skim through a reputable newspaper only as long as they could remain comfortably standing in one position, much time could be saved for more profitable reading.

The Catholics of this country should develop a taste for good literature. It is something that can be acquired. Every reader can frequent the society of the kings and queens of letters if he only wishes to fit himself for it. "All the while," Ruskin writes, "this eternal court is open to you, with its society, wide as the world, multitudinous in its days, the chosen and the mighty of every place and time. Into that you may enter always; in that you may take fellowship and rank, according to your wish; from that, once entered into it, you can never be an outcast but by your own fault; by your aristocracy of companionship there, your own inherent aristocracy will be assuredly tested." "Do you ask to be the companion of nobles?" he continues. "Make yourself noble and you shall be. Do you long for the conversation of the wise? Learn to understand it and you shall hear it." So Catholics can school themselves to appreciate and enjoy what is best in literature. The mere determination to like Shakespeare or Newman, for example, is a great stride forward. To take up, for instance, a well-edited text of "Macbeth," or the "Second Spring," with the resolve to discover and enjoy its beauties, is likely to be rewarded with at least the beginnings of the appreciation of a masterpiece.

No one can truthfully maintain now that there are few books by Catholics worth reading. If nothing but novels are desired, Father Francis J. Finn, S.J., reminds us that: "It

is time for our Catholics to awake to the fact that there are now in the market splendid Catholic stories; that within the past decade there has sprung up a set of Catholic novelists the possibility of whose existence, even in the time of Cardinal Newman, was undreamed of. Canon Sheehan, John Ayscough, Father Benson, Genevieve Irons, the late Henry Harland, Olive Katherine Parr, Frank Spearman, Alice Dease, M. F. Egan, Mrs. Wilfrid Ward and others, have written novels out of which might be selected a number of books, which in every respect would be superior to any of the recorded 'best-sellers' of the last four or five years."

As for poetry, history, biography and devotional literature, how well provided with them English-speaking Catholics are, can be proved by a glance at the Liverpool *Times'* "One Hundred Best Catholic Books," a list reprinted in last April's *Catholic Mind*.

What a wealth, too, of solid learning the successive volumes of "The Catholic Encyclopedia" are furnishing. This great work those of slender means should be able to find at their local public library, so there is no excuse nowadays for any reading Catholic to be ignorant of the teaching, history and literature of the Church.

But, besides good books, Catholics should have good periodicals in their homes. Secular magazines and papers are there, no doubt, in abundance, but is the Catholic Press as well represented? In addition to the diocesan weekly, AMERICA or the *Ave Maria* should be conspicuous on the library table, and magazines like the *Messenger of the Sacred Heart*, the *Catholic World*, the *Rosary* or *Extension*, should not be absent.

If Catholic parents first cultivate in themselves and then impart to their children a correct taste in literature, so that only what is best is enjoyed or tolerated, they will be protecting their homes from the greatest danger of these times, the plague of indiscriminate reading.

Those, moreover, who staunchly support Catholic editors and authors may feel assured that they are doing more to stay the spread of irreligion and immorality in our land than if they built a score of churches, for Catholic books and periodicals can be made to reach and influence those who never enter a church. To counteract also the harm being done by that deluge of bad books and magazines that is daily pouring from the press, our boys and girls must be taught betimes to value properly the excellent work Catholic authors and editors are doing. For read our children will, that is certain. Then let us teach them to read what is good.

W. D.

**Social France in the XVII Century.** By CÉCILE HUGON. The Macmillan Company, New York. \$3.00 net.

The "Social France" depicted in this very interesting volume is largely that part of it which clustered around the throne of Louis XIV, from his babyhood to his old age. There are, however, hasty sketches also of the conditions that prevailed in the everyday life of the people who had to submit to the freaks of the Grand Monarque's character, which by his extravagance and ambition developed to an appalling extent. As the writer is a lady, the distinguished women, respectable or otherwise, who fluttered about the court are given, perhaps, a disproportionate degree of consideration. But that may have been done with design, as the luxury of which these females were the natural promoters was the occasion, if not the chief cause of the sufferings which characterized the daily life of the unfortunate subjects of Louis XIV. On the other hand Miss Hugon does not fail to set before us in its completeness the favorable side in the character of these remarkable women by present-



ing them to us divested of their frivolity and worldliness, when in the days of the dreadful pestilence that ravaged France they appeared in great numbers as ministering angels at the bedside of the sick and dying.

In the matter of education one is tempted to doubt if the writer has given us a correct estimate of the condition of the schools prior to the times when the Jesuits took control of the colleges. If such gross ignorance prevailed among the bourgeois and nobles, it is difficult to understand how a brilliant period of letters was instantaneously evolved from the chaos. Nor do we admit that the results were due to an anticipation of the pedagogical maxims of Jean Jacques Rousseau; or that the influence of the school of Port Royal was as beneficial for the nation as Miss Hugon would have us accept. In the matter of morals, it is unfortunately true that scandal was rife in those days, especially in the court circles, and it is pleasant to note the delicacy in handling those unpleasant themes which distinguishes the writer's account of those blots on the reign of Louis. The book on the whole is a notable addition to the knowledge of that brilliant period of French history.

**Die Schönheit der katholischen Moral.** Von FRANZ HAMM. M. GLADBACH: Volksverein Verlag. 1, 20 M.

A thoughtful little book, written by a competent authority and dealing with the beauty of Catholic moral. It is a work such as is most greatly needed and most rarely found—a literary treatise on theology, in which priest and layman can take delight. The author's presentation is purely historical and in nowise polemic. We first glance with him at the ethical passages gleaned from the pages of the earliest Fathers; thence we pass into the company of those master minds, St. Clement of Alexandria, St. Ambrose, St. Augustine, St. Thomas and St. Bernard, and finally discuss the scholastic moral of our own day. It is not an exhaustive treatise that the writer means to put before us, but a book filled with pregnant thought and beautiful illustration. At a time when every resource of literary effect is employed to present the pagan ethics of our age in the most attractive forms, we should eagerly welcome a work which would set before the world the truth of Catholic moral in its own becoming beauty. \* \* \*

**Afrikanische Spiegelbilder.** VON OTTO C. ARTBAUER. New York: Friedrich Pustet.

A picturesque description, full of color and life, giving the reader a vivid conception of the countries which to-day are most in the eyes of the world, Morocco, Tripoli and other parts of the great lands of the crescent. The natives with their impressionable natures, their fiery tempers, their distrust of the foreigner are strikingly placed upon the canvas. The book has all the interest of a story. \* \* \*

**Kirchliches Handbuch,** herausgegeben von H. A. KROSE, S.J. St. Louis: B. Herder. \$1.70 net.

The present issue of the Handbook of the Church is for the years 1910-1911. Two volumes of this work have already appeared and the intention is to make it an annual publication, if the proper encouragement is given to the enterprise. The name of the editor, Father Krose, S.J., is sufficient guaranty for the accuracy of the statistics and the correctness of the general information. The volume is intended to be used mainly as a reference book and gives the data whence we may gather the present condition of the Church: of her hierarchy, religious orders, societies, missions, schools and recent legislations. Although the general status of the entire Church is presented in various particulars, yet the book as such is devoted to the interests of Germany and of German

Catholics, for whom it is written. This, however, will not lessen its value for the general student, who will find here a complete account of the activity of the Catholic Church in the German Empire. \* \* \*

"The Lights of English Literature," by E. Gibson Houston, is a very useful companion to the teacher of English. Though evidently not intended as a text book in itself, still it forms a useful accompaniment to almost any course of English literature selected by the teacher. It is a compendium rather than a mere synopsis of English literature, containing a well-defined outline of the field of English prose and verse from Caedman of the seventh century to Kipling of our day. The author groups the long line of writers into nine distinct ages. He does not seem to make any attempt at original criticism, but rather tries to present clearly and concisely the characteristics, the authors and the productions of each age. A leading feature of the work is a pictorial chart, showing the representative writer of each age. Around this portrait are grouped the names of contemporary authors, their relative degrees of merit being shown by difference of type, while signs in footnote indicate the nature of each writer's work. The entire work contains in a nutshell the meat of English literature.

There are certain books which the Catholic editor keeps always within easy reach. One such is "The American Catholic Who's Who," the valuable work of reference that Georgina Pell Curtis has compiled and edited and Herder publishes. Its seven hundred pages, well packed with biographical data of our Catholic countrymen, are a monument to the industry and enterprise of its projectors, and an impressive record of the number of Catholics of prominence this land contains. Though the first attempt here at a book of this kind, a year's use of the work has proved its high worth and many merits. Use, however, also betrays some of its defects and deficiencies. No one, of course, should be mentioned in a "Catholic Who's Who" that has never been received into the Church, or has thrown off all allegiance to her. Yet we find a prominent actress of no apparent church connections whatever, and a well-known mayor, who has long ceased to be a Catholic, put down as sheep of the fold. Then, too, the number of names in the book could profitably be reduced. Too many are of merely local prominence. On the other hand, some conspicuous omissions, due, no doubt, to the difficulty of securing information, have been noted.

In a work of this nature it is the editor's ungrateful duty to blue pencil the MS. of those who write too profusely about their family tree, their social triumphs, their minor achievements, or their commonplace travels. But there are some grave offenders of this class. About prelates, priests and laymen of real distinction we would often like more data than are given. Their modesty keeps them hid. Perhaps a neater and more compact book could be made of the "American Catholic Who's Who" by modeling it more on its British contemporary, in matter and style. But these, after all, are blemishes that can readily be pardoned in a pioneer work and really detract little from the many excellencies of Miss Curtis' book.

Father Thurston, S.J., has contributed to the *Month* an interesting enquiry into the origin of the term "Roman Catholic." It seems that "popish" and "Romish" were the epithets commonly applied to Catholics by Protestants prior to the year 1618. But about the time of the marriage negotiations James I was carrying on with Spain, "a more courteous tone came to prevail, and the usual term employed to designate the religion of the Spanish people is 'Roman Cath-

olic." As the word "Roman" was used, not in a descriptive, but in a restrictive sense, it should have been resented by English and Irish Catholics of the seventeenth and eighteenth centuries. But cowed by the penal laws they began to use the name themselves. In 1901, Cardinal Vaughan tried in vain to get the Crown to receive an address from him and his suffragans in which they described themselves simply as Catholics. The only permissible style was declared to be "the Roman Catholic Archbishop and Bishops in England." But the Cardinal found an early opportunity to explain publicly that, "with us the prefix 'Roman' is not *restrictive* to a species, or a section, but simply *declaratory* of Catholic." Father Thurston concludes his paper by urging his readers to insist on being called Catholics merely, to protest uniformly against the use of the name Roman Catholics, and to strive by every means in their power to claim the title which has been their rightful heritage from the beginning.

### BOOKS RECEIVED

Studies Military and Diplomatic. 1775-1865. By Charles F. Adams. New York: The Macmillan Co. Net \$2.50.  
Pioneer Irish of Onondaga. About 1776-1847. By Theresa Bannon, M.D. New York: G. P. Putnam's Sons.  
The Oriental Religions in Roman Paganism. By Franz Cumont. Introductory Essay by Grant Showerman. Chicago: The Open Court Publishing Co. Net \$2.00.  
Genius and Other Essays. By Edmund Clarence Stedman. New York: Moffat, Yard & Co. Net \$1.50.  
Where the Shamrock Grows. The Fortunes and Misfortunes of an Irish Family. By George H. Jessop. New York: The Baker & Taylor Co. Net \$1.00.  
Robert Louis Stevenson. By Isabel Strong. New York: Charles Scribner's Sons. Net 50 cents.  
The Poems of Henry Van Dyke. Now First Collected and Revised with Many Hitherto Unpublished. New York: Charles Scribner's Sons. Net \$2.00.

#### Latin Publication:

De Actibus Humanis. Auctore Victore Frins, S.J. Pars III. De Formanda Conscientia. St. Louis: B. Herder. Net \$2.00.

#### Spanish Publication:

La Vida Espiritual. Reducida á Tres Principios Fundamentales. Por el Padre Mauricio Meschler, S.J. Version Española por el Padre Juan M. Restrepo, S.J. St. Louis: B. Herder. Net 70 cents.

#### French Publications:

La Dévotion au Sacré-Cœur de Jésus. Doctrine-Histoire. Par J. V. Bainvel. Paris: Gabriel Beauchesne, Rue de Rennes, 117. Prix 4 fr.  
La Première Communion. Histoire et Discipline; Textes et Documents; des origines au XXe siècle. Paris: G. Beauchesne. Prix 3 fr. 50.  
Récits de la Chambrée. Par Abbé Georges Ambler. Paris: G. Beauchesne.  
Bellarmín et la Bible Sixto-Clémentine. Etude et Documents Inédits. Par le R. P. Xavier Marie le Bahelet, S.J. Paris: G. Beauchesne. Prix 5 fr.

### EDUCATION

Dr. Stewart Paton, the eminent specialist in nervous diseases, has entered the lists in opposition to Dr. Andrew West, whose admirable paper on "Vocational Training" was discussed in this column two weeks ago. In a letter to the *New York Times* (October 7) he criticises the charge made by the Dean of Princeton's Graduate School that "the pursuit of the 'immediately useful' has to a great extent driven out the great studies of universal value and has become a menace to the liberal arts and sciences—the very soul of university life." Dr. Paton accepts Dr. West's paper as an "attempt to make vocational training the scapegoat for all the pedagogue's sins of omission and commission," and he affirms that "there are a great many intelligent persons who will not sympathize with the attempt." Dr. West, no doubt, will in his own time give us a suitable reply to the distinguished physician's letter, meantime, since the Princeton professor's contention was cordially approved in our own comment, it will be worth the while to look into some of the assertions contained in Dr. Paton's rejoinder.

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The medical specialist will, one is sure, pardon the query suggesting itself on the first reading of his letter. Why does

he deem Dr. West's paper a sweeping denial of any virtue in vocational training? "That there should be ample place outside and a place inside universities for technical and vocational training is to be admitted," are Dr. West's words, and he adds, "full provision should be made and is rapidly being made to supply what the nine-tenths of those who go to school and must 'make a living' need and can take." His quarrel is not with the defenders of vocational training as such, but with those who, in exaggerated esteem of that training, "slide into acquiescence with the notion that in education the visible side is the chief thing, and that the real end of education is 'practical,' 'vocational,' 'something that you can see the use of,' 'something that will help a man make a living.' The present day insistence on vocational training is ignorant," he contends, "because the relation of technical to liberal studies is not recognized in it to be not coordinate but subordinate; before one specializes he should have the general mental development that will make possible success in the special phase of work he may undertake."

\* \* \*

Dr. West's argument is not an attempt to magnify the cultural value of liberal studies by speaking in derogatory terms of technical and vocational training; his purpose is deeper and broader. To him the "end of education is the development of intelligence," and learning is valuable for something more than that it helps a man in the struggle for life. If we mistake not, it is the crudely material concept of those who constantly measure the value of an education in the terms only of practical money-getting which he attacks. In the eagerness begotten of the progress characteristic of our time we try to turn all to utilitarian ends irrespective of the abiding invisible values of things. There are some things that cannot be turned into gold, and some things which gold cannot produce, without which, nevertheless, life in the society of our fellowmen would become a mere struggle for existence in which the physically strongest, the shrewdest and the most unprincipled would survive. There are virtues, to be sure, in the vocational training; so much one willingly concedes to Dr. Paton; but the virtues it possesses will never justify the intolerant stand its defenders assume towards every phase of intellectual training which does not make directly for material comfort, the conveniences of life and the material aids to refinement.

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The Dean of the Princeton Graduate School, one may presume, is quite ready to accept the self-evident proposition that every disciplinary process by which the maturity and perfection of man's faculties are in any degree attained is in the widest sense of the term educational. This is a simple corollary of the original idea of the generic term "to educate." The traditional definition of the process it implies is that which simply asserts education to be the unfolding and development of the faculties of the whole man, the educing from the potentiality of the individual—to use the phraseology of the schools—of that physical, intellectual and moral maturity in act of which the individual is capable. Where Dr. West enters into conflict with the defenders of exaggerated vocationalism is rather in the specific determination of the disciplinary process best adapted to ensure this development. Since education is a generic term, comprehending various kinds, and not a word connoting a number of unrelated processes, it certainly supposes harmonious evolution of the distinctive faculties characterizing man as an intellectual and moral agent. The primary purpose of all education, properly so called, is to develop and train mental powers and to form and fix character.

Precisely here is found the inherent fallacy of the educationist whose criterion of the worth of a disciplinary process



rests in its capability "to help a man make a living." The acceptance of the "obviously helpful" as a sole measure of one's effective use of his intellectual gifts is to follow a utilitarian impulse, which, as Dr. West very properly affirms, is "good only when followed as subordinate to something higher—the making of a good life." It invariably results in "individual narrowness, personal prejudice, amateur knowledge, half-baked impressions and facile judgments" which are the chief obstacles preventing the spread of culture. Dr. Paton appears much concerned lest the upholders of an education that means "something more" than bread-winning "introduce factional disputes and schisms among the defenders of the citadels of learning—the universities." These have no such purpose in view, one may safely affirm, but even the possibility of such an outcome will scarcely lessen the zeal with which they hold to a truth resting upon the very foundations of educational theory and confirmed by the results of history—the aim of education is to beget intelligence and to form character, not to help merely the individual in his struggle for life.

As frequently happens, the sensation of a day has died away leaving hardly a trace of the upheaval it created. One hears but little of Mr. Crane's broadside on the "Moral Result of College Education," and yet it was but yesterday that our papers gave it the notability which fantastic headlines and first-page prominence ensure. A curious sidelight is thrown on the Chicago merchant's attack by a remark contained in a letter recently received. A gentleman well informed on Harvard's ways, whilst conceding Mr. Crane to be "a crank of the first water on college and technical education," writes in this strain: "I think he is nearly right on the college business, as you know from our own observation here in Boston. . . . Some time ago I was talking with some Harvard men and the dearth of new college songs came up. One of them remarked that the new college songs were not heard outside of the college *because they could not be sung in public*. The fact is, of course, that there is entirely too much freedom for the freshmen classes. If the large colleges would adopt the system of the Catholic colleges of keeping the boys within certain bounds and not allowing them to run loose, it would make a great difference with their morals during freshman year."

M. J. O'C.

#### ECONOMICS.

As our readers know very well, coal fields are distributed quite widely in Western Europe. They occur in Westphalia, in Belgium, in Northern France, in England, Scotland and Wales. In fact, there seems to be a coal belt running northwestward between, say, latitude 48 and 56. As Ireland is well within this belt and is directly opposite the great English, Welsh and Scotch deposits, one would naturally expect to see these continued in that island. But, strange to say, there is no coal in Ireland; or rather, that there is no coal in Ireland has been the unfaltering persuasion of every schoolmaster in Great Britain for many a long year; and this valuable piece of geological information has been handed out unwaveringly to generation after generation of British school children, and to Irish children too in many national schools.

The absence of coal from Ireland was, of course, a mystery of Divine providence, which might not be examined too closely. It was commonly suggested, nevertheless, that God had laid up huge supplies in England, Scotland and Wales, as a reward for their people in view of their future meritorious zeal for the Gospel; and it was often pointed out that the extraction of coal developed almost step by step with the

spreading of Protestantism. On the other hand, God had deprived Ireland of such treasures in punishment of its future obstinacy in adhering to Popery. Perhaps the explanation savors somewhat of bigotry; but for all that most Englishmen, Scotchmen and Welshmen held it "*alta mente repostum*" along with the conviction that in the Popish religion there is something incompatible with the spinning of cotton, the weaving of flax and wool and the navigation of the sea. For this idea they were as excusable as for the other; since their school histories have always observed a singular silence regarding certain very important facts that concerned Irish manufactures and trade.

Sometimes a foolhardy soul would venture to doubt the general persuasion. "Coal in Ireland?" would be the ordinary Briton's rejoinder. "Pooh! Pooh! Nonsense! You might as well talk of sturdy British oak in Timbuctoo!" But is there coal, workable coal, in Ireland? The "Encyclopædia Britannica," in its ninth edition, held out some hopes. It told of coal in all four provinces and was somewhat complimentary to the Leinster and Connaught fields. Its tone, somewhat depressing with regard to the Munster field, becomes soberly enthusiastic over that of Ulster, in which "it is believed that very extensive and valuable seams of workable coal exist at lower depths," a belief unentertainable with respect to the coal of the other provinces by any one who has not shaken himself free from the notion of the connexion between coal and the Protestant religion. Still one must not allow himself to be elated by the partially favorable view of the ninth edition. The last edition retracts all its concessions, telling us without any details that though coal is found in all the provinces, the quantity raised is very small. Under the heading of "Geology" it is more explicit, informing us of a vast upheaval at the close of the carboniferous period—the same, probably, which hurled the Isle of Man into the sea after pulling it out of the ground to form Lough Neagh—that raised all the upper coal measures to be worn away by the weather, the just punishment of a Popish people, and concluding that "little encouragement can therefore be given in Ireland to the popular belief in vast hidden coal fields." Hence, notwithstanding the ninth edition, the glorious, pious and immortal William, though he could deliver from Popery and wooden shoes, could not bring back, even to Tyrone, "the very extensive and valuable seams at the lower depths."

But is there coal in Ireland? A writer in the *London Times*, not having the fear of the last edition of the "Encyclopædia Britannica" before his eyes, tells of the discovery below the seams that have long been known, of a deposit of steam coal nearly equal in colorific value to the best Welsh. Being Irish it could not, of course, be absolutely equal to Welsh, still less could it be superior. The area of the field in which the new seam occurs is 75,000 acres, and its contents are estimated at 100 million tons. The more generous ninth edition of the "Encyclopædia Britannica" gave only 180 million tons of very ordinary coal to all Ireland. The Great Southern and Western Railway is about to extend its line into the district, what it would never do for the anthracite that has been worked on a small scale for so many years. But steam coal is not anthracite. It can be sold to Germany for its navy. The other day, when the Government was hurrying 20,000 tons of Welsh coal to the naval bases on the North Sea, 80,000 tons, it is said, were being shipped to Germany, with whose fleet it seemed quite probable that the British fleet might soon be engaged.

It appears, then, that there is coal in Ireland; and that, notwithstanding the latest "Encyclopædia Britannica's" refusal to encourage so unscientific a belief, there may be other "vast hidden coal fields" besides the Leinster one just discovered.

H. W.

## PULPIT, PRESS AND PLATFORM

Among the reminiscences published by the Chicago *Tribune* on the fortieth anniversary of Chicago's "great fire," Oct. 9, 1871, is the following interesting story of a great missionary's vow. The incident is one well remembered by old-timers of Father Damen's home parish, the Holy Family, in Chicago.

"About that revered edifice known to three generations of west siders as Holy Family Catholic church centers a romance which had its inception at the time of the great fire. Built in 1857 by the Rev. Father Arnold Damen, S.J., the church and some of the oldest members of the original congregation have seen the great west side spring up around it.

Father Damen, who was the first Jesuit missionary to enter the field of Chicago after Father Marquette, established the Holy Family parish in 1852. He was the nestor of St. Ignatius college, now Loyola university, and his original parish comprised all that part of Chicago west of the Chicago river as far north as the present North avenue, and extending south into the prairies that fringed the young city. In an obscure corner of the gray old church which has stood for fifty-four years is a niche which shelters a statue of the Blessed Virgin. "Our Lady of Perpetual Help" is the symbolic title the image bears, and before it is a triangular candlestick, in which seven burning candles are placed.

The story of "Father Damen's Pledge" has its fountain head in that triangular array of lights before which hundreds offer daily orisons to the madonna above. Pious old Irishwomen of May street have watched its flickering gleam for forty years, and in telling their children or grandchildren the story of Father Damen bear witness to the fact that the candles never have gone out.

On October 9, 1871, the great Chicago fire started in a little old cowshed on De Koven street near Jefferson street. Early in the morning terrified women and children rushed to the shrine of the Madonna. The fire was headed in the direction of their parish, and the church of the Holy Family was directly in its path.

Father Arnold Damen was in New York conducting a mission. He was sent a telegram telling of the peril that threatened Chicago and his own little world, the Holy Family parish. Before the altar of St. Michael's, in Brooklyn, he prayed that his parish might be spared, and vowed a sanctuary light would be kept forever burning before the image of Our Lady of Perpetual Help if his prayers were answered.

Back in the gloomy church the women before the shrine saw the flames advance until but a hundred yards separated them

from the outlying houses of the parish. Then the course of the fire was turned and the flames swept back over the downtown district. Not a house in Holy Family parish was burned, and when Father Damen returned the next day the story of the miraculous escape was told.

"*In hoc signo vinces*," said the pastor, as he knelt before the statue of the virgin. That day the lights were placed before the shrine, and Father Damen solemnized his vow at Mass never to allow them to burn out. The rector imposed the same obligation on all his successors.

For the past twenty-five years Brother Thomas Mulkerins, sacristan of the church, has tended the lights. He has guarded them jealously during his quarter century of vigilance and attests to the fact that they never have gone out. Three years ago the sacredness of Father Damen's pledge was threatened during a heavy rain storm one night.

The chancel window had been left open and a driving rain swept in past the shrine. At midnight the lights were all burning, but early in the morning when Brother Mulkerins entered the sanctuary the feeble glimmer of one candle stub was all that attended Our Lady of Perpetual Help. Quickly lighting a fresh candle from the dying one the sacristan placed it in a position and soon all seven were burning brightly.

Two old women of May street will have none of the theory that the position of the candle saved it from extinction on that occasion. The spirit of Father Damen, who died several years ago during a mission at Cheyenne, Wyo., they insist kept watch over the fervid little glow until Brother Mulkerins arrived. The fire of '71 is perpetuated in the feeble candlelight and the old women of the parish declare that it is the spirit of Catholicity itself, "the light that never has failed."

## ECCLESIASTICAL NEWS

## ENTRANCE FEES AT MASS.

Circular letter of His Excellency, the Apostolic Delegate, to all the Archbishops and Bishops of the United States:

SEPTEMBER 29, 1911.

## YOUR LORDSHIPS:

On different occasions complaints have been made by various persons to this Delegation of the custom existing in some places as to the demand made at the doors of the church for money contributions to be given by those who are entering for the purpose of assisting at Mass or at other religious services.

It was also said that in some localities tickets for entrance to the church for the same purposes were previously sold, and especially on the occasion of Christmas,

Easter, etc., and were then demanded at the door of the church.

The necessary investigation having been made, it was found to be only too true that these practices really exist in some of the parishes of the various dioceses, and I did not fail to call the attention of the ordinaries to the matter.

Since there is here a question of a practice really reprehensible and already condemned, a practice, moreover, which could easily spread, and thus give still greater scandal both to Catholics and to non-Catholics, I have deemed it my duty to make it the subject of a circular letter.

It has long been known to all how strongly the Holy See has reprobated all practices of this kind, their explicit condemnation having been made by Pius IX in the year 1862. Not less explicit are the provisions of the Second and the Third Plenary Councils of Baltimore concerning this matter. (Cfr. Conc. Plen. Balt. II, No. 397, and Conc. Plen. Balt. III, No. 288.) To these should be added the fact that the S. C. of the Propaganda addressed to all the Bishops of the United States a letter dated 15 August, 1869, which contained the following: "*Praxim pecunias exigendi ad fores ecclesiarum ut fideles ingredi possint, et divinis mysteriis adesse. . . . penitus aboleri atque eliminari cupiens, S. Congregatio A. Tuam nunc in Domino adhortari non desinit, ut omnem curam conferas, si forte in aliquibus istius diocesis locis consuetudinem huiusmodi invaluisse noveris, ne ulli omnino collectores, quando christifideles in ecclesiam ingrediuntur, quo divinis mysteriis adstare, vel verbum Dei audire possint, ad earumdem ecclesiarum fores ponantur.*"

I also wish to add that so recently as the 22nd of May, 1908, His Eminence, the Cardinal Prefect of the Propaganda, having received complaints concerning this matter, directed me to take measures to prevent the repetition of abuses of this kind, and I accordingly called the attention of the Bishop in whose diocese the abuse was verified to the matter.

After all that I have here set forth, Your Lordship, to whom ecclesiastical decorum and the good of souls is above all other considerations, will, I am sure, be more than ever convinced of the necessity of completely eliminating all evils of this kind. I therefore request you to command all rectors of churches in your diocese to discontinue all these practices, if they have already been introduced, and by no means to permit them to be established, if they do not already exist.

I well know that in some churches money is collected at the door, not for mere entrance, but as a payment for a seat in the church. Even this practice



cannot be tolerated, since it produces an undesirable impression on all, and has proved to be, in practice, the cause of many regrettable consequences.

This custom also is, moreover, directly and manifestly opposed to the spirit of the above-mentioned letter of the S. Congregation of the Propaganda, in which it is explicitly said, "ne ulli omnino collectores . . . ad ecclesiarum fores ponantur." This custom, therefore, must also be abolished. In order, however, that the proper revenue from the pews be not lost, Your Lordship can devise some other method involving no objectionable features.

It need not be said that the present letter is not intended to prevent the distribution or the taking up of tickets gratuitously given when special circumstances suggest their use.

I am sure that Your Lordship will put into execution without delay what I have here, as a matter of conscience, directed; instructing the clergy at the same time that if in the future further complaints concerning these matters are received and are found to be well grounded, the rector responsible for them will be condignly punished.

Kindly acknowledge the receipt of this letter.

Respectfully yours in Christ,

✠ D. FALCONIO,  
Apostolic Delegate.

The clouds were very heavy over Baltimore on Sunday, October 15, the day of the Cardinal's Jubilee, but, fortunately, no rain fell. Besides the Apostolic Delegate, there were bishops not only from the various parts of the United States, but from Mexico and Canada, and even South Africa had its representative. The procession that started from Calvert Hall and wound around the venerable cathedral seemed endless, with its seminarians and monks and friars, and secular priests and professors of the Catholic University, and monsignori and bishops and archbishops; the illustrious Jubilarian himself, accompanied by Papal chamberlains in blazing red uniform, closing the line. The sacred edifice was already crowded when the ecclesiastics entered, and then some few of the waiting throng outside were admitted. The sermon of the occasion was preached by the Most Reverend Archbishop Glennon of St. Louis, though the local press had him down for Washington, D. C. There was a banquet in the afternoon at the Seminary for some of the visiting clergy. At Vespers in the evening the sermon was preached by Archbishop Blenk of New Orleans.

On Monday morning the Knights of Columbus presented to His Eminence a rosary made up of nuggets of gold. A nun of Newfoundland had received it as a

present from a miner. She, to gain money for a charitable institution, sold it to the Knights, and they in turn availed themselves of this occasion to present it to the Cardinal as an expression of their affection and esteem. An hour before that ceremony a Congress of the Holy Name Society from the whole country opened its sessions. It was a national convention, but there were also delegates present from Canada. In the afternoon there was a parade through the principal streets of the city of between 20,000 and 30,000 men, among whom were representatives of various clubs from Washington, New York, Boston and Chicago. At Vespers in the evening the preacher was the eloquent Bishop of Wheeling, P. J. Donahue, D.D. The whole city is rejoicing in the celebration, for, as all the world knows, the Cardinal is enshrined in the heart of Baltimore. Singularly enough, the Jubilee is a double one. It commemorates not only His Eminence's fiftieth year of priesthood, but the twenty-fifth anniversary of his elevation to the Cardinalate. He has seen wonderful changes in the United States during that period. How he himself was a prominent factor in their making was the theme of the distinguished prelate who spoke at the Jubilee Mass on Sunday morning.

The handsome silver service bought for Cardinal Gibbons by a citizens' committee of Baltimore, shortly after the civic demonstration in his honor on June 6, was formally presented at the City Hall on October 7. Mayor Preston presided as chairman of the committee appointed to secure a testimonial for the Cardinal from the people of Baltimore, irrespective of creed, marking the fiftieth anniversary of his ordination to the priesthood and the twenty-fifth anniversary of his elevation to the Cardinalate. The ceremony was attended by men high in the social, political, ecclesiastical and business life of the city and State.

Catholics will be interested in a decision handed down by Justice Stewart in the Supreme Court at Pittsburgh, on October 9, setting aside a decree of the Lackawanna County Court, which required the congregation of St. Joseph's Lithuanian Church, in Scranton, to execute and deliver a proper deed for the church property held in trust for them to Bishop Michael J. Hoban, of Scranton.

The dissensions among the congregation over the ownership of the church property arose in 1908, and has been the subject of litigation since that time. Ten lay members of the congregation brought proceedings to compel the restoration of the property to them as trustees, the excommunication of the dissenters following, and while Bishop Hoban complied

with a decree of the court requiring him to convey the property, he issued an episcopal interdict, closing the doors of the church against the congregation.

A meeting of the congregation was then called to determine how the title to the property should be vested, and an election was afterwards held, which resulted in the election of Bishop Hoban as trustee, "in accordance with the laws and usages of the Catholic Church."

The ruling of Justice Stewart, considered unusually important in its ecclesiastical bearings, decides that the dispute must be settled by the statute of April 20, 1855, which holds that all church property must be held subject to the control of the lay members of the congregation.

He says in his opinion:

"In view of the plain words of the statute thus called to their attention as to the exclusive right of the property in the congregation, the unquestioned sovereignty of the law where rights of property are involved, the equal inhibition against the bishop, qua bishop, exercising control of the church property, the positive conflict in this respect between the rules and regulations of the Catholic Church and the statute laws of the State, what other conclusion can be reached than that the action of the meeting of the congregation, as expressed in the resolution we have referred to, and at which it is claimed Bishop Hoban was elected trustee, was a clear attempt to invest that particular ecclesiastical with an authority over the congregational property which the law expressly forbids? If no other purpose was intended than to elect Michael J. Hoban in his private and natural capacity—the only capacity in which, under the law, he was competent to hold the legal title as trustee—was it for the purpose of identification that he was described as 'Rt. Rev. Michael J. Hoban, Bishop of the Diocese of Scranton' . . .

"What the law does not expressly allow to such trustee it forbids. The office of trustee simply of legal title is not created by ecclesiastical authority, but created by the law; such trustee can exercise no control whatever over the property held in trust; being an officer created by law, and answerable only to the law, he can derive neither authority nor power from any other source. His duties, privileges, authority and responsibility qua trustee can neither be enlarged nor impaired by ecclesiastical interference, and any attempt to so interfere would be quite as illegal as though forbidden in express terms.

"But suppose we are mistaken in attributing to the congregational meeting that elected Bishop Hoban a purpose to

circumvent the law, it follows then that the election was made under a total misapprehension of the law regulating ownership of church property and the rights of the congregation therein.

"The fact of conflict between the rules and regulations of the Catholic Church and the laws of the State in this regard remains. It is idle to dispute such fact; it is too patent to be questioned, and further discussion of it would be but wasted effort. If in ignorance of his rights, on the one hand, and the law's restrictions, on the other, the congregation by a majority of votes took the action on which these appellants base their claim, should the court lend its aid to compel compliance? Were contractual rights involved, we might feel constrained to do so; but we are embarrassed by no such consideration. No possible prejudice can come to any individual or interest by our withholding our sanction to the decree in this case. If St. Joseph's Lithuanian congregation desires Michael J. Hoban, whether described by his episcopal office or not, to be the custodian of the legal title to their church property, let them so declare by a majority vote of the adult male membership at a meeting regularly called, and their choice will not only be respected by the courts, but will by them be enforced if necessary. In either case no other purpose or understanding can be imputed than that the individual so chosen is to hold his office by virtue of the law, with no power or control whatever except what the law confers."

Several important changes were made last week in colleges under the care of the Society of Jesus in the Maryland-New York Province. The Rev. Joseph N. Dinand, for several years connected with St. Andrew's Novitiate, near Poughkeepsie, New York, has been appointed President of Holy Cross College, Worcester, Mass.; Rev. Thomas J. McCluskey, of St. Francis Xavier's, New York City, has been transferred to the presidency of Fordham University; Rev. Joseph Rockwell, the former Socius to the Very Rev. Provincial, becomes President of St. Francis Xavier's, and the Rev. Joseph Mulry, President of St. Peter's College, Jersey City. The Rev. Alphonse Donlan, Professor of Physics at Woodstock College, Md., is the newly appointed Socius to the Very Rev. Joseph Hanselman, Provincial of Maryland-New York.

### SCIENCE

The U. S. Bureau of Mines has, for the past three years, been closely studying the heat losses and the physical deterioration of different samples of coal while in storage. The results are briefly set forth as these: Deterioration in the open

varies considerably with the kind of coal, the Appalachian coals being only slightly affected, while the younger coals of the West are more easily oxidized and weathered. The wetting of the coal by submergence reduces its evaporation power more than enough to offset any saving accomplished through the prevention of deterioration. Fine coal deteriorates more in all cases than run-of-mine. Pocahontas coal lost but 0.3 per cent. in heat value in open air storage. The greatest heat loss was noted in Sheridan sub-bitumen, the loss being 3.5 per cent. Pittsburgh gas-coal suffered no loss at all during the first six months of outdoor exposure.

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In order to protect its public roads, Italy, according to the *Journal of the Royal Society of Arts*, has enacted a law regulating the widths of wheel tires of vehicles. For two-wheeled vehicles a tire width of 1.57 inches is specified for 1,323 pounds gross weight, 2.36 inches for 2,205 pounds, 3.14 inches for 4,410 pounds, 3.72 inches for 11,023 pounds. For four-wheeled vehicles a tire width is set at 1.57 inches for 2,205 pounds, 2.36 inches for 3,307 pounds, and 3.14 inches for 6,614 pounds. Weights exceeding these and up to 15,432 pounds may be carried on wheels having rubber tires. If the weight is in excess of 15,432 pounds, special permission is required to use the roads.

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At the request of the Standards Committee of the American Institute of Electrical Engineers, the U. S. Bureau of Standards has prepared new copper wire tables. The new publication contains fifteen tables, including complete reference tables for standard annealed copper, American wire gage, both in English and in metric units, and similar abbreviated working tables. There are also tables for bare concentric cables of standard annealed copper and for hard drawn aluminium wire. Comparisons of wire gages and tables of temperature reductions are included. F. TONDORF, S.J.

### OBITUARY

The death is announced of the Rev. Henry Gillet, S.J., well known as a missionary in South Africa and Central America. The following sketch of his life is taken from the Eastern Province *Herald*, Port Elizabeth, Cape of Good Hope, for September 7, 1911:

Father Henry Gillet was born at Fleetwood, Lancashire, England, on December 4, 1842. He entered the Society of Jesus at Manresa House, Roehampton, London, S.W., on September 7, 1861. After his two years' novitiate and further studies, he was sent to teach in the Society's College at Liverpool. From Liverpool he was sent to

teach in the Jesuit College in Jamaica, and after about two years he was recalled to Europe to begin his theology. Having completed his theological course he was ordained priest in Perigueux (south of France), on July 26, 1875. Before the end of the same year he was sent to the Jesuit Mission in British Honduras, where we find him in succession stationed at Belize (the capital), Corozal, and again at Belize, where in 1886 one of the works entrusted to him was the editorship of *The Angelus*, which he conducted for two years.

In 1888 he was appointed Superior of Stann Creek, where it will be of interest to know that he was joined by his three brothers, Fathers Anselm, Cassian, and Silvin Gillet, who had followed him into the Society of Jesus, and became co-workers with him in British Honduras. We next hear of him in turn at Orange Walk, Stann Creek, Belize and Corozal, the scarcity of missionaries necessitating such frequent changes. In 1895 the Mission of British Honduras was transferred from the English province of the Society of Jesus to the American Fathers of the same Society, the English Province having taken over the Zambesi Mission in South Africa. Hence Father Gillet was sent out here.

He arrived in Port Elizabeth on June 24, 1895, and his first appointment was that of Superior of Keilands, Transkei. One year later, in 1896, he succeeded the Rev. Father D. Corboy, S.J., as Superior of the Mission Station of Dunbrody, near Blue Cliff, where he remained until June, 1902. During his Superiorship he built the two schools for boys and girls which are admired by every visitor to Dunbrody. The High Altar in the church at Dunbrody is also his design, and to a great extent also his work. In June, 1902, he was sent from Dunbrody to Salisbury, Rhodesia, where he acted as Parish Priest and Chaplain to the Dominican Sisters until age and illness, the latter of which he had never known before in his life, made it imperative to send him back to Dunbrody, where he arrived on March 8, 1911.

From the 19th of the same month till the Feast of Pentecost he was able to say Mass, the only consolation that was left him. From Whit Monday till the last day of his life, August 31, 1911, he received Holy Communion every morning in his room. He bore his trying illness, dropsy and heart disease, with the fortitude of the veteran soldier of Christ. He died at 5.30 p. m. on August 31st, after having received all the last rites of Holy Church, and on the eve of the first Friday of the month in a mission whose church has the title of the "Sacred Heart of Jesus," and eight days before the Golden Jubilee of his entrance into the Society of Jesus. Anticipating this Jubilee, the highest Superiors of the Society had written to him on this



occasion to thank him for his long and strenuous labors for God and the salvation of souls.

His funeral took place at Dunbrody on Saturday last, and was attended by the Rev. Father Superior and the resident priests of Dunbrody Mission, as well as by all the inhabitants of the Mission Station and friends from the neighboring farms.

A memorable incident in Father Gillet's life may here be recalled. It is connected with his residence in British Honduras in 1881, and the facts are as follows:—

Father Gillet was stationed at the time in Belize, the capital of British Honduras, where he was a teacher in the parish school. At the end of the session he asked and obtained the permission of his superiors to pay a visit to the Isabel lagoon, famed for its beauty. This lagoon is on Gautemalan territory, but almost within hailing distance of the Colony.

Although the Jesuits had been expelled from Gautemala in 1871, Father Gillet entertained no misgivings, for the nature of his errand, his nationality, and the flag under which the sloop sailed, were, in his opinion, a sufficient protection and a complete justification. But hardly had he set foot on shore when he was placed under arrest. After a short delay, to learn the pleasure of President Barrios, he was conveyed as a prisoner to the capital.

Five days spent on the road were followed by forty-eight hours without food or drink in a noisome dungeon, where those condemned to death were confined until the sentence was to be carried out. Thence Father Gillet was transferred to the common gaol, where he spent ten days in the company of thieves and vagrants before he could get word to the British Consular Agent. That gentleman lost no time in representing personally to President Barrios the complications that might arise from such high-handed actions towards one of her Britannic Majesty's subjects, and he insisted upon Father Gillet's immediate return to the place where he had been seized. President Barrios acquiesced.

The news of Father Gillet's capture produced consternation in Belize, for it was well known that President Barrios was not excessively conscientious in the choice of means when he had made up his mind to act. But while the advisability of sending an armed force to demand the release of the prisoner or to avenge his execution was under discussion in the Colony, which had no telegraphic communication with the rest of the world, Father Gillet solved the difficulty by making his appearance among his delighted friends.

Certain newspapers of the time, thinking that Father Gillet's execution was a foregone conclusion, for he was a Jesuit and

a foreigner, anticipated the course of events by publishing harrowing descriptions of his trial, condemnation and execution, all fully illustrated from drawings "made on the spot" or elsewhere. They might do duty again if the Jesuits were to venture into Gautemala, for we understand that the so-called law inflicting the death on any foreign Jesuit that may stumble into the country is still on the statute books.

The foregoing is but a resume of this historic adventure, the full details being given in a pamphlet dealing with the incident published some time back by Father Gillet himself.

#### LETTERS TO THE EDITOR

THE "ENCYCLOPÆDIA BRITANNICA."

CULEBRA (CANAL ZONE), SEPT. 23, 1911.

To the Editor of AMERICA:

New York, N. Y.

REV. SIR: I am indebted to you for two particular favors:

(a) You have helped the cause of Truth by pointing out errors in the new edition of the "Encyclopædia Britannica," and, as one of the millions interested, I thank you.

(b) You have warned me in time, through AMERICA, to prevent my investing \$120 in a reference set which, because of unreliability, would be more than useless to me; so again I am much in your debt.

With sincere thanks, best wishes, and the assurance of two new subscriptions from me (when mine falls due in January), and any others which I may happen to get for you, I remain

Yours very truly,

D. F. MACDONALD.

[Copy]

CULEBRA, C. Z., SEPT. 21, 1911.

To the Editor of the

Encyclopædia Britannica,

35 West 32d St., New York City.

DEAR SIR:—Your advertising matter states that the present issue of the "Encyclopædia Britannica" is "absolutely authoritative and up to date." Relying on this and your advertised connection with Cambridge University, I made up my mind to purchase a set as soon as I should reach Washington, D. C., this fall. The circulars mailed me from your office had my enthusiasm up to the point where I should have ordered a set here but for the fact that books quickly become damaged in this damp climate.

Within the past few days I have received the surprising information that your great "Encyclopædia" is not trustworthy. Some copies of AMERICA have come to me, and these show that many of your articles, on the Catholic Church, for instance, are misstatements of fact, prejudiced and, therefore, worse than useless. This field, then, of your publica-

tion, is not authoritative, as you claim; therefore, I ask myself, how many of your other articles are to be depended upon?

To sum up, your advertising matter mailed to me, coupled with your use of the splendid name of Cambridge University, led me to believe your work to be authoritative as you claim. Now I learn that it is not authoritative; that it contains material that you must have known to be unreliable; therefore, as a collection of facts for reference it is worse than useless, and the misstatements in your advertising matter nearly cost me a personal loss of \$120, the price of the set. This is my grievance against you, and it is certainly not a small one. As one interested in science—in the propagation of facts—I shall consider it my duty to work against your publication whenever I can find opportunity to do so, and I think such opportunities will not be few.

Yours truly,

DONALD F. MACDONALD.

Commission Geologist.

To the Editor of AMERICA:

On reading your masterly criticisms of the "Encyclopædia Britannica," I thought hard, as a subscriber to this work, what I should do. I finally sent this letter to the Cambridge University Press:

"Some months ago, you sent me, on request, 14 volumes of your "Encyclopædia." Since their delivery I have not opened them, but awaited the remaining volumes, which as yet have not come.

"My request was based on your assurance that there was nothing in them at which subscribers could take reasonable offence; that the various articles were treated objectively, truthfully and without bias. From published criticisms, citing innumerable instances of unfairness, bias and absolute falsehood, I am compelled to inform you that you have manifestly failed to keep your promise, and, having failed, I must request you to send for the 14 volumes now in my possession.

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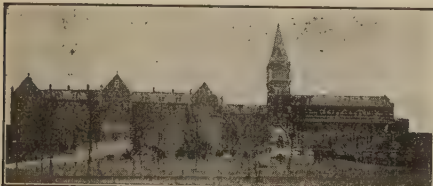
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### CHRONICLE

**The Cardinal's Jubilee.**—During the greater part of the week, ending October 21, Baltimore was given over to the celebration of Cardinal Gibbons' Jubilee. The services in the Cathedral as already recorded were held on Sunday, October 15. On Monday more than 30,000 marchers joined in the greatest Catholic procession Baltimore has ever witnessed. Surrounded by distinguished prelates who had graced the other ceremonies of his dual celebration, the Cardinal, from the stately portico of the Cathedral, acknowledged the salutes of the thousands as they passed, and while fatigued by the strain of the several hours constant watching, he remained in his place until the last man had gone by. Representative societies from all the parishes in the city, many from Washington and country districts were in line headed by their respective pastors. Members of the Holy Name Societies from many states, Knights of various organizations, Germans, Hibernians, Poles, Bohemians, Lithuanians, delegations from the Colored churches bearing a banner with the inscription, "He's our Cardinal, too," all united in the impressive tribute to a prince of the Catholic Church, to the foremost citizen of Maryland, and to one of the greatest figures of the nation. The Tabernacle Society of Baltimore tendered a reception to his Eminence on Tuesday. This was followed by the dedication of the Gibbons Memorial Chapel at St. Mary's Industrial School on Wednesday, and the services at the cathedral in which 4,000 children took part brought the program of events to a fitting close. Cardinal Week will furnish a glorious page in the Church annals of Baltimore.

**Masonry in Manila.**—According to the *Cable-News American* of Manila, September 3, three hundred master Masons attended the temple dinner at the Masonic Temple, Manila, on September 2. Of the five speakers mentioned by the Manila daily, three were judges, Ross, Crossfield and Smith; another, Dr. (of divinity) Murray Bartlett, formerly rector of the Episcopal Cathedral of Manila and at present president of the government university of the Philippines, and the fifth a business man, Mr. Strong, who addressed the high school of students of Manila the week before.

**Magazine Loses.**—Judge Ward, of the United States Circuit Court, denied the motion of the *Review of Reviews* Company for an injunction restraining Postmaster General Hitchcock from transporting its magazine as second-class mail matter by fast freight trains instead of by fast mail trains. The *Review of Reviews* Publishing Company charged that the new order was a discrimination against it in favor of its two chief competitors, *The Literary Digest* and the *Outlook*. Both of these publications are issued weekly, while *The Review of Reviews* is a monthly magazine. In refusing to grant a preliminary injunction pending a decision on the action brought by *The Review of Reviews* Publishing Company, Judge Ward pointed out that the department had a right to reduce the loss caused by the transportation of second-class matter, and that the distinction in favor of publications issued at short intervals was due to the fact that monthly magazines were sent over great distances, while the radius of distribution for weekly publications seldom exceeded 500 miles, and that for dailies 250 miles on the average.



**Ex-Minister Herbert G. Squiers.**—Word was received of the death in London on October 19 of Herbert G. Squiers, former captain in the United States Army, and more recently Minister to Cuba and to Panama. Herbert Goldsmith Squiers was born in Toronto, Canada, April 20, 1859. He was graduated from the West Point Military Academy in 1880, and in 1890 was made lieutenant of the Seventh Cavalry. He had also been instructor of military science and tactics at St. John's College, now Fordham University, New York. Mr. Squiers began his diplomatic career with his appointment as second Secretary of the American Embassy in Berlin, in 1894. This post he held until 1897, when he was made Secretary of the American Legation at Peking. During the attack on the city by the Boxers he acted as chief of staff to Sir Claude McDonald. So well did he conduct himself during the rebellion that President McKinley paid tribute to his services in a message to Congress, and the British Government also thanked him officially. In May, 1902, he was appointed by President Roosevelt American Envoy Extraordinary and Minister Plenipotentiary to Cuba. He resigned his post in 1905, and was made Envoy and Minister to Panama. He received the honorary degree of LL. D. from Fordham University in 1906. Mr. Squiers had been in ill health for the last two years. The funeral services will be held at the Church of St. Francis Xavier's New York City.

**Aviators Killed.**—Eugene Ely, one of the most famous of aviators, met his death at the Georgia State Fair in an attempt to make a sensational dip with his Curtiss biplane. Twenty-thousand persons witnessed the fatal mishap. Ely's greatest distinction as an aviator was gained in San Francisco, when he flew from the aviation field a distance of twelve miles to the United States cruiser "Pennsylvania," anchored in San Francisco Bay, and, after taking luncheon with the officers, flew safely back to his hangar. In November, 1910, he won a \$550 prize offered by the Aeronautical reserve for the first flight from a steamship to shore.—The German aviator, Tacks, while making a flight near Hamburg, fell and died a few hours later in a hospital. This makes 102 aviators killed in a heavier than air machine since the beginning of active flying, a little more than three years ago. Tacks is the thirteenth German to sacrifice his life. Germany stands third in the list of such fatalities, France coming first, with thirty-seven, and America next, with seventeen. Italy has lost eight airmen, England seven and Russia five.

**Mexico.**—At the request of the Government, the Chinese cruiser Hai Chi, will not call at any Mexican port. During the Maderist revolution, over three hundred Chinese, including small children, were barbarously put to death at Torreon, and the question of indemnity is being discussed by the two Governments. It was thought that the presence of the cruiser might suggest pressure

on Mexico.—In the course of his wanderings, General Diaz recently paid a flying visit to London, where he expressed the intention of returning to Mexico as soon as public tranquillity should be fully restored. As Madero is being openly accused of imitating the old régime and of paving the way for the triumph of demagogism, the ex-president may not return very soon.

**Guatemala.**—Through the influence of three toadies of President Estrada-Cabrera, one Domingo Pérez Aura, who is characterized as an "Americanized Spaniard," has secured extensive and valuable land concessions in the district of Peten, which borders on the colony of British Honduras and Mexico. Although obtained ostensibly for timber cutting and gathering *chicle*, an inspissated sap which is the foundation of chewing gums, Mexicans view the move as an attempt to establish an American colony in dangerous proximity to Mexico, and as another step towards a Central American republic under the leadership of Guatemala and the protection of the United States. The Mexican minister to Guatemala has informed his Government that he considers the colonization scheme as political rather than economic.

**Canada.**—The results of the census have just been published and are disappointing. Canadians counted on having 8 million population at least. They have actually 7,100,000, an increase of 1,700,000 during the last decade. There is, therefore, relatively an immense exodus from Canada, one person leaving out of every three of increase. The greatest increase is in the western provinces. Saskatchewan has grown from 91,000 to 453,000; Alberta from 73,000 to 373,000; British Columbia from 178,000 to 363,000; and Manitoba from 255,000 to 455,000. Among the cities Montreal has increased by 200,000, and has now 466,000 inhabitants; Vancouver, B. C. and its environs, have 125,000, an increase of nearly 100,000. Calgary and Edmonton have respectively 44,000 and 25,000, instead of 4,000 and 2,500. Toronto has increased by 168,000, and now numbers 376,000. The Maritime Provinces are either stationary or show a loss of population. The redistribution of seats in parliament will give 5 additional to each of the western provinces. As British Columbia is Conservative and Manitoba more Conservative than Liberal, this will mean a slight advantage to Liberalism in the West. On the other hand, as the Maritime Provinces inclined to be Liberal lose 5, the redistribution will hardly affect the balance of parties.—The Methodist Conference at Toronto has passed resolutions concerning the Ne Temere decree full of the usual misrepresentations. Thus, it repudiates the idea that any church decree should have the power to override the civil law, and is of the opinion that a marriage ceremony performed by a person authorized by the State should be valid irrespective of the religion of the parties concerned. But nowhere in Canada has a church decree any such power, and everywhere in Canada

a marriage performed by a person authorized by the State is legally valid irrespective of the religion of the parties, provided it conform in all respects to the law of the State.—The McGill students were riotous again on their theatre night.—The western crops continue to show great degeneration of grade.

**Great Britain.**—The Unionist members of Parliament are not of one mind as regards the use of their salaries. Some refuse to accept the treasury warrant, others give the sum to charities in their constituencies. This is thought by many to come so near to illegality as to endanger to the members' position at the next election. The great body of Unionist members seem to be taking the salary and saying nothing.—There is not a little difference of opinion regarding the details of the Old Age Insurance Bill. Mr. McKenna announced the other day that the Government would stand or fall by it. This, however, does not mean that all amendments will be refused.—Unionist papers announce a deadlock between the Government and the Irish party over the financial part of the Home Rule Bill. The wish, probably, is father to the thought.—The Labor party has won the general elections in Western Australia. In South Australia the party seems securely established in the Government. In the Commonwealth Government it is in difficulties on account of the defeat of the Referendum, and also in New South Wales, because its land law takes away the right of rural lessees of public lands to convert leases into freeholds, and its labor-disputes law has been framed to include agricultural laborers.

**Ireland.**—The Hierarchy in their annual meeting at Maynooth condemned the late strike as wrong in principle, injurious to trade and nascent industries, and decreed by an organization alien to Irish labor. "A more glaring instance of the evil of being tied to Great Britain in our local affairs could not be found." While relying mainly on "sound public opinion formed by Christian principles," the Bishops approved of legislation constituting a quasi-arbitral court, to which all conflicts between employers and employees should be referred, and prohibiting strikes until after the court's award a fixed time had elapsed, sufficient for the public mind to grasp the situation. Cardinal Logue called attention to the large number of honors in Gaelic on the prize list of the Maynooth students, and said there was more done for the revival of Gaelic in Maynooth than in any other part of the country.—Lord Pirrie, President and chief owner of the Harland and Wolff ship-building plant, said at a reception he gave in Belfast to the British Postmaster-General, "experience showed that Irishmen are perfectly capable of managing their own affairs." His interests were larger now than ever, and he had no fear that their finances would suffer by Home Rule. It was the men who allowed no representation to the Catholics of Belfast, one-third of the population, who

are now imputing religious intolerance to Nationalist Irishmen. Those men were "past-masters in the art of penalizing on religious grounds." There was no one with a stake in Belfast or Ulster who was able or willing to lead the opposition to Home Rule. In matters of Irish Government, as in local affairs, Catholics and Protestants could work together in harmony.—There were remarkable demonstrations in honor of Mr. Shane Leslie on his departure for the United States to lecture in behalf of the Gaelic League. An immense torchlight procession accompanied him to the train in Dublin, and both in Dublin and Cork leading representatives of the clergy and of the civic and social bodies paid him tribute.

**Portugal.**—The custom house receipts for July, 1911, mentioned in number 131, should have shown a difference of \$438,000 in favor of the receipts for July, 1910.—One of the first steps of the Government when the Royalist uprising began was to arrest and confine a large number of priests. It then published a manifesto to the citizens, in which it declared that if each priest in the country influenced only three men, a considerable army could be raised in a short time. While the priests were being conveyed to prison, they were stoned and spat upon by an angry mob, the guard doing nothing to protect them; but when an attempt was made in Oporto to lynch some priests, a body of infantry hastened to their rescue.—The reports made to the friendly Spanish press by the Portuguese monarchists give glowing accounts of their equipment and prospects. Captain Paiva Couceiro, who is the brains of the undertaking, has enlisted only Portuguese, and of them only those who have had some military training.—In answer to the petition of various commercial and industrial concerns for some delay in exacting the taxes because business was so stagnant, the Minister of the Treasury has insisted on prompt payment, for the Government needs the money and does not wish to attempt to raise a loan.

**China.**—The Imperialists have not yet succeeded in putting down the revolt, though there are said to be 4,000 regular troops in the neighborhood of Hankow, the rebels' stronghold. A massacre in that city of eight hundred Manchus is reported. As in the "Sicilian Vespers," the victims' inability to pronounce correctly a certain word brought instant death. An engagement between an imperial army of two thousand men and an equal force of republicans was indecisive. The government troops gave way at first; then the rebels retired owing to a lack of ammunition, leaving three hundred of their dead on the field. Multitudes of refugees who have fled to Shanghai report that nearly the entire valley of the Yangtse, as far as Hankow, is in the hands of the rebels. The foreign concessions in Hankow are considered safe, as Sir Alfred Winsloe, commander of the British Eastern fleet, as senior officer, has under him a joint foreign force to protect American and European



interests. The government seems confident that the rebellion will soon be suppressed, though a loan of \$3,000,000 which is needed for the army, cannot be obtained from foreign bankers.

**France.**—General de Charette, one of France's most brilliant soldiers in recent history, died October 10, at his family seat of Basse-Motte near Saint Malo in Brittany, at the age of eighty. Catholics will recall his gallant services to the Holy See as Commander of the Pontifical Zouaves during the troublesome years 1860-1870. De Charette won the admiration of the world during the sharp fighting at Castelfidardo and at Mentana. Even after the departure of the French auxiliaries in 1870 had made the occupation and defence of Rome impossible in the face of the invading army sent by Victor Emmanuel to wrest the sovereignty of the city from the Pope, the undaunted leader of the Pontifical troops continued the struggle until an express order sent him by Pius IX forced him to abandon the fight. In the Franco-Prussian war, at the head of a volunteer corps of Vendéans, de Charette fought with valor, winning the highest commendation of the Republican forces under Gambetta. During the siege of Loigny he was grievously wounded and left for dead on the battlefield. Some of his followers finding him alive at the end of a terrible day's fighting, carried him to a field hospital where, unknown to the Prussians, he was nursed back to health. His gallantry that day won him promotion to the command of a brigade in the army of the West. It was de Charette, it will be remembered, who in opposition to the growing anti-Catholic sentiment of French leaders in 1871 brought about the public consecration of his legion to the Sacred Heart in June of that year. He took no part in politics following the proclamation of the republic, but spent his years quietly in the retirement of his family seat in Brittany. General Charette was the author of an interesting story of the legion he led so long, entitled "Reminiscences of the Pontifical Zouaves: Rome 1860-1870; France 1870-71." General de Charette married an American, Miss Antoinette Polk, a member of the famous Tennessee family.—The Franco-German negotiations concerning the Morocco question are continuing, though little is heard of them in the more serious matters recently developing in continental diplomacy. French papers say that the chief difficulty in their consideration arises from the Congo concessions to be made. Public opinion in France seems to be averse to yielding much in that direction. It will be dishonorable, says the press, in time of peace to abandon colonies whose upbuilding has cost the country a heavy price and whose possession has been so gallantly acquired.

**Italy.**—The country is afflicted just now with a heavy share of the world's evils. What with the war in Tripoli, the earthquake in Sicily, sharply recalling the

terrible scenes of 1908, and the cholera, the Italian people needs all its fortitude to weather the storm. War news is scarce. Besides the military censorship enforced on all news from Tripoli the cable between that place and Malta is being used exclusively for army messages. Press despatches are refused transmission over the cable and must be mailed to Malta or Syracuse. From Turkish sources the report was sent out that the negotiations between the powers and Turkey, with a view to a restoration of peace, had failed. Propositions made by the powers, says the report, could not be accepted with honor, and Turkey will pursue a firm and just policy in defence of her rights in Tripoli.—The cholera epidemic was marked last week by violent outbreaks on the part of peasants at Segni, a town of 7,000 population, distant half an hour by railway from Rome.

**Tripoli.**—The meagre reports from the seat of war show that General Caneva, commander of the Italian army expedition in Tripoli, is now directing his attention chiefly to making the city of Tripoli an impregnable base from which will be provided the reinforcements and supplies necessary for the campaign in the interior. Fortifications are being extended all about the city, making it a thoroughly entrenched camp. In addition posts will be established along the line of the advance into the country, in order to make it impossible for the enemy to cut off the invading column from its base of supplies.—News from the interior reaching the Italian commander through friendly natives describe the Turks as making an active campaign among the Arabs to incite them against the Italians.

**Germany.**—The war in Tripoli has offered a difficult problem for German diplomacy to solve. The friendly overtures made to Turkey in the past had raised the hopes of the latter to look to Germany for possible support in the crisis of a war; while Italy, as a member of the Triple Alliance, might naturally expect a favorable attitude towards herself on the part of the sister country. It was a case where the German Eagle had needs face two ways at the same time. To sacrifice the friendliness of Italy would weaken the European prestige of Germany at a period when England and France would be anxious to win over the rejected ally, and yet the advantages which the land of the crescent was promising could no less be foregone. In this situation Germany has been eager to bring about conciliation by every means possible, and to extend her sympathy to both parties. The Tripolitan dilemma has proved almost as distressing as the Moroccan difficulty.—The barbaric settlement of disagreements by the argument of a duel, which the German Emperor has rather encouraged within the army, has lately claimed its victims in the German gymnasium at Rudolstadt in Thuringen. The student Hans von Necker was shot on the "field of honor" by Dietz, a fellow student.

## QUESTIONS OF THE DAY

### The Holy Name Society

Anyone familiar with Baltimore will remember the huge building known as Lyric Hall, which stands about half-way between the grey Mount Royal Station of the Baltimore and Ohio Railroad, and the new white marble structure, now the Union Station of the Pennsylvania and its associated lines. Lyric Hall was the place where on Monday, October 16, the Holy Name Society assembled its delegates from all parts of the country, for its first General Congress. Even Canada sent its representatives. The meeting coincided with and made part of the festivities which Baltimore was then busy with, in celebrating the Golden Jubilee of Cardinal Gibbons.

How many people filled the seats of the vast auditorium is something which is only of secondary importance. Far more impressive was the fact that you saw before you an immense assembly of men, some of them apparently from business or the professions, who had some control of their time and occupations, but also and perhaps the main contingent sturdy hard-handed workmen, who had willingly traveled hundreds, some of them a thousand miles or more—a journey involving an outlay of hard earned money that must have required a great deal of previous and subsequent saving—yet who gladly made the sacrifice and gave up their time for absolutely no other purpose than to meet for a few hours in order to make a public and united proclamation of their reverence for the Holy Name of Jesus Christ.

Such a purpose assumed as the exclusive object of a great organization of every-day practical men must necessarily be somewhat of a puzzle to the world outside. It does not seem large enough to account for so much effort. But it must be remembered that the name by which the Society is designated is a part of that symbolism which is so intimately interwoven in everything connected with Catholic belief and practice. The scope of the Society is much wider than its name would seem to imply. Its first object, namely, war against profanity, is a proclamation to the world of the doctrine which the non-Catholic part of it is forgetting: the Divinity of Jesus Christ. Herein lies the opportuneness of the Association and the inspiration it affords for united and aggressive cooperation. These serious, hard working, practical men thought it worth while to assemble at Baltimore for that purpose, and to make the year 1911 the beginning of a series of annual conventions which are to be roll-calls in the battle for that great object. These men know that belief in the Divinity of Christ is the foundation stone of modern civilization, and it is worth recording that the earnestness of these men in the fight they are waging is not restricted to resolutions and proclamations. They are earnest Catholics, and a

large number of them had received Holy Communion on the morning of the Convention and crowded the Cathedral again in the evening to assist at Vespers and Benediction of the Blessed Sacrament.

The proceedings of the Congress were momentarily interrupted, or rather their picturesqueness was added to, when the Apostolic Delegate in his grey robes entered the Hall and read for the delegates a letter from the Holy Father, which all listened to standing; kneeling at the end for the Papal blessing. Later on a flash of red was seen at the end of the Hall, and the Cardinal in his scarlet ascended the platform and let his heart speak to the assembly in words of encouragement and praise. As he withdrew he was accompanied down the aisle by a stalwart delegate in the uniform of the New York Fire Department, the Catholic chaplain who has established a branch of the Holy Name Society among the valiant fire-eaters of the metropolis. The chaplain of the New York Police was also present, but in clerical garb.

A series of resolutions had been prepared for the meeting. They were in reality a digest of a much larger number that had been sent in from all sections of the country. They dealt mainly with the means to be taken in the fight against profanity, but there were also subsidiary ones, such as the methods to be adopted for the suppression of vile plays and indecent picture shows, and for the support of the Catholic press. Readers of AMERICA will be pleased to hear that the last named resolution, which was carried unanimously, pledged the members to support, not only the local organs, but "the great national weekly, organized and directed by the Fathers of the Society of Jesus."

There were addresses by an eloquent Dominican, Father J. T. McNicholas, Attorney-General Hogan, of Ohio; Father John C. Fearn, of Revere, Mass., and the chaplain of the New York Police, Father Francis Sullivan, who has organized a Junior League of the Holy Name outside the Department, and who is also successfully laboring with the guardians of the peace in his native city. Others also spoke. Besides the addresses, diplomas were given to some of the members of the Association as a recognition of the zeal which they had shown for years in building up the organization. In the great procession that took place in the afternoon in connection with the Jubilee, the Holy Name Societies were given a place of honor. Such were in brief the proceedings of the First National Congress. It may well congratulate itself on having done very much at this initial meeting for the interests of Catholicity in the United States.

STAFF CORRESPONDENT.

### Catholics and Labor Unions

According to the statistics drawn up by a competent Labor Commission, and quoted in the *Nation* for August 12, 1909, "about half of those in the trade unions are Roman Catholics, the rest Protestants or without religious



preference." This statement, carefully prepared though it was, appears to be rather excessive at the present date; but it makes plain the great interest which priests and Catholic societies are called upon to take in the trade unions of our country.

At the last general convention of the American Federation of Labor, when the resolutions drawn up were not as radical as Socialists desired they should be, Victor Berger remarked that nothing else could be expected because of the predominance of blue and green, a combination which results in yellow. The green, of course, represented the large Catholic element among the sons of Erin, while we may be sure that under the blue he had not a few of the Catholic German workers in his mind, who by their demonstrations at the convention were causing no slight confusion in the Socialist camp.

The strength of the Church in many of our unions was brought home to the writer as he stood before St. Patrick's Cathedral, in New York, to watch the Labor day parade march by in serried columns. At times rank on rank would reverently lift the hat, or even pass with bared head along the full front of the great Cathedral, showing the pride they felt in thus professing before the world that faith for which they were prepared to offer up their very lives. Again only an isolated few would acknowledge the Lord there holding His review from the silent Tabernacle. But where the red was prominent one usually looked in vain for the salute that meant so much, though the Celtic cut of features often told their tale or the hand half-lifted from instinctive habit, and dropped again. The long, endless files of the garment workers, with their Socialist pennons and Yiddish inscriptions, could not be expected to know Who dwelled within, but the Italian labor union, too, marched by as stolid and unmoved as if not one in all their numbers had ever heard of the existence of the Church of Rome.

The force of association could well be studied here, and the absolute need of discrimination between the various locals. The activity of priests and of the leaders of Catholic organizations can nowhere be better employed than in following with keenest interest the proceedings of the unions to which the laborers beneath their care belong. The interests of the workers are the interests of the Church.

"Perhaps nowhere to-day," writes one who is but repeating a truism of modern economics, "is the conflict with the Socialist propaganda being waged so continuously, so actively and at such close range, as within the ranks of the organized industrial crafts." The reason for this is evident. The work of bringing to Socialism the unorganized laborers of any country is slow and painful, must be carried on with individuals and remain insecure. Members of local trade unions, on the contrary, have already gained through organization a certain solidarity, and if swung over to the Socialist party can be permanently held by joint subscriptions to Socialist papers and other influences that can constantly be brought to

bear upon them. The outlying elements of labor will then readily enough be caught up and swept along in any emergency by the strong current of Socialist organization.

Socialism is contemplating nothing less than the absorption of Labor Unionism. Precisely in as far as opposition exists between these two forces is the bond between Unionism and the Church drawn closer. Both must have nothing more at heart than the true welfare of the worker and of the poor. Both must spend themselves in this noble service. It must not be a merely negative effort consisting in nothing but opposition to Socialistic aggression, as is often the case, but a strong, positive energizing cooperation for the relief of poverty; the improvement of labor conditions, wherever reasonably demanded; and the social betterment of the world, making the law of Christ the rule of all our activity.

To safeguard the union laborer, to point out to him his dangers or to teach him how to meet them is evidently one of our gravest duties. Socialist locals must forever be sealed to the Catholic. The fact is clear that taking Socialism, not as it might be, but as it actually is, the laborer must finally come to choose between it and the Church, between it and Christ. The Catholic Church is for Socialism the block of stumbling, and any means is licit than can asperse her fair name or cast discredit upon her ministers. Priests and Catholic organizations should thoroughly understand the sympathies of the various trade union locals to which the parish members belong or which they are likely to enter. The establishment even of Catholic locals would be a welcome support and encouragement for Unionism, since this, as a body, is still bravely fighting to throw off its Socialist incubus.

It is true that many locals are Socialistic; it is true that entire unions are avowedly so; it is true even that various State conventions have endorsed the first principle of the Socialist platform. The cause of Socialism is being promoted night and day within almost every union of the American Federation of Labor, which itself is yearly pestered and annoyed by Socialist resolutions that are proposed only to be rejected. As Socialists express themselves, they can lead the horse to the water, but cannot make it drink. By often repeating the action, however, they hope to succeed at last. Then they can saddle and ride it too. No one who is truly interested in the welfare of the laborer and in the preservation of the faith of the working millions can fail to see how grave and imminent the danger is.

We know that Catholic activity has already manifested itself strongly, even at the national conventions; but we have not as yet even begun a concerted Catholic labor movement, such as is at present gathering strength and momentum in Germany. It is true that under different circumstances different methods must be employed. Activity within the labor unions may for the present usually be our best tactics.

There are in the entire German empire 3,291 Catholic workingmen's associations, with a total membership of 439,749. The burning question has been whether such societies should be exclusively Catholic, or whether it is not better to adopt in preference the so-called "Christian Industrial Unions." A widely-spread conviction is that Catholics alone are not sufficiently strong, and should invite the co-operation of Christians of all denominations. The guidance of the Church, it is thought, would not be forfeited by this, and should any local go astray her voice could readily recall its members. The fact is that, according to a recent account, not more than fifteen per cent. of the membership in these labor unions is Protestant, so that their spirit remains strongly Catholic. Opposition is taken to these views by the Catholic labor federation known as "Sitz Berlin," which counts 1,229 societies with 130,000 members, and which holds that the entire movement should remain directly under ecclesiastical control.

The conditions which have called forth the labor activities of German Catholics have not as yet arisen, and must not be permitted to arise in our own country. Organized labor in Germany, with the exception of what has been here described, is entirely identified with Socialism. These same conditions Socialists have pledged themselves to bring about in our labor unions. Their efforts, as we have seen, are already bearing results. What are we to do to meet them?

"Three great forces," says a writer in a non-Catholic publication, "are to-day affecting the intellectual and emotional life of the working people: trades unions, Socialism, and the Roman Catholic Church." The attitude of Socialism towards the Church is sufficiently clear. Its interest in the trade unions, as Socialists themselves declare, is to change them into revolutionary centers. "Unionism," says the Socialist President-elect of the International Association of Machinists, "is the body and Socialism is the soul of the labor movement." Such at least is their dream. What part is the Church to take in this struggle, mindful alike of the spiritual welfare of the laborer and his temporal needs and happiness?

At every great labor convention Socialists hold their own private meetings at which each movement is carefully studied and discussed, in which the resolutions to be submitted are first put to the ballot, and where the means are decided upon to cover up a defeat or follow out success even to the limit of possibility. The humor of the situation is that when Catholics attempted at St. Louis, during the last national convention, to evince a particular interest in the Federation, without displaying even in the least the disloyalty of which Socialism has often been guilty, there was at once an outcry from the entire Socialist press. Even to attend Mass in a corporate manner, as members of the Federation, was betraying it into the hands of Rome. The insincerity of such an attitude is often most exasperating; but it will not deter Catholics from exercising their rights and safe-

guarding their interests, spiritual and temporal. To attempt in merest self-defence and in the most modest way what Socialism has most brazenly carried out a thousand times calls forth from its camp at once a chorus of most virtuous indignation. The consolation is, that in this Socialism is not so very different from other enemies the Church has had from the beginning, and still will have when Socialism shall have passed into history to trouble only the mind of the poor schoolboy, like a thousand other sad, unhappy and forgotten things. Socialism, too, under the Providence of God, can only work unto the good of those who love Him.

In the meanwhile there is work for us to do, and the unions will heartily welcome our activity in whatever way it can be most prudently displayed. Socialism is founded upon class-hatred. The unions, where Socialistic ideas have not infected them, still at least propose to themselves the ideal of justice for all, the ideal of Christ and of His Church. He wished to be descended from royalty and wealth and to be laid in the tomb of the rich; but He was born into the labor-world and in this He desired to live. It was a school of laborers He drew about Him and by the mouth of the workers did He evangelize the world, teaching neither hatred towards the rich, nor contempt of authority, but justice and love for all and the coming of the Kingdom of God. Healing, like Him, the temporal wounds of mankind, we shall lift up its gaze to the cross whence alone salvation can come to the world.

JOSEPH HUSSLEIN, S.J.

### Turkey's Dilemma

If we could forget the wrongs inflicted by Moslems on Christians, or logically hope for fair treatment, some day, from enlightened Turkish rulers to the poor *rayahs* dependent upon them, we could easily sympathize with new Turkey in her present sore straits. She is being openly despoiled by a nominally Christian state which protested faintly at persecution of Christians nearer home, but finds it incumbent on her to take up the cudgels in defense of a handful of traders who help to replenish an exhausted exchequer. Italy judges possession of a tract of land inhabited by hostile Arabs of more advantage than a protectorate over the barren peaks of Christian Albania. She scarcely raised her voice to seek justice for the latter, but she is ready to go to war for a piece of African territory that may prove as fatal to her as her first footing in Abyssinia. Italy's ambition of colonial extension can meet with but scant approval from any impartial observer of her iniquitous home administration, and it is hard to pronounce between the respective merits of irreligion and infidelity as informing elements for a wild untutored race such as the denizens of the Tripolitaine. On the whole, the cause of righteousness is better served, perhaps, by the frank barbarian than by the hypocritical guardian of faith and morals that Italy is known to be.



The position of Turkey is critical in the extreme, for there is not a point in that sorry empire at this moment immune from trouble. Wherever we look its footholds are insecure, in Europe, Asia, or Africa. Round Uskub, Ipek, and other Macedonian towns the rebel bands of Serbs, Bulgars, and Vlachs are in process of re-formation. The Greek propaganda which had somewhat slackened, is revived in all Hellenic districts, and discontent is rife on the borders of Thessaly as well as in Crete. Albania is a perpetual fountain of unrest. To the dissension between tribes of different creeds is now added the jealous resentment of Moslem Albanians against the Government which has granted particular privileges to the Malissoris. Solidarity with these promises greater advantages than continued loyalty to Moslem governors. The brotherhood of nationality appeals more strongly than ever to the Moslem Albanian, who will ultimately adhere to it rather than to brotherhood of creed.

In Asia the prospect for the Young Turks is just as disquieting. The revolt in Yemen was only partially quelled, and between Kurds and Armenians there are daily conflicts. Arabia knows little and cares less about the program of Union and Progress. If the Arabs were consulted they would probably demand the restoration of old Abdül Hamid and condign punishment for the self-styled regenerators of modern Turkey. In vain does the Constantinople Press attribute disorders to English guineas and American dollars distributed in Aden and Adana, contempt for the new régime is spreading to the farthest corners of the empire in Asia.

But it is in Africa that Young Turkey is suffering her bitterest humiliations. We have seen of how little weight was her word when France and Germany disputed over their respective claims in a land supposed to be under her jurisdiction. Bit by bit Turkey has been losing her African dominions. After Algiers, Egypt; and after Egypt, Morocco and Tunis; but it was reserved to the Young Turk government to be robbed of Tripoli in the most cynical manner yet recorded. A government that had so shamefully violated its engagements towards its Christian subjects deserved perhaps no better, but the chastisement is, unfortunately, not calculated to aid justice or relieve suffering. How far removed from the spirit of the Crusaders are the Italian filibusters may be gauged from their coveting a land inhabited by Mahomedans, rather than exact some measure of liberty for their Christian brethren nearer home. Politics, indeed, have little to do with morals, and still less with common humanity, but Italy does not even make a show of seeking any end beyond selfish aggrandizement. She can hardly lay claim to what is called military glory since her adversary, as has been justly stated, is a prey to chronic civil war.

Turkey's isolated condition, her scanty material resources, and the disorganized state of her army, preclude any chance of successful resistance to Italy's sudden onslaught. She has no avowed political allies; Germany,

on whom she counted, and whose support she thought she had purchased by immense economical concessions, failing her utterly in the hour of need. England looks on impassively while her former protégé is being dismembered. More, the appointment of Kitchener, a man of action, not a diplomat, to the Governorship of Egypt, was an alarming symptom for men who asked for benevolent passivity abroad while they pursued "pacific reforms" at home. England plainly intimates to Turkey that her natural protector is now the factor with whom she practised over Bosnia regardless of England's advice. France has been estranged by Turkey's persistent favoring of German commercial enterprise. Russia remains the darkest spectre that looms on the Turkish horizon, for she is the most natural successor and the most logical foe.

There is an inborn fear of Russia in all Turkish hearts. The events of 1877 and 1888 are not forgotten, and Young Turkey fully realizes that the policy which incited England and France to save her from disruption in those crucial moments, exists no longer to-day. New dangers, fresh foes, have arisen, and the expiring relict of Asiatic fanaticism in Europe is confronted with Teuton aspirations. The endeavors of the Young Turks to conciliate the Triple Alliance and form an identification of interests with its prime factor, Germany, have been the most pitifully disastrous fiasco of modern international politics. It is the Powers whose friendship they have cultivated at the expense of older allies that reduce Turkish territory. Austria deprived them of Bosnia and Herzegovina. Italy seizes Tripoli. It remains for Germany to establish a protectorate over the land through which runs her great railroad to Bagdad, and then the Young Turks may well exclaim: Heaven save me from my friends!

The cabinet of Hakki Pasha was regarded as the fourth adherent of the policy that groups Middle Europe against East and West. It forgot in its eagerness to stand alongside the presumably greatest military force in the world, that Bismarck had adroitly fostered Italian pretensions in Africa, and that the natural trend of Austro-German expansion would be from the Baltic to the Ægean Sea. There were not wanting, however, plenty of warnings to its Government from the Turkish Press. Not so long ago *Hikmet* had a leader which said:—"Germany is our worst enemy because it is masquerading as a friend. Germany has got all possible economical concessions in our dominions, and we reject the solid, handsome article of English and French manufacturers for coarse German products. In return Germany's allies are egged on by her to despoil us."

The infatuation of the Young Turks went so far as to make their mouthpiece, the Crown Prince Yussuf-Izeddin, declare after his recent tour in Europe, that he found Germany pre-eminent in both might and culture. This undiplomatic pronouncement is but one of many blunders of the Hakki cabinet. The tour of the Sultan's

heir was intended to bring a personal note of intimacy between the new régime in Turkey and foreign potentates. But it displeased the conservative Mahommedan population. It is of course unheard of that any descendant of the Prophet should deign to visit his brother rulers. The fiction which makes the Sultan Sovereign of the World can only be upheld by avoidance of those parts of it that refuse to acknowledge allegiance. The innovation which sent Yussuf-Izeddin among his peers had no practical result. Germany, whose gift of the splendid fountain in Hippodrome Square is a monument of the Kaiser's friendship for the ex-Sultan, is presented a model battleship—nucleus of the projected Turkish fleet—to his deponents, and now watches with polite regret the destruction of this embryo sea-power by her ally Italy.

How can the inexperienced men who undertook to rejuvenate and consolidate their tottering old Empire find the guiding thread in this fluctuating line of policy? They have been deceived and must bear the penalty. Russia, ever the most steadfast and most sincere of Turkey's many foes, does not conceal her satisfaction at the Young Turks' disillusionment. The *Novoe Vremye* compares the Hakki cabinet clinging to Germany to a drowning man clasping a serpent. The pity of it is, in Russian minds, that European complications which generally wind up with the peace offering of some portion of Moslem territory from one Power to another, have little bearing on the fate of the Christian peoples still oppressed by Turkish misrule.

Thus, turn where she will, Turkey is isolated and friendless, but her worst difficulties arise not from danger without, but from chaos within, as another paper will indicate.

BEN HURST.

### Another African Loot.

The diplomacy of the European Governments in dealing with the Morocco problem is, according to a French political economist, prophetic of similar methods to be followed in the near future in another part of Africa. It is practically a proclamation that after they have satisfied their boa-like appetites by swallowing the countries on the northern littoral of the Dark Continent, they will proceed to assimilate by the same process those that are lying expectant along the shore of the Red Sea. Africa, indeed, seems to be in the process of a transformation into a Greater Europe, and the English, French, Spanish, Italian, Portuguese and German uniforms may soon grow to be as familiar to the sun-burnt men near the equator as to their white brethren on the other side of the Mediterranean. The advantages of commerce and the necessity of protecting their colonists will henceforth serve as a pretext for European interference with the ultimate purpose of subjugation.

Before the Morocco question has been disposed of,

lo! in Eastern Africa there arises an almost exactly parallel problem, but one which will call for far more adroit and delicate handling than that which is now putting the diplomats of Europe to a supreme test. It is the question of Abyssinia.

The geographical, political and economic interests of that country are remarkably like those of Morocco, and it is not rash to assert that as soon as King Menelik, who refuses to die, finally shuffles off his mortal coil, the Cabinets of Europe will sit somewhere or other to dispose of the dead monarch's estates, independently of the wishes of his heirs and assigns. Just as in Morocco, civil strife afforded a more or less plausible pretext for interference, so we are going to see immediately on Menelik's demise a squabble for succession similar to that of Abdul Aziz and Mulay Hafid. There is, moreover, a resemblance in the geographical features of the two countries, both affording excellent opportunities for commercial and military operations. Moreover, the occupation of Casablanca by France, that of Larache by Spain, of Agadir by Germany, of Tripoli by Italy, have already been duplicated in Abyssinia in the seizure of Massouah by Italy, of Djibouti by France, and of Zeila by England, not to speak of the Panther that may plant its claws in Abyssinia, just as it did in North Africa.

Again, it is as sure as sure can be, looking at it in the light of past events, that when Menelik departs this life anarchy will be inaugurated both in the country of the Gallas at Erythrea, and in that of the Beni-Changoul on the borders of Harrar. He is a paralytic now, and is said to be on the verge of the grave, for which he shows an aversion most exasperating for his prospective heirs outside the kingdom. But when he does at last lay down the burden of life, then over his dead body the scramble will begin.

The awe and respect in which he is held by his subjects, as well as their loyalty to the dynasty which he represents, have held them in check so far. But when he is gone the storm will break. Indeed, it is the monarch's own action which will unchain it. For not only has he abrogated the Salic law, but he has designated his sister's son as his successor to the throne; although in default of an heir in the direct line, one of the sons of his uncle, the Ras Dargié, has by the law of the land, the right to the throne.

Added to this there is the clash of races and religions. The Prince Mikael, who has been made heir apparent, belongs to the inferior race of the Gallas, and although a convert to that particular form of Christianity which prevails in Abyssinia, he is of Mussulman origin. The Abyssinians, who are essentially traditionalists and nationalists, will not stand for him, and hence the very strong probability is civil war. Doubtless the European Powers, who are watching the course of events, have already picked their man.

Abyssinia is a rich country, and has some very useful ports. France already occupies Djibouti, which is well



sued, not only for commercial, but strategical operations. It is an important commercial centre for the caravans. Five hours' journey from that lies the English port of Zeila in Somalia. Italy, besides Erythrea, owns all the northern coast from Massouah to Rahoita. In brief, the ground is so well covered that the natives have very little, if any, direct communication with the Red Sea.

Erythrea was given to the Italians by England, just as it gave Morocco to France, and Italy at that time began to dream of a protectorate over Abyssinia. The world knows how Menelik dispelled that dream, when at Adowa he routed Baratieri and his 65,000 men. Germany has since then become somewhat active in those parts, and even Russia cherished an idea of a religious alliance between the Catholics of Abyssinia and the Russian Church, but the advances were repelled. Rome would be much more acceptable to the people. France has been very cautious all along. Indeed, it has never been in good odor with Menelik. A French railroad was attempted, but so far it has never gone beyond the limits of French territory. The African monarch looked upon it with suspicion and efforts to extend it ceased.

Meantime the European Powers are watching each other. They have made their treaties, secret or otherwise, which the experience of this year has shown us will hold just as long as the diplomats keep their temper, or until commercial advantages call for a change. The *status quo* established by Menelik since 1870 will be changed immediately; for as soon as the war of succession breaks out Italy, England, France and Germany will probably interfere, on the plea of protecting their subjects resident in Abyssinia. Indeed, the European merchants of those parts are already preparing for that contingency and will quit Addis-Ababa, or "The New Flower," as the capital is called; a name given in defiance of the fact that frequent fogs make it an unpleasant place to live in.

No doubt "The New Flower" will not be culled and the capital will remain intact, but England will doubtless gobble up the whole western region along the line which connects Addis-Ababa with Khartum; and will thus by the valley of the Blue Nile unite it to the English possessions in Egypt, and to Zeila in English Somalia. The Italians on their part will add to Erythrea Tigné, and Eastern Amhara as far as the capital. France will have the rest, which is relatively very little, that is to say, the country from Djibouti to the capital, which will mean Adal and Danakil, a small part of Choa and the valley of Aouache. Germany may also claim a share, even if the secret treaties have not provided for that contingency.

If, however, the succession of Menelik is uncontested the plans of the diplomats may go awry. But even if there is no civil war there would be sure to be trouble if an attempt at invasion is made, for the Abyssinians

are both ardent patriots and splendid fighters, and many a long day will pass before they are subjugated. X.

### English Political Economists

In an instructive paper read at the annual Conference of the Catholic Young Men's Society of Great Britain, held at Southampton, June 3-5, 1911, the Rev. Michael Maher, S.J., passes in review the Classical English Economists and some of their pet theories. Father Maher marks where these theories enter the domain of ethics and points out how they have failed to meet the test of experience, and moreover run counter to Catholic ethical principles.

"Abstract economic generalizations," says Father Maher, "are one thing, concrete positive measures designed to influence the actual methods of production, distribution, exchange and consumption of wealth in the world around us are something quite different." He seems to hold that only when doctrine passes out of the sphere of theoretic speculation and essays the practical, does it become the subject of ethical or theological criticism. But this we submit would be to allow perfect freedom to theoretic speculation and to require theory to be called to account only when it is being reduced to practice. On the contrary, theories are the proper object of ethical and theological criticism, as every text-book shows; and as a matter of fact, if we allow theories to pass unchallenged it will be hard to prevent them from being reduced to practice. "*Principiis obsta*" is a precept no less sound in morals than it is in medicine, and from the nature of things calls for more urgent application. But with this exception noted, Father Maher is right in maintaining that in the application of theory to existing conditions the economist is bound to show that the theory is in harmony, or at all events not in conflict with morality or with the teaching of religion.

The first theory which the Jesuit philosopher dissects is Malthus' theory of over-population as the chief cause of poverty and misery in the world. It had a most vehement advocate in John Stuart Mill. But, as Father Maher points out, experience has utterly discredited it. England trebled its population from the time of Mill to the end of the century, but the general conditions of the working classes had very much improved. France, moreover, which adopted the preventive checks such as abstinence from marriage and the "prudential restraint," advocated by Malthus and Mill, shows the slowest increase of any country in Europe. Were it not for the immigration of foreigners the actual population of that country would be shrinking from year to year. French economists of to-day, we are told, mournfully recognize that the French nation is dying, and that unless a profound change takes place the French race will disappear and their fertile lands will pass to another people.

Another principle which, too, may often in the working out, involve an infraction of the moral law of God,

is that of "enlightened selfishness," which these economists laid down as a working basis for free competition, the unrestricted liberty of conscience, and in general for their great maxim of "*laissez faire*"—leave things alone. "Enlightened selfishness," as a principle, fitted in nicely with the assumption of Rousseau and Locke, that the authority of the government is the outcome of a free contract of the individuals composing the State. It also harmonized well with that other maxim of theirs, that the common good is best secured by permitting each individual to bargain freely and pursue his own interests. The State should avoid meddling, for it is the business of the Government, according to these economists, "to protect against fraud and physical violence, and to enforce contracts freely entered into, but beyond this it should abstain from interference between man and man."

But the Catholic student of ethics will not allow these assumptions to pass unchallenged. He is taught that the end and purpose of the State is the temporal well-being of the nation as a whole, and that among its primary functions is the protection of the weak and the securing of justice to all. He will not even in theory concede a false origin to authority, but will hold, according to the ethical philosophy of the Catholic Church, that the authority of the State is from God, though the form of government and the distribution of power may be determined by the people.

The substitution of free competition and unlimited liberty of contract in place of the regulations of the Medieval guilds and the paternal forms of government prevailing in the Middle Ages, Father Maher finds has not worked for the bettering of the laboring class. The State was at length forced to ignore the false theories of free contract and free competition and compel the employer to exercise justice and humanity towards those working for him. In England the Government passed the long series of "Factory Laws," "constituting," says Father Maher, "one of the most valuable economic chapters in the British Statute Book, as well as the *most admirable* embodiment of the principles of equity." This superlative is perhaps an exaggeration. The factory laws were a long drawn-out approximation to the principles of equity, beginning with prescriptions of decency. Whether they have yet attained to the embodiment of equity may be doubted. Sweat shops still exist. But the Government was not unaided in restricting liberty of contract. Father Maher points to the rise of the Trades Unions, which checked individualism and limited competition among their own members, while developing an *esprit de corps*, through which private sacrifices are cheerfully made for the good of the body. In this respect he finds nothing in the Trades Unions to condemn.

Starting with the assumption that man is "a bartering animal," the economists insisted on the principle that it should be left entirely to buyer and seller to protect

themselves. But, as Father Maher indicates, here too as time went on the moral sense of the people and actual experience of human nature set aside the ratiocinations of economists. Many laws of drastic character were passed in England preventing adulteration and false representation in regard to the nature and quality of goods and their method of production. In America the Pure Food laws, passed by Congress and the creation of a Pure Food Bureau, under the Department of Agriculture, afford another example of the rapidity with which legislation is divorcing itself from economic theorists. The recent remedial legislation for Ireland is one of Father Maher's happiest illustrations. The Irish Land Act, passed by the Imperial Parliament in 1881, as Father Maher says, was the most authoritative and complete condemnation of the *laissez faire* creed during the whole century, the opponents of the bill urging that the measure meant the banishment of the science of Political Economy to the planet Saturn.

Father Maher concludes his essay with an extract from the great illustration of Catholic principles and the method of their application to economic problems exhibited in the grand authoritative pronouncement of Leo XIII on the most fundamental and far reaching of all sociological questions—that of the just remuneration of labor. Its bold and lofty vindication of the principles of natural justice, he says in conclusion, would have astonished the utilitarian John Stuart Mill. It is but another evidence that the Catholic Church remains ever the truest friend and the ablest and most uncompromising defender of the just rights of the poor.

E. SPILLANE, S.J.

## CORRESPONDENCE

### Failure of the Uprising in Spain

MADRID, Sept. 23, 1911.

The storm of revolution which, for a few days, filled us with anxiety and fear has at last passed over our heads, and the tempest, dark and threatening, has been succeeded by fair weather.

We take it for granted that the readers of AMERICA have obtained from the daily press the chief events that took place during those days of stress, when even the wisest hesitated to foretell what an hour might bring forth. Instead, therefore, of going over the ground once more and relating the murder of the judicial authorities of Cullera, the robbery and arson in Carcagente, the distribution of private property in Alcira, the acts of sabotage on the railways of Valencia, the attacks on the civil guard in Saragossa, and many other outrageous acts of these new Vandals, we think it better to philosophize on the facts, to study the origin and causes of the movement, and to point out its true character and significance.

The revolution was not political but social. What was in danger was not a political party, not a throne, not a dynasty, but society itself, in its widest acceptance; for the onslaught was made on political and religious institutions, on the army, on the bench, on the Church, on



the laws, on property, and on the family. There was no talk of an economic clash, or of a struggle between capital and labor, or of an attempt by labor to secure the betterment of its material or moral conditions; the talk was of an assault on society, of overthrowing it, of destroying it root and branch, of establishing the reign of anarchy, of reproducing the Commune of 1870.

The active principle of the collapsed revolution was not Republican, nor Socialistic in the proper sense of the word. It was syndicalistic. It did not start among the Republicans, but among the enemies of all law. The laborers that recognize the leadership of Lerroux did not join in the general strike; the "general union of workmen," which is the incarnation of Spanish Socialism, took almost no part; the most important Republican and revolutionary leaders remained at a safe distance; Lerroux was not in Barcelona but in Madrid, at the side of Canalejas; Emiliano Iglesias, the right hand man of Lerroux, came into Spain and presented himself at the *Casa del Pueblo*, or Laborers' Club, to dissuade his followers from cooperating in the revolt. We may here remark that these worthies, together with Azzati, laid the train for Barcelona's "bloody week" in 1909.

On the other hand, the laboring classes, who were pushed on against their will towards a general strike, saw betimes that they were the victims of a cruel deception, whose purpose was to launch them upon a career of violence and crime for the benefit of certain professional agitators who exploit and enslave them. Therefore, the uprising collapsed.

Where, then, is the natural inquiry, did the attempted revolution take its start? The answer is found in a "Laborers' Confederation," whose central office is in Barcelona. It is at the head of various Catalonian organizations or clubs and keeps up friendly relations with similar associations in other parts of Spain. The Barcelona organization purposes to walk closely in the footsteps of the "General Confederation of Labor" in France which, as is well known, is animated by a thoroughly anarchistic and communistic spirit. Affiliated to it in the different parts of the kingdom are twenty thousand laborers, who look upon the State as essentially bad and tyrannical, and therefore to be wiped out of existence. They want no beating about the bush. Their motto is: "Direct action by the proletariat in the shape of a general strike, vindictive and bloody."

This organization is, as is plain, syndicalistic, revolutionary and anarchistic; it is as much against a republic as against the monarchy; its aim is the destruction of the State. It started the revolution. It looked for active help from French revolutionists, who had been noticed in considerable numbers in the country before the event, and it is not unlikely that it expected valuable aid from Portuguese friends of the plan. Funds were to be had in abundance. Common report says that the French parent organization, whose main object seems to be to embitter our existence, devoted five million dollars to work in Spain and Morocco.

From what we have said it follows that he would fall into a grave and lamentable error who should conclude that the revolt was the outcome of the feelings of the Spanish working classes as a body, or that it was as general and as widespread as appearances seemed to indicate. No; Spanish workingmen, broadly speaking, are not partial to anarchistic excesses and outrages. Far from approving of them, many organizations have formally protested against them, and many laborers, tired of the tyranny of a handful of conscienceless adven-

turers and agitators, have withdrawn from membership in clubs of such tendencies.

Does this mean that we may joyously fold our arms and take a rest? Not at all. Four ways of improving his condition have been set before the Spanish laborer. These are the Socialistic plan, the Barcelona revolutionary plan, the Lerroux plan, and the Catholic social plan. This last, and it is painful to confess it, is the weakest and the least influential and has the fewest members. Here we may ask what might have happened if, instead of the Barcelona revolutionists alone, who did so much damage in a few days, the Socialists and the Lerrouxists had taken part in the fray? True, Lerroux ordered his partisans to remain aloof and they heeded him. Would they be as docile to him or to his lieutenants to-morrow? Here is a suggestive incident. Shortly after the revolt had collapsed and quiet had been restored, Lerroux visited the local jail, where some friend and admirer of his had been confined for a misdemeanor. His way led him by many of his political followers, but instead of words of welcome and good will they hurled offensive epithets at him and gave unequivocal signs of disgust and hostility. They did not even hesitate to call him a traitor.

But from another point of view, there is no denying that the revolt has given a good lesson and a providential warning to all, to the sluggish rich, to truckling cabinet officers, to the middle classes, who never remember their rights and their duties, and to the laborers, who have so often blindly submitted themselves to the guidance of men of bad faith. In this sense the disturbance has done good. For one thing, it has caused Canalejas to make a radical change in his policy. Displaying an activity which was as energetic as it was unexpected, he has shown that he will not be a party to subversive propagandas and attempts to stir up disorder and rebellion. It could be said with truth that those who fomented the disturbances simply tore up his political platform. Logically, his next step should be to resign.

Another consequence of the trouble seems to be the rupture of the alliance between the Republicans and the Socialists. The Republican leaders saw too late that they had lost their followers; for the Republicans of last year had passed on into the camp of the Socialists or of the anarchists.

Finally, some of the labor organizations have received knocking-out blows, for it has been shown that their governing committees exercised a tyrannical sway over the members and exploited them for political or personal ends. Treated as if they were prisoners and slaves, the workingmen have learned that all that glitters is not gold, and all that raise a hurrah for the laborers are not his friends. They have seen, too, that the way to ruin the country is to bring on unjustifiable strikes.

NORBERTO TORCAL.

### Expelling Chinese from Siberia

VLADIVOSTOK, July 27, 1911.

I wonder if reliable prophets are recruited from the ranks of doctors? If so, I am glad to leave these otherwise hospitable shores, since the doctors visiting these parts predict that without doubt the golden autumn months will see the pneumonia plague established here, if not permanently, at least for thirty years. Distance lends enchantment to the view, and I contemplate a certain, if not final, exit before then.

The Litany of the Saints pleads for deliverance from



pestilence, famine and war. Like the Russian peasant, to whom it never occurs to take time by the forelock and about whom is the proverb: "When the thunder growls the peasant crosses himself," I did not think of reciting it till kind friends, arriving from Dalny and Harbin, began to regale us with the horrible details of this plague; details which have before now been pictured to the rest of the world by the ever present cinematograph. The prospect was most upsetting to contemplate at short range, and in the words of the poet, "none for mine," could it possibly be avoided.

Hardly less alarming was the war scare we had in the late spring. Excepting the military, who are obliged by law to employ Russian servants, almost everyone else in Siberia has Chinese for cooks and waiters, and Japanese women for maids and nurses. With the trouble in Manchuria came the order that every Chinaman should give a strict account of himself, and to help the police identification each one was obliged to have two views of himself photographed, one front and one side view. Copies of these were to be pasted in his wage-book, on his passport, and also registered at the police station. Another order which made the Chinese very angry and which so far has never been strictly enforced, was that each was to wear a bracelet with some particular identification marks on it. This order was so very distasteful, that rather than submit to it, not a few cut off their queues, dressed in European fashion and prefaced their own names with Russian ones, though whether they went through a baptismal ceremony or merely adopted the name that sounded sweetest to their ears I never could definitely determine. Many of them being unable to prove that they had any visible means of support were deported, and it was sometimes pitiful to see them driven through the streets by the soldiers, their miserable chattels packed on their backs. I shall always remember one old man, all his belongings tied up in a handkerchief, the tears streaming down his face, his tottering steps trying to keep up with the rest, as he left what to him had been a land of plenty compared to his famine and plague-stricken fatherland. Poor old thing, perhaps he was mercifully suffocated on the steamer that took them away, packed together like fish in the hold. Some died in port before the Yenisei sailed.

Two months later the Minister of War arrived on a tour of inspection, and his observations resulted in a call for 10,000 more Chinese to work on the government forts. The Minister of War is a beautiful person with gorgeous red trousers. He reviewed 50,000 soldiers at the race course one afternoon. Infantry, artillery, cavalry and ever so many bands. His military bearing, as well as that of the soldiers, was truly perfect. There is a lot of style about a Russian officer. I believe the peasant soldier is as brave and bonny a lad as ever shouldered a gun.

The review began at three o'clock in the afternoon, but the artillery had been on the grounds since midnight, and the rest since early morning, so the tea from countless samovars and many a sack of bread and sausage vanished before the arrival of the Czar's representative. There was a very pretty but much smaller review in honor of the Prince of Siam, who passed through Vladivostok with his Russian wife and suite on the way to the coronation of King George V. The Prince is a dapper little fellow in a neat grey uniform, and he seemed quite modest and shy as he returned the military salutes and cheers of the troops

AN AMERICAN ABROAD.

## Portugal's Prime Minister

MADRID, Oct. 5, 1911.

After our sketch of President Arriaga, we think that the readers of AMERICA would like to know a little about the man that he has chosen as President of the Council, or Prime Minister João Chagas, and to him we shall give our respectful attention.

It is now about twenty years since Chagas sprang into prominence as a libeler. By prying into the private life of his victims and destroying reputations by means of a pen that was always dripping vindictiveness, he gained such notoriety as a defamer that his own partisans held him in fear. Gifted with a fine figure and great aptitude for intrigue, a bold and ready writer, he made his way into the salons of the great where, as is the common talk of Lisbon, his name became associated with blackmailing schemes, which were as profitable for him as they were disreputable.

The life of Chagas has pages which might figure in a romance. Franco, the premier of Dom Carlos, having received secret information that the Republicans were preparing a revolutionary outbreak, at once put the police to work to ferret out the plot, but nothing more than vague surmises was the result of their efforts. Then Franco got a brilliant thought. He knew that Chagas was infatuated with a certain actress who had received such tokens of regard from crowns and coronets that she frigidly disdained the admiration of the humble Republican quilldriver. The premier induced the actress to affect great regard for Chagas and thus, little by little, draw from him all the details of the conspiracy. Chagas proved an easy dupe. Finally, on January 27, 1910, he bade farewell to his supposed admiring friend and informed her that the revolution was set for the following day, and that he was named for an important part. But at dawn on that fateful twenty-eighth of January, Franco hastily changed the colonels of several regiments, and soon after a long string of conspirators started for Portugal's African prisons.

Charged by his fellow-conspirators with having betrayed them, Chagas confessed openly that he had committed no other fault than having shared the secret with a dancer. The whole revolution having fallen through on account of this indiscretion, Chagas decided to visit the punishment on himself. Did he mean it? However that may be, some of his friends happened in upon him just as he had drawn up his last will, and was within reach of a loaded revolver. He did not kill himself. He went into exile, where he lived like a prince on the generous sums which the stupidity of his friends had placed at his disposal to effect the revolution. Four days later, Buíça, Costa and half a dozen other extremists avenged on King Carlos and his heir the astuteness of Franco in discovering their plot. Chagas, on his side, so lost caste with Portuguese Republicans, that at a meeting in Setubal held shortly before the regicide, Bernardino Machado told him to his face that he profaned the republic by mentioning it. The other day these two hugged each other in full parliament. The Carbonari now say that the revolution of October 5, 1910, was successful because Chagas was in jail and knew nothing about the plot.

The Provisional Government sent Chagas as its representative to Paris, where he was instrumental in securing the recognition of the republic on the day of Arriaga's election to the presidency. He is well placed over men devoid of faith, conscience and shame.

N. T.



# A M E R I C A

## A · CATHOLIC · REVIEW · OF · THE · WEEK

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## The Editor of the "Encyclopædia Britannica" Replies

The New York *Times* of October 15 published the views of Mr. Hugh Chisholm, editor of the eleventh edition of the "Encyclopædia Britannica" on the attacks on that work "by certain Roman Catholic societies in America."

"As I am at present advised," said Mr. Chisholm to the correspondent of the New York *Times*, "these critics approach the subject in a spirit which makes fair controversy impossible." Evidently Mr. Chisholm is an optimist. "As I am at present advised" appears to indicate his hope of receiving later advices telling him that in the heat of their indignation the American agents misrepresented the spirit of the "Roman Catholic societies," or else that these societies have turned to penance in sackcloth and ashes. He would prefer, of course, the latter, but we think he will get no comfort unless the former message be sent him.

"Everybody knows," he continues, "that the 'Encyclopædia Britannica' is not itself a Catholic work. England is not a Roman Catholic country, and Catholics can not reasonably suppose that they will find their point of view dominating the theological articles of such a work." This is quite true; and, beyond suggesting that it might well have appeared in the prospectus sent to Catholics, we have to remark this only, that it does not touch the Catholic grievance at all. The "Roman Catholic societies'" chief complaint is that the editor of the Encyclopædia gave them hopes regarding the treatment of religious subjects, and these hopes have not been fulfilled.

"The eleventh edition of the 'Encyclopædia Britannica' has attempted, as no previous editions have done, and, as I believe, no other professedly Roman Catholic works of this kind have done, to represent the Roman Catholic doctrine according as it is held predominantly

by Roman Catholics in an objective way." Muddled language is a sign of muddled thought. If the New York *Times* gives us the very words of the Encyclopædia's editor, we need no further explanation of his inability to understand the objective value of his pledges and the Catholic position that they have not been carried out. However, we will suppose that the words we have quoted are those of the New York *Times* correspondent, and that Mr. Chisholm did not wish to say that his "Encyclopædia Britannica" is a "professedly Roman Catholic work," nor to imply by the words, "held predominantly," a possible subconscious holding by Roman Catholics of Protestant, Agnostic or Infidel doctrines, nor to hint that each Catholic mind has its own subjective way of looking at the objective teaching of the Church. We will suppose that he meant to say merely, that the object of the Encyclopædia is to present to its readers the objective teaching of the Church as it is accepted by all Catholics, with the exception of a few who, tending to the renunciation of the Catholic Faith, indulge in notions of their own regarding it. We are justified in our supposition; for our interpretation of the words under discussion corresponds with the more florid exposition of the Encyclopædia's aims by the editor of the department of religion.

This being so, Catholics ask naturally, why in matters concerning them this rule has been departed from; why the statement that "articles on particular Churches have been assigned to prominent and yet moderate members of those Churches," is not verified in the case of the Catholic Church; why in treating Catholic matters the Catholic teaching is set aside in favor of views of them quite the reverse of Catholic? Mr. Chisholm's explanation in the New York *Times* is, that Catholics are unreasonable in putting such a question. "What are errors to them happen to be very often conclusions of standard, theological and historical criticism as understood in the wider sphere outside that of dogmatic Roman Catholicism." Others, as well as we, have shown something of the true value of these so-called conclusions; but this is beside the present question. Mr. Chisholm ought to see that practice has not corresponded to theory. Again, why were Catholics not warned in the prospectus of the special treatment they were to receive?

Mr. Chisholm is "glad to find that these attacks are not supported by a great many well-instructed Roman Catholics." We wish him joy of his discovery, and do not grudge him whatever consolation he gets from it.

## The Pope and the Newspapers

We renew the warning we gave lately in connection with the Pope's illness: Don't accept blindly the stories set afloat about his sayings and doings with regard to Italy's little war with Turkey. The Pope may have fallen on his knees and begged heaven to bless the Italian soldiers, he may have blessed them in God's

name from a high window in the Vatican. There is no reason why he should not have done so. He is their Father, and they are his children. He is an Italian, and they are men of his own language and more or less of his own race. But we will not believe he did so because we read it in the newspapers. In fact, these put into his mouth certain utterances approving the expedition to Tripoli, which belong really to the rather well-known Bishop of Cremona.

Why this anxiety to create the impression that the Pope favors the war? To ask this question in the editorial rooms of our great journals would be useless. The answer would be: "We print what is furnished us by the press agencies." To ask these agencies in Rome would be as useless. They would reply: "We transmit the news as it is given us." As someone must be responsible for what is done with a set purpose, it seems clear that the responsibility must lie between the Vatican and the Quirinal. No extraordinary acumen is needed to exclude the former. Hence one must conclude that the Italian Government, fresh from triumphing over its violation of the rights of the Holy See, hand in glove with the Judæo-Masonic Syndic of Rome, Nathan, the reviler of Holy Church, denying arrogantly not so long ago, that the Pope could have any voice concerning peace or war in the Czar's futile congress of disarmament, is now eager to appear to the world as clothed with the Sovereign Pontiff's blessing. It is a strange practical commentary on the loud boastings of the past few months, and on the self-sufficiency of more than half a century.

By the way, since the Methodist Episcopal Mission in Rome is in such high favor with both the Government and the Municipality, and has been doing such great work, according to its own testimony, for Christ's Kingdom, why do we not hear that the Reverend Doctor Tipple fell on his knees and blessed the Italian army? Surely, the men who cheer madly as they pass the Mission, would fight all the better for its pontiff's benediction.

### Newspaper Inaccuracy

Since people have such blind confidence in the newspapers, they have a right to demand that these should be scrupulously exact in their statements. How lightly editors esteem their duty in this matter may be seen from the following, which is otherwise of little importance:

We read lately in the Sunday issue of a great New York paper an article on rare wines, which told, among other things, of a gentleman who has in his cellar some sherry, vintaged in 1811, which belonged to Admiral Nelson, and some marsella (*sic*) made in 1801, for the Duke of Bronte, who acted for Napoleon.

How "Admiral Nelson" could have owned wine vintaged in 1811, seeing that he passed from this world six years earlier, the writer of the article did not ex-

plain, nor did the editor think it worth while to demand an explanation. The Duke of Bronte certainly acted for Napoleon—who, by the way, was in 1801 still only Bonaparte—but not in the manner the writer of the article would imply. The play began August 1, 1798, with the battle of the Nile. It lasted for seven years, and the last act was Trafalgar. "Admiral Nelson" and the Duke of Bronte were one and the same; and both writer and editor should have known it.

### A Futile Device

The latest scheme adopted by the French Government for the dechristianizing of the country is to give new names to old streets. The object the anti-clericals have is to efface in this way from the minds of the people the memory of the nation's Catholic past. Instead of saints' names, for example, patriots will now read at street corners those of Voltaire, Renan, Diderot and other lights of freedom. *Rues de la Liberté, de l'Egalité* and *de l'Indépendance*, moreover, are now to be found in such bewildering profusion that the poor post-men must be at their wits' end.

But the Catholicity of France is too deeply imprinted in her history to be blotted out by any such petty means as these. "Her past, at least, is secure." Even since the "great awakening" of '89 Revolutionary France has not had a heroine like Joan of Arc; a spiritual force like St. Bernard; a law-giver like St. Louis; an orator like Bossuet; a "social worker" like St. Vincent de Paul; a scholar like Father Petavius, or a dramatist like Racine. The truest and greatest glories of France are her ancient Catholic glories. Altering sign-posts will not change that.

### A Eulogist of Ingersoll

There was lately published in the *Evening Post* an appreciation of Robert Ingersoll that must have given pain to many of that paper's Christian readers. A eulogist of this noisy unbeliever credits him, for instance, with winning a victory over Gladstone, Cardinal Manning, and the Rev. Henry M. Field, by means of "his swift, peppery dialectic," which is at least a "sentiment open to doubt," but nothing is said of the late Father Lambert's effective use of the same weapon against Ingersoll himself.

The statement, moreover, that that infidel "had the satisfaction of seeing many of the doctrines he attacked, particularly that of eternal punishment, in full retreat," is one that calls for many reservations, before being accepted. For Rome surely has not shifted her ground an inch, nor would it be fair to say that all the sects of Protestantism have been equally ready to surrender fundamental doctrines at the bidding of a clever lawyer.

Colonel Ingersoll himself, as the reviewer gently insinuates, was as fierce a bigot and fanatic in upholding



the dogmas of his creed, as that unbeliever would consider a medieval bishop who persecuted heretics. The superior air with which the *Post's* reviewer avers that a certain materialistic tenet of Ingersoll's "is a pure assumption and quite as wide and hazardous a one as that of immortality or of God," is meant, perhaps, to indicate what an impartial umpire we have, nevertheless the whole bias of the article is offensively anti-Christian.

Had Colonel Ingersoll kept to himself his rejection of all dogma, as many an unbeliever quite as sincere as he has done, he would have been of real service to his country, but this talented infidel proclaimed from the housetops, in season and out, his hostility to revealed religion. He even made his atheism pay. For multitudes bought tickets to hear his blasphemies and to laugh at his mockery of all that is most sacred.

By destroying their belief in Christianity, Ingersoll did thousands of his fellow-citizens an irreparable wrong, and seriously imperiled his country's future, for a nation of unbelievers can never be a great or an enduring nation. Articles like that in the *Evening Post* do much to perpetuate Ingersoll's evil influence.

### A Representative Irish Visitor

It is fortunate at this particular moment, when the much heralded "Irish Players" are grossly misrepresenting the Catholic life and national ideals of Ireland, that an authoritative and qualified representative of both is coming to our shores. Among the many young men of high character and literary promise who sprung up in the great awakening of the Irish Revival, the most variously gifted, and in the last few years the most active in every department of Catholic and national life, as speaker, social worker and literary propagandist, has been Shane Leslie. A young man and a convert of a few years' standing, he has won the confidence of the responsible leaders, as well in the Gaelic, Temperance, and Nationalist, as in the specifically Catholic movements. It was his address on "Are Catholics Socially Inferior to Protestants," at the Catholic Truth Society Conference, in Dublin, that Archbishop Healy selected for special mention as "racy, spicy, new in style and matter," and a masterly plea for Catholic self-respect; and his "Isle of St. Columcille" was pronounced the best, as it is the most widely read, in the excellent "Iona Series" of the Catholic Truth Society publications. A favorite speaker on Temperance and Gaelic League platforms, he was twice selected by Mr. Redmond to contest Derry against the Marquis of Hamilton; and now that false ideas of Irish life and literature are being propagated here by unauthorized persons, Mr. Leslie has been chosen by Dr. Hyde and the Gaelic League to present to Americans the true ideas and purposes of the Celtic Revival.

He will lecture mainly on Celtic Literature in ancient and medieval times, its value, variety and beauty, its

relation to Christianity, and the Catholic Church in Ireland and its influence on continental thought; and the Celtic Revival and Irish Nationality, including addresses on Shane O'Neill in Irish History, John Mitchel and Parnell. His lectures in Ireland on the social aspects of Catholic questions should be equally instructive here. The fact that he is half American—his mother was Miss Leonie Jerome, daughter of the late Leonard Jerome, of New York—should help to win him welcome, but his own merits as an Irish Catholic of high ideals and an orator of striking originality and power, will sufficiently commend him to those who wish to hear the story of the Celtic note authoritatively interpreted by one who is endowed with the requisite literary gift.

### Canadian Campaign Documents

*La Presse*, of Montreal, has a theory that Sir Wilfrid Laurier's defeat in the recent elections in Canada was due in some small measure to Protestant antagonism in the Province of Ontario; and to prove it gives its readers a French translation of a political tract written in English and scattered broadcast among the voters of that province.

In it the Holy Father is represented as saying "Down on your knees, Ontario! grovel and lick the dust, your sons and daughters fair are mine. . . . Close up your schools. I will teach your young the old Latin tongue, with which your English can not be compared. Your teachers, ministers and 'guides' are but a pack of fools. Your trusted men are in my pay. Sir Wilfrid is my son; your province must become French, no matter what you say. Your Orangemen are cursed, your Masons damned, your True Blues doomed. All that a son could do for me, Sir Wilfrid verily has done. His plans are laid, his men told off; the enemies of Holy Church we will crush forever." The second part of the tract gives Canada's Reply to the Pope of Rome. "The enemy is on the ground, prepared for bitter fight. Up then! Young Canada and guard the right. We treat with scorn her 'Ne Temere' decree. We stand beneath the Union Jack, ready . . . to chase the tyrant from the land. Down with the white and yellow flag; down with those who try to sever Canadians from their fealty to Britain's lawful King!"

How far this document contributed to Sir Wilfrid's defeat we are unable to say. Other journals in Canada, at least as well informed as *La Presse*, hold that its effect was very slight indeed. In fact, the voters whom it would inflame belong to a class to which the mere French Canadian name would be a sufficient incitement to depose its bearer, as we see from the attacks made not only upon the composition of the Borden ministry, but also upon the Duke of Connaught himself, because he replied to the address of the French Canadians of Quebec in their own language.

It is, however, an example well worth recording of the

campaign of misrepresentation regarding Catholic Québec, which has been carried on for nearly a year. Protestant bishops and synods, ministers and conferences may not have descended quite to its depths of expression; but its sentiments and those they have been propagating are the same.

An explanation is requested concerning the relation of the Students' Eucharistic League to the Frequent Communion Guild, since the notices given to the former in *AMERICA* "are still bringing many requests for information from all parts of this country, and even from abroad."

Both titles represent one and the same organization, which at its foundation was commonly known as the Students' Eucharistic League. As it gradually developed and became national in its extension a convention of delegates from various colleges interested in its promotion was called to draw up a constitution which might be presented to the Holy Father for final approval. It was here found that the restrictive word "Students" was no longer applicable, since the organization had already spread beyond school and college walls, while the second part of the title was not considered to be sufficiently distinctive. The name Frequent Communion Guild was therefore proposed by a committee to the assembled delegates and was unanimously accepted. The essential features of the organization, however, underwent no changes. An explanation of them may be found in *AMERICA* under date of August 5, 1911.

"Divorce," remarks the *New York Times*, "is a social ailment of the poor and the ignorant, not of the well-to-do and well-educated classes." This news is enlightening. The benighted public have long been persuaded that those most infected with the itch for making these new matrimonial ventures were found in the ranks of professional or moneyed men and women. It is not "the poor" certainly that have made Reno infamous, nor are those who figure most prominently in the divorce courts people whom the *Times* would consider "ignorant," though in point of fact they are indeed densely ignorant of the true nature of Christian marriage.

In the first part of "The Vision of Sir Launfal," a poem by Lowell, that is widely read in American schools, occurs the line: "The priest hath his fee who comes and shrives us." Confession, of course, according to the ancient Protestant tradition is largely a commercial transaction; a fat purse can buy plenary shrift. But if absolution, after all, is not a marketable commodity, should not Catholics insist on text-book publishers omitting this objectionable line from the poem?

## LITERATURE

### A Very Specious Comedy

A new comedy, "Primerose," has appeared in Paris. Primerose is a young woman of noble family, in love with one Pierre de Lancry. He addresses her so seriously that she expects an offer of marriage, but, to her distress, she hears only that his fortune has been lost in a South American bank, and that he must set out immediately to look after his affairs. As he is now supposedly poor, he thinks it right to say that he does not love her, so Primerose resolves to enter a convent. Her uncle, Cardinal de Merance, of the usual worldly type, who is in the château to perform the annual ceremony of "blessing the hounds," tries in vain to dissuade her.

When Primerose next appears she is a Poor Clare novice, with a Rosary and "gold cross." She comes to the château in a pony cart to collect scraps of food for the poor. At the same moment Pierre de Lancry, who has rescued his money, returns, resolved to marry her. The Cardinal, who is still in the house—since the blessing of animals seems to require a cardinal, he may have remained to bless all the live stock on the premises—is quite in favor of the match; but Primerose won't hear of it. Then comes news that the Government has dissolved all religious orders. The Cardinal, rather happy over it, is inclined to view indulgently the republic that has set Primerose free. But the young lady, clinging obstinately to the Poor Clares' pony cart and gold cross, declares herself the bride of heaven, until somebody hints that the devoted Pierre is about to console himself elsewhere. This settles her. Her vocation is forgotten; she consents to become Madame de Lancry, and the play ends with the Cardinal blessing the happy pair.

The sharp-witted Parisians see quite clearly the moral and the morals of the comedy. Should it be brought to America, many less acute Catholics will go to see it as they go to see other plays in which their faith and the religious life are outraged, and will chirp responsively to the unbelieving world: "A beautiful comedy, full of sparkling wit and tender sentiment, and—what a love of a Cardinal!"

\* \* \*

**Aspects of Religious Belief and Practices in Babylonia and Assyria.** By MORRIS JASTROW, JR., Ph.D., Professor of Semitic Languages in the University of Pennsylvania. New York, etc.: G. P. Putnam's Sons. \$2.25.

There are two ways of treating the history of religions. One admits the indisputable fact of the true religion revealed by God coming down to us from Adam through Abraham and his descendants, and perfected by the coming in human flesh of the Second Person of the Blessed Trinity. Admitting this, it notes in each false religion the traces of the primal revelation and of a purer worship; it searches out in each such things as the tradition of a golden age forfeited by man and to be restored through a deliverer to come; it observes in each rites and ceremonies expressive of the relations of a fallen race with its Creator, of the consciousness of sin, of the need of propitiation, of sacrifice and of purification by means thereof, of the efficacy of prayer, supplications, etc.; it watches the gradual degradation of primitive religion and how this continues in its purity among the chosen people, guarded and perfected by successive revelations, by avengers of the covenant, and by the line of prophets; and it dwells on what is noblest and best in the idolaters' concept of divine things, in order to show how far short this fell of God's revealed truth. Thus God and His revelation and His providence and His Church are exalted; and the comparative study of religion is not without its usefulness.

The second way uses an opposite method. It rejects the undoubted fact, and assumes the hypothesis of evolution as



explaining the origin of man. If man is the result of evolution, so also is man's religion; and its history must tell of its constant upward development. There can be no such thing as one true religion, nor can any be called false; for all are mere phases of the moving towards their perfection of the religious aspirations of human nature. Every investigator following this method sees very soon that it does not agree with the facts. Its devotees say practically, so much the worse for the facts; for its scope is the degradation of the one true God and the denial of His revelation, of His providence and of His Church.

It is hardly necessary to say that the work before us follows the second method. It consists of a series of six lectures delivered under the auspices of the American Committee for Lectures on the History of Religions, before such institutions as the Johns Hopkins University, the Lowell Institute, the Union Theological Seminary and the Meadville Theological School. What kind of Christian ministers will be the result of a training which judges such lectures to be suitable to theological students is a problem easy to solve. The eighth rule of the American Committee forbids not only polemical subjects, but also polemical treatment. Professor Jastrow has not observed this rule; for his allusions to Almighty God are, in the words of Truthful James,

"Frequent and painful and free."

Perhaps he will say that the observance of the rule is impossible; and from what we have said concerning the method he uses, we think our readers will agree with him.

But he may attempt an excuse, saying: "I avoid attacking orthodox religion. I do not argue against it. I merely assert things." The excuse would be as valid as one a boy might bring for hitting some passer-by: "I was only throwing stones. I was not aiming at anybody." Certainly Professor Jastrow asserts. He asserts confidently and recklessly; but he gives no reasons, following in this the prudent Sir Andrew Aguecheek. Omitting, through decency, his assertions about God, we will mention a few less painful. He asserts that Adam and Eve in Paradise were forbidden to eat of the tree of life. He asserts that the obviously intelligible history of Jonathan's warning to David by means of the arrows is a euphemistic account of an act of divination. He asserts that the Greek word, *phren*, has survived to our days in the word, *phrenology*, while the fact is that, had not the former word survived independently of the latter, this could never have been invented less than a century ago. He asserts that the verse of David: "Arise, O my glory, arise psalter and harp" has no sense, but that if one read: "Arise, O my liver," it becomes perfectly intelligible. He asserts that the history of Jacob's dream is a legend devised to account for the sanctity of Luz. According to him, the place where Jacob slept was a sacred enclosure formed by stones, and the stone he used for a pillow was the special stone of the divinity of the place, etc., an explanation harmonizing as little with the scripture account as it is discreditable to Jacob's discernment. These are a few specimens of the loose and lawless assertion indulged in too often by those who boast of their science.

Professor Jastrow may reply that his book is not a treatise, but a series of lectures. This only shows that not every subject is suited to popular lectures, a point we are always ready to maintain. For the rest, this book contains nothing remarkable or novel to make it necessary to Catholic students of comparative religion. With regard to Catholics in general, it is clearly a forbidden book.

H. W.

**Studies Diplomatic and Military, 1775-1865.** By CHARLES FRANCIS ADAMS. New York: The Macmillan Company. Price, \$2.50 net.

This book is not porridge for young children nor a grateful cordial acceptable to the palates of all adults, without regard to

how their owners may have nailed and clinched their views of certain dramatic events and critical moments in the history of our country. It is a book for thinkers. It is to be read and studied calmly, dispassionately. The stiff-necked partisan and the shallow declaimer will take a timid peep at it, and then want their money back. Those who, unlike Job's comforters, are satisfied that wisdom will not die with them, will find it a treasure-house. If we heave a sigh of natural regret over the vanished illusions of childhood, we ought to rejoice that our sober manhood sense has recognized them as illusions. So of some fond fancies in connection with our life as a nation. The author makes his own the words of Sydney G. Fisher: "Our histories are able rhetorical efforts, enlarged Fourth of July orations, or pleasing literary essays on selected phases of the contest."

The bearer of an illustrious name, and the inheritor of the exceptional mental gifts of distinguished ancestors, the author, now far enough removed from the time when the strife of sword and pen and the clash of intellect made unbiased judgment, to say the least, extremely difficult, takes up and discusses various military operations from the Battle of Bunker Hill to the surrender at Appomattox. The chapters on the "Ethics of Secession" and "Some Phases of the Civil War" will well repay repeated and attentive perusal.

One point in particular we find developed quite in harmony with our own long-cherished views. It is the effect of immigration on the national life, on the national feeling, on the national thought. It was a reproach sometimes leveled at the Federal authorities that, during the "late unpleasantness," so much bloody work was done, not by native American citizens, but by foreigners who had been but recently naturalized. Perhaps exaggerated reports of their number added an especially bitter sting to the taunt. While the armies of the South were more largely composed of native-born Americans, foreign-born soldiers were not wanting and there was no bar on their enlistment. But this is a little beside the question. The striking fact is this, that from the days of the "Old Thirteen" to the time when naturalized voters began to be an important factor, allegiance to the State overbore allegiance to the national Government. The Virginia and Kentucky Resolutions and the Hartford Convention led up naturally to South Carolina's Ordinance of Secession. Those whose allegiance was not influenced by State limitations were those who had renounced a European allegiance, and had sworn allegiance to the national Government; they had never known a State allegiance antedating or clashing with a Federal allegiance. Foreigners coming after the United States had become a country helped unawares and insensibly to mold the heterogeneous mass into a nation. Foreign immigration to the Southern States before the war was too insignificant to be noticed; therefore, the old spirit of allegiance to the State, a spirit which had been common to the whole country at an earlier date, survived at the South after it had been buried elsewhere. Foreigners had largely helped to open the grave. Mourners there had been, but more had rejoiced over the distribution of the effects.

The Diplomatic Studies (we wish they had been extended into a separate volume) bear upon the Civil War and the part which was played by the British Government during its continuance. Alas! we must reject Mr. Abram S. Hewitt's circumstantially related private interview between Queen Victoria and Minister Adams in the presence of the Prince Consort (and only six months after Albert's death); but there is something else that we would fain reject. In one of New York's public squares there is a strange statue which might be labeled "The Doomed Indian," for it seems to represent an Apache in the grip of the cholera. Could even a "poaching diplomat" have the hardihood to offer to a freebooter a commission as major general in the United States army, and survive the information that a "civil and military dictatorship" was the price of his services?

H. J. S.

**The Holy Viaticum of Life as of Death.** By REV. DANIEL A. DEVER, Ph.D., D.D. New York: Benziger Bros.

In this little volume Holy Communion is considered as the support of the wayfarer upon the road of life, as well as his strength for the journey of death. The thoughts are all strung like beads upon the golden thread of the life of that pilgrim saint of purity, St. Stanislaus Kostka, for whom the author has cherished a constant devotion from childhood to age and whom he would likewise endear to his readers. \* \* \*

**La Curia Romana según la novísima disciplina decretada por Pio X.** Por el R. P. JUAN B. FERRERES de la Compañía de Jesús. Madrid: Administración de Razón y Fe, Plaza de Santo Domingo, 14, bajo.

The learned author of this commentary on the Constitution *Sapienti Consilio* has gone deeply into the subject. Not satisfied with the Constitution itself and the declarations of the Sacred Consistorial Congregation up to February of the current year, he has dug into the history of former ages of the Church, and has contrasted the former discipline with that now in force, and has carefully traced the origin and the vicissitudes of the various Congregations, Tribunals and Offices or Departments which are now found in the Roman Court or which once existed and have since been suppressed. The bibliographical index gives upwards of one hundred and fifty authors who have been drawn upon for matter. The alphabetical index of the contents gives many titles, such as Beatification, Cardinal, Oath, and Graces, which bring together a vast deal of erudition. This is a second and amplified edition. \* \* \*

**Los Esponsales y el Matrimonio según la Novísima Disciplina.** Comentario Canónico-Moral sobre el Decreto *Ne Temere*. Por el R. P. JUAN B. FERRERES de la Compañía de Jesús. Madrid: Admón. de Razón y Fe, Plaza de Sto. Domingo, 14, bajo.

The repute enjoyed by the distinguished author is such that a fifth and enlarged edition of his masterly work has been issued to meet the growing demand for a solid and thorough treatment of the epoch-making decree of Pope Pius X on betrothal and marriage. Besides the commentary proper, which is, as usual, supported at every step by references to authorities, there is a special section in which a comparison is instituted between the former discipline and that introduced by the new decree. \* \* \*

"The Matrimonial State," a timely pamphlet by Father William Poland, S.J., of St. Louis University, has just been published by Herder. In some fifty pages is condensed under the heads, "The Contract, One and Lasting, The Domestic Commonwealth and Civil Paternalism," a clear and forcible exposition of the teachings of Catholic ethics on the nature of marriage. That education of children is also one of the ends of matrimony, that divorce is actually a crime, that the father is the head of the family, and that it is primarily the right and the duty of parents to see to the physical, mental, moral and spiritual education of the child, are proved to admiration. As no one can pick up the average paper nowadays without finding freely expressed in its columns ideas on marriage that would better become a Mohammedan socialist—if such there be—than an American with common sense, the wide diffusion of Father Poland's excellent pamphlet would doubtless promote sounder thinking on this vitally important question.

Commendation from a worthy and competent critic stimulates and encourages. When the commendation is unsolicited this twofold effect is all the greater. In reading an instructive article on the Catholics of Belgium, in the September number of the *Cath-*

*olic Magazine for South Africa*, we came across a citation from our own weekly, in which AMERICA is spoken of as containing "the finest Catholic foreign correspondence in English that we know of." It is gratifying to know that our efforts to give reliable information to the readers of AMERICA concerning the more important doings of their brethren throughout the world meet with the kindly appreciation of the little magazine which is doing such good work in the cause of truth in that far-off corner of the globe.

According to the Protestant tradition the typical nun is a love-lorn maiden, who enters the convent because she hopes to find in a life of renunciation some solace for her broken heart. Tennyson, for instance, has in mind this traditionary nun when he introduces his readers to:

"A holy maid; tho' never maiden glow'd,  
But that was in her earlier maidenhood,  
With such a fervent flame of human love,  
Which being rudely blunted glanced and shot  
Only to holy things."

A later example of the type is to be seen in a song that has had some vogue, called "The Dying Nun." Through some half dozen stanzas of very indifferent verse a religious whose death is near is largely occupied with thoughts of her former lover. She cherishes a ring which, strange to say, she was allowed to keep, because it is "Only a plain gold circlet, with a braid of Douglas' hair." It is with this well-tressed Douglas that "the dying nun," instead of saying her last prayers, "floats away," as she "hears the wild waltz pealing." What a death-bed for a religious! As if a nun of that kind could have endured even for a week the cloistered life, since it is those only who die daily to themselves that they may live to God, who are happy in convents.

Regret has often been expressed that a stronger effort is not made among us to utilize for educational purposes something of the literary treasures that lie hid in the Missal and in the Breviary. The poetry of the Catholic liturgy deserves to be better known and appreciated by the educated Catholic laity. It was this thought, no doubt, that inspired Rev. M. Germing, S.J., head of the Latin Department in the Jesuit Seminary at Florissant, Missouri, to edit the booklet of Latin Hymns which he recently published. The selections chosen by him are intended to make the student acquainted with the full meaning and setting of those beautiful hymns, one or other of which is used at almost every public church service. We trust that Father Germing's venture will meet widespread and hearty welcome. The little book is published by the Seminary Press, St. Stanislaus, Florissant, Missouri.

A handful of attractive pamphlets has come from the London Catholic Truth Society. "The Duties of Conjugal Life," "St. Gilbert of Sempringham," "A Pilgrim of Eternity," "Social Work on Leaving School," "Bebel's Libel on Woman," "Who is St. Joseph?" and "Why Must I Suffer?" are some of the titles. Catholics of means who wish to scatter broadcast good reading matter can find nothing that will do more good than booklets like these.

#### BOOKS RECEIVED

The Evolution of the Prairie Provinces. By W. S. Herrington, K.C. Toronto: William Briggs.

Pamphlets received from the Catholic Truth Society of London, England:—

A Pilgrim of Eternity. The Story of a Unitarian Minister. By M. N. Book VIII: The Last Things. IX: The Fourth Gospel. X: The Fever of Youth. XIV: The Position of Socialism.

The Duties of Conjugal Life. A Pastoral Letter by Cardinal Mercier. Price 1d.

Social Work on Leaving School. By the Rev. C. D. Plater, S.J. Price 1d. Bebel's Libel on Woman. By the Rev. W. MacMahon, S.J., M.A. Price 1d.



St. Gilbert of Sempringham (1083-89?-1189). By B. M. Laughton. Price 1d.

*German Publications:*

Katechesen für die Vier Obern Klassen der Volksschule. Von P. Cölestia Muff, O.S.B., Dritter Band. Katechesen über Gebote und Gebet. New York: Benziger Brothers. Net 75 cents.  
Pädagogische Grundfragen. Von Dr. Phil. et Theol., Franz Krus, S.J. New York: Frederick Pustet & Co. Net \$1.35.

## EDUCATION

"There was large significance in the diversity of the elements which united to tender this honor to the new president of Marquette," says the *Evening Wisconsin* of Milwaukee, commenting editorially on the splendid welcome prepared for Rev. Joseph Grimmelsman, S.J., recently appointed to the post of president of the young and flourishing institution of which Milwaukeeans have grown vastly proud. One may be permitted to emphasize a feature of that significance that ought to serve as an object lesson to misguided leaders in France and other countries, who prate so eloquently of their love of freedom in educational matters. The banquet tendered to Marquette's new executive offers excellent proof that with us in America there exists as yet no antagonism between the public and private schools; that there is room enough for all is happily the broad-minded conviction prevalent in this country. May the even-handed justice underlying that conviction be ever strong against the few among us who would gladly push their foible of state control in educational matters to the extreme that obtains with disastrous results among certain continental peoples.

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Evidently Milwaukeeans are not minded to pay much heed to the views advanced by the gentlemen entrusted with the disbursing of Mr. Carnegie's educational fund. Marquette is an institution controlled by Jesuits, one, therefore, in which religious influence and religious atmosphere are in a proper sense a principle of its existence. The welcome received by its new president, in his public introduction to the people of that city, shows how little concerned that people is lest this feature of Marquette's scholastic life prove a detriment to broad and liberal scholarship. That welcome was essentially a civic function. The Governor of the State was there, and the President of the State University, and the State Superintendent of Public Instruction, and the President of the Milwaukee Chamber of Commerce, and the President of the Milwaukee Clearing-House Association, and representatives of various religious beliefs and various political affiliations. Their presence attested acceptance of Marquette University as an institution of learning worthy of glad recognition and liberal patronage by the community at large.

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Father Grimmelsman said at the banquet, at which he was the guest of honor, October 7, that he regarded it as a demonstration in behalf not of himself but of the University. "As a matter of fact it was both," says the *Evening Wisconsin* in the editorial already referred to. "After an absence of twenty years he comes back to Milwaukee, with high reputation as a scholar and an executive, to conduct an institution which he knew in its incipency and which has expanded with a rapidity almost unexampled. So quiet has been the growth of Marquette University, however, that the majority of Milwaukeeans are unaware of the marvel which it presents. Its student body, which numbered only three hundred a few years ago, has increased to eighteen hundred. It is a university in fact as well as in name, and the momentum which it has acquired will carry it forward in a career of usefulness undreamed of by the enthusiasts who laid its foundation."

A correspondent writing to the New York *Evening Post*, October 14, communicates a bit of information that is apt to prove of special interest to educators here in America. It is a striking confirmation of what Dr. West has been claiming in recent

papers of the inefficiency of non-classical or, as their proponents term them, "vocational studies." As we know, following a long campaign against classical studies, the programs of 1902 changed the whole secondary education of France, that which answers to college training with us in this country. The successful fight against classical studies coincided with the government's suppression of the religious schools, where such studies were much in honor. As in the case of our own "vocationists," the reason advanced by the French leaders of the opposition to classical studies was the claimed "uselessness of these studies to the majority of students in their after-life."

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Nine years under the new programs should certainly be accepted as a fair period of test as regards their efficiency. The result will prove scarcely cheering to "vocationists." "Ever since last spring," writes the *Post's* correspondent, "teachers and academicians, directors of engineering companies, and Chambers of Commerce have been complaining that the first result of the new programs shows the inefficiency of non-classical students." The standard accepted in France is the success of students in passing those government examinations which are the only door in that country to any liberal profession as distinct from purely commercial careers. "It is said," adds the correspondent, "that in these examinations last year there were able to pass only a little over 40 per cent. of the Lycée students bred up on 'vocational' studies, that is, students untainted with Latin and Greek, and all that was once known as humanities, that made the young mind the heir of all the ages of men." Since more than 70 per cent. of the classical students succeeded in passing these same tests, if the government, out of sheer opposition, does not lower the bars of its examinations, the *Post* correspondent predicts "this problem of liberal education will solve itself, and we shall see once more generations of Frenchmen bred up on Latin and literature as in the past."

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Unfortunately French Radicals will scarcely permit the question to be settled on its purely educational merits. Passionate hatred of the Church with them colors every mental process. Already, we are told, they are clamoring that Latin means reaction and clericalism, that it is anti-democratic and breeds aristocracy in college. If necessary to safeguard the conquests of the revolution secondary education must be done away with altogether. "Their ideal," explains the correspondent whom we have been quoting, "is that primary boys and girls be allowed to enter direct the professional schools of the universities." The idea is not put with quite the same bluntness by our American upholders of "vocational" studies, yet their purpose, if rigidly carried out, will mean the speedy disappearance of college training as a factor in educational life. Common schools, high and elementary, will amply suffice to meet the ambition of such as are trained to look upon education as worth while only in the measure in which it helps them to "make a living." May one express the hope that the defenders of an "all-embracing democracy" here are not tainted with the radicalism of the French, who, for other motives, proclaim a similar purpose.

The lack of "thoroughness" in early school training in our day is strikingly evident to one who reads between the lines of the annual report of Major-General Thomas H. Barry, the Superintendent of the United States Military Academy at West Point. We concede at once that our view is not that emphasized in the report. General Barry says that it is due to carelessness on the part of Congressmen in making suitable appointments that the majority of candidates who have tried the regular entrance examinations for West Point this year, as well as two special examinations, would fail to qualify in any respectable grammar school. And newspaper writers, accepting his lead, urge, as a remedy of the deplorable unfitness shown by this year's candi-



dates, that Congressmen should refuse to consider applicants as candidates or alternates who could not show them certificates of scholarship and graduation from high schools. It is, to be sure, entirely reasonable to insist, as does General Barry, that the fitness of appointees be thoroughly tested before they are allowed to take the entrance examinations. But are our Congressmen, as a general thing, careless in complying with this?

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It is a matter of common knowledge, we claim, that members of Congress who have an appointment to West Point to dispose of usually call for volunteer candidates from their districts qualified to pass the entrance examinations; and usually, too, the appointment is bestowed on the candidate who wins out in a preliminary test before competent examiners appointed by the Congressman. It is rare enough to-day to have an appointment made simply because the recipient is acquainted with a political leader. Why, then, make our Congressmen scapegoats, when there is question of the "complete unfitness" of candidates complained of in General Barry's report? Surely the exceptional departures from the common practice will not explain the fact that of the 522 nominated for the first entrance examinations to West Point this year, only 170 passed the mental and physical tests; that of the second batch but 78 passed out of 242 candidates; and that of the 83 nominated for the July examinations, only 15 were qualified.

\* \* \*

Certificates of completed work in high school grades, which newspaper critics insist should be asked for, are not always sure indications that candidates are likely to qualify. The writer has served on several occasions on boards appointed to examine applicants for a West Point cadetship. Each time the candidates without exception had finished or were just about to finish the customary high school course, and the writer has very vivid recollections of examination papers handed in that contained specimens of quite as brilliant blundering as any presented in the choice selections quoted by General Barry. We must look for the explanation of the "evidence of complete unfitness" somewhere else. And there are not wanting among us old-fashioned teachers who will find the source of the trouble rather in the disproportionate amount of energy given in our schools to-day to the external machinery of education rather than to the earnest drill that makes for thoroughness in the process of mental training. It is not a comforting reflection. The deficiency noted in the candidates for West Point is but another instance of poor work done under our present elementary school methods, and it may, in all justice, be set down as confirmatory of the complaint frequently heard—that it is difficult to find office boys and minor clerks who can write a good hand, do small sums, and write messages and short notes in good English.

Nearly 55,000 students matriculated at the twenty-one German universities during the present year's summer semester. In 1909 there were 51,700 students, and in 1900 the total was 33,700. Consular reports note the steady increase in the number of women attending university courses. Since the fall of 1908, when women were first allowed to matriculate in the German advanced schools, the number of those registering shows a very notable annual growth. At present there are 2,552 women students enrolled on the university lists, 2,100 of whom are subjects of the German Empire, and two-thirds of these are Prussians. Of the 452 foreigners about one-half are Russians, one-third are from North America, principally the United States, and thirty are from Austria-Hungary. During the summer of 1911 there were 1,438 women studying philosophy, philology and history; 423 were in the mathematical schools, 549 were studying medicine, 56 took political economy and agriculture, 42 studied law, 31 dentistry, 7 pharmacy and 6 theology.

M. J. O' C.

## SOCIOLOGY

In sketching the life of Bishop Hay, last week, we mentioned his dissatisfaction with the emigration to the Carolinas of the Catholics driven out of the Hebrides by a persecutor. He saw that, in the natural course of things, the scattering of a comparatively few Catholics over a Protestant community would mean for their descendants the loss of faith; and that if the Faith, for which the emigrants were sacrificing home and country, was to be preserved, they must enter the new world as colonies, transferring the Catholic community, with its customs and traditions, from its ancient to its future seat. The event has justified his foresight. The descendants of the Hebridean immigrants could, no doubt, be traced to-day in North Carolina and South, but probably not one could be found to have received the Catholic Faith handed down uninterruptedly from his ancestors. On the other hand, in all the Scottish Catholic colonies of the Maritime Provinces of Canada the Faith is as strong and as bright to-day as ever it was in highland glen and western isle.

A child of one of these colonies, Archbishop McNeil of Vancouver, British Columbia, sees, like Bishop Hay, so the *Canadian Messenger of the Sacred Heart* tells us, that Catholic rural immigrants into the province are in much the same danger as were the immigrants of the eighteenth century. Those who settle in the towns find priest and sacraments and church awaiting them. They can be cared for, and it is their own fault if they are not. In the country Catholics are settling singly here and there among Protestants. A priest may have nominal care of a district, saying Mass at different stations and trying to hunt up the scattered sheep of the flock. The work is arduous, involving long journeys, and frequently it is fruitless. The Catholic, when found, is too often one of those who say: "Well, I was a Catholic at home, but now I think one religion is as good as another." The consequence is that in all his diocese he has no country parish with the rural population living round the church under their pastor's care, and what is worse, there is no prospect that he will be able, under present conditions, to establish any.

To remedy this Archbishop McNeil turns to colonization, just as wise Catholics, bishops and pastors are doing in this country. He has made a beginning near his see; but that beginning meant the finding of money for the purchase of land, and consequently it has exhausted his means for the present. Meanwhile the stream of immigration into the province is growing.

He appeals, therefore, to Catholics in Eastern Canada to help him. But here a great difficulty occurs. The Eastern Provinces are jealous of their people. They do not like to see their population diminished, and therefore do not take kindly to emigration schemes. Nevertheless, they must recognize the fact that there is a constant emigration of their sons and daughters. They cannot prevent it; and so they ought to be willing to direct and regulate it so as to preserve the emigrants' faith. This wealthy Catholics can do by acquiring tracts of land suitable for colonization, and notifying bishops and pastors that it is reserved for Catholic settlers. They need not fear ruining themselves. In this they would be doing for Catholics no more than what others have made fortunes by doing for immigrants in general. We might suggest that this interest in colonization should be extended to Europe. A hundred Catholic families coming from Belgium or Germany or Austria, or any other country, with their priest and school teachers, would be a treasure in a Western diocese.

One has to reflect very little to see the immense political advantage such colonies would give the Catholic people. Rural constituencies have, as a rule, in proportion to numbers, much greater influence than the urban. Such colonies could put Catholics in county school boards, they could return Catholics to provincial legislatures and the federal parliament, and could exert a wholesome control over their representatives, even though these be not Catholics.

H. W.



## PULPIT, PRESS AND PLATFORM

The initiative, the referendum and the recall were called the "weapons of mobocracy" by Archbishop Ireland in an address at the dinner of the Army of the Tennessee, at Council Bluffs, Iowa, October 11.

"The clamor now is heard," the Archbishop said, "that the organization of American democracy, such as the Republic has known for a century and a quarter, must be altered, torn asunder, under the pretence that with it the people do not govern with sufficient directness. Let us hope that this clamor is but a passing ebullition of feeling.

"Democracy, yes; mobocracy, never. And toward mobocracy we are now bidden to wend our way. The shibboleths of the clamor, the initiative, the referendum, the recall, put into general practice as the evangelists of the new social gospel would fain have them, are nothing more nor less than the madness of democracy. The highest and purest moral virtues run into extremes become evil—so with democracy.

"May we not, it is asked, trust the people? Yes, we trust the people, as the framers of our Constitution trusted them, as the people usually trust themselves when interests other than political are at stake—remitting those interests to experts. We trust the people when they treat matters with which they are conversant.

"In the long run American public opinion will be sure to right itself. The misfortune is, as we know too well, the people may suffer from a temporary excitement. From the consequences of such excitement we should strive to save the Republic.

"With the initiative and referendum legislative bodies become mere bureaus of registration and exchange for popular views and opinions. All conclusive authority is lost to them. A small fraction of the population sets the machinery of legislation in motion, retards or annuls its decrees. And this for all subjects, the most abstruse and complicated. The ultimate verdict, it is true, rests with the whole people, but many, we must admit, are the problems regarding which the whole people have no adequate knowledge, to which, in the throes of a political campaign, the people are unable to give the requisite reflection.

"But the worst is the recall. Stability and independence in office for a fixed period of time are essential. Liable to recall, the official is continuously watchful of public opinion. And then we must remember the peril to the public peace of the commonwealth. Fifteen or even ten per cent. of the voters at a preceding election, gathered, probably, from the defeated party, may force the recall and bring on the turmoil of a new campaign.

"But what if the official has proven himself unworthy of his trust? Our laws and Constitution provide a remedy. Let him be impeached and judged by well established and impartial courts.

"The peril of the recall is shown when it is extended to the judiciary. If ever independence from popular clamor is imperiously demanded it is when men are bidden to speak in the name of supreme justice, regardless of consequences; when absolute calmness of mind is the prerequisite to a decision.

"Whatever the social or political revolutions with which the country may be threatened, for the sake of America, let us pray the God of Nations, let there be no sacrilegious hand laid upon the courts, impairing their independence or lowering their majesty."

\* \* \*

In his public sermon delivered in Baltimore, on Sunday, October 1, Cardinal Gibbons expressed views similar to those of Archbishop Ireland. He made a plea for the retention of present political landmarks, and opposed the referendum, the recall and popular election of Senators. Of the referendum and the recall of judges he said:

"To give to the masses the right of annulling the acts of the Legislature is to substitute mob law for established law.

"To recall a judge because his decisions do not meet with popular approval is an insult to the dignity, the independence and the self-respect of our judiciary. Far less menacing to the commonwealth is an occasional corrupt or incompetent judge than one who would be the habitual slave of a capricious multitude, who has always his ear to the ground trying to find out the verdict of the people."

## ECCLESIASTICAL NEWS

The Liszt centenary was observed, on October 21, at St. Patrick's Cathedral, New York. A solemn Mass of requiem was celebrated by Mgr. Edwards, Vicar-General, in the presence of his Grace, Archbishop Farley. Mgr. Lavelle preached the sermon. Music by Liszt was sung by the full choir of the cathedral.

The Very Rev. Dr. Charles P. Grannan, now professor emeritus of Sacred Scripture at the Catholic University of America, has been made a Roman dignitary and prelate of the pontifical household. In conferring this mark of distinction upon him, the Holy Father has sent him a letter of commendation, which is in part as follows:

"The distinguished services which you have rendered, as regular professor of Sacred Scripture in the Catholic University at Washington, of which you are now professor emeritus, and the assistance which your efforts bring to young men who lack

the means but possess the desire of devoting themselves to the service of God, mark you as one worthy of receiving a pledge of our particular good-will. Therefore, by these letters do we make, constitute and declare you to be a Roman Dignitary, or Prelate of the Pontifical Household."

Mgr. Grannan was invested with the purple of a Monsignore in the private chapel of Archbishop Farley in New York.

A very felicitous address of congratulation was transmitted to Cardinal Gibbons, on behalf of the New York Superior Council of the Society of St. Vincent de Paul, by its president, Mr. Thomas M. Mulry, on the occasion of the recent Jubilee celebration in Baltimore. In his reply his Eminence says: "Your great Society, and the noble work done by its members, have always been to me a source of admiration and inspiration, and it has been with a deep sense of pleasure that, during the long years of my ministry, I have seen the Society grow and prosper in its grand field of usefulness."

In order to have more perfect uniformity amongst the Institutes recognizing the Blessed Confessor John Eudes as their founder, the Rev. Gabriel Mallet, Procurator-General of the Congregation of Jesus and Mary (the "Eudists"), begged the Pope to extend to the Religious of Our Lady of Charity of the Good Shepherd, whose Mother House is in Angers, the privilege legitimately enjoyed since the year 1886 by the monasteries called "of the Refuge," namely, to celebrate a feast of the Most Sacred Heart of Jesus on October 20th, and one of the Most Pure Heart of Mary on February 8th. The Sacred Congregation of Rites has accorded the extension of both feasts to the Institute of the Daughters or Religious of Our Lady of Charity of the Good Shepherd for the days indicated.

The Right Rev. Joseph M. Koudelka, D.D., when he left Cleveland, on October 4, to become Auxiliary Bishop of Milwaukee, refused a check for \$4,000 from the people of St. Michael's parish, with whom he had been for twenty-eight years. The check was intended as a farewell gift. In refusing the money, and requesting that it be turned into the church treasury, the venerable prelate said: "I came here poor and I leave you poor."

St. Paul's High School, Rangoon, India, is one of the flourishing establishments of the Christian Brothers in the East. It was founded in 1860, and therefore is in existence over fifty years. Today it has 1,217 pupils, of which number 812 are day scholars, 220 boarders and 185 orphans, the latter being brought up wholly at the expense of the institution.

The school has had an uninterrupted series of successes in every line, more than once every one of its students passing at University or High School Examinations, and once all in the first division. The Industrial Department, with its printing and book-binding establishments, is especially noteworthy. A few years ago a special European Department was opened, which to-day is the largest of its kind in Burma.

In Kilkenny, September 26, Chevalier Thomas O'Loughlin, of Killarney Villa, Ballarat, Australia, was married by Rt. Rev. Dr. Brownrigg to Miss Kathleen Murphy, of Kilkenny, under circumstances of unusual interest. The church in which the ceremony was performed was the gift of the bridegroom, Mr. O'Loughlin having previously built and presented, free of cost, the O'Loughlin Memorial Church, a magnificent edifice, to his father's native parish of St. John. Three years ago the Pope conferred on Mr. O'Loughlin the title of Chevalier in recognition of his services to Catholicity, and Bishop Brownrigg announced at the wedding that His Holiness had created him a Count and sent his Apostolic Benediction to the newly wedded pair.

Rev. W. M. Fraser, a Presbyterian minister of Halifax, asks that his name be struck from the roll of the presbytery because he declines to sit in a presbytery where some of the members disregard their ordination vows in their preaching and teaching, and because of what he considers their lessening loyalty to the doctrines of the Presbyterian Church. He says that he "will not extend the hand of fellowship to anyone who, denying the Virgin birth, brands his Lord and Saviour Jesus Christ with a foul stigma." But why does Mr. Fraser remain in a Church where such views are tolerated?

### SCIENCE

Rev. Miguel Maso, seismologist to the Philippine Weather Bureau, has just published an interesting brochure on the "Eruption of the Taal Volcano, January, 1911." Amongst the topics discussed are "Atmospheric Waves," "Area of Destruction," "Seismic Movements During and After the Principal Eruption," and "Intensity and Effects of the Earthquake in the Vicinity of the Volcano." Under the heading of "Atmospheric Waves" Father Maso analyses the remarkable rapid rise of the barometer. He says: "Owing to the quake two different series of movements were caused in the atmosphere: Waves of compression and rarefaction, produced directly by the explosion of the

volcano; and a true atmospheric depression, resulting from the condensation of water vapor and the ascending currents of highly heated air. This depression had to produce a powerful influx or convergent movement of the air from the outer zones towards the centre of the depression, and he instances, on reliable authority, the actual existence of strong air currents converging towards the volcano. From this he concludes that there occurred a tornado of short duration, which, when once formed and advancing, had to cease almost instantly, as all the elements to which it owed its origin failed quickly. This inference of so eminent a seismologist as Father Maso shows the close relation between seismology and meteorology.

The United States Geological Survey has dispatched several parties in quest of potash salt deposits, that so this country may be independent of "any importation of potash," as the official statement phrases it. Thus far only encouraging generalities have been reported. A laboratory has been established at Fallon, Nevada, where free analysis of salt samples will be made for any comers. The survey unexpectedly came upon rich deposits of phosphate rock in the North-west, and nearly 2,400,000 acres have been surveyed and withdrawn. Nitrogen and potash are essential, however, in making a complete fertilizer, and the search is being continued in the hope of finding potash in commercial quantities. The formation of the arid Western country is favorable to the location of such deposits, as the salts are left by the evaporation of what have been old sea beds, and to this class of formation much of the arid country belongs.

For the benefit of vessels on the Atlantic, the Central Meteorological Bureau of France has just inaugurated the sending out by wireless daily, immediately after the 11 a. m. time signals, the 7 a. m. weather reports received from Reykjavik, Iceland; Valentia, Ireland; Ouessant, France; La Coruña, Spain, and Horta, Azores; and the 8 p. m. observations of the previous day for Saint Pierre-Miquelon Islands, America. The data sent out are the barometric pressure, wind directions and force, together with the state of the sea. The messages are dispatched from the Eiffel Tower.

Fruit respiration is the subject treated in Bulletin 142 of the U. S. Bureau of Chemistry. It states that the respiration intensity of different varieties of fruit was found to vary widely, but that when the data were plotted there was a marked similarity in the curves. Also that fruits

that grow and mature quickly and soon become overripe respire rapidly, whilst those which have a long growing season are physiologically inactive. An increase in respiration of from 1.89 to 3.1 is noted for every increase of 10 degrees in temperature.

F. TONDORF, S.J.

### OBITUARY

One who stood in the front rank of Mexican publicists laid down the pen when the licentiate Victoriano Agüeros expired in Paris, on October 9, 1911. Born of a Spanish father and a Mexican mother, in the State of Guerrero, on September 4, 1854, he made his early studies in the capital, where he obtained a teacher's certificate when he was only sixteen years of age. He began his literary career in 1871 by contributing various fugitive pieces to the local press. He published his first book, "Essays by José," before he had reached his majority. This was followed by others in quick succession. His most notable work on purely literary lines was a biographical dictionary of Mexican writers, with a critical appreciation of their productions. But it is rather as a champion in the journalistic arena that the deceased licentiate is entitled to our grateful remembrance. After having served on the staff of a newspaper of the time, he saw the need of a thoroughly Catholic daily which could and would defend religious interests while it supplied the other matter sought in such publications. As the result of much thought and consultation, he launched *El Tiempo* on July 1, 1883. The time was not propitious for an outspoken defender of religion or for a patriot who could write, for it was during the administration of González, who was engaged in holding the place until Díaz could step in for another term. Two years before beginning his editorial duties, which were to be his lifework, he had graduated as a lawyer, but his legal knowledge was never used at the bar. It stood him in good stead, however, for it enabled him to keep within the limits of the law and, at the same time, to raise his voice against the very general corruption in the administration of public affairs. So skilfully did he pilot his journalistic bark that, though many periodicals were summarily suppressed without any legal proceedings, *El Tiempo* weathered every storm. As the Díaz dictatorship drew towards a close, Don Victoriano's editorial utterances became so plainspoken that the writer of these lines ventured to warn him of possible disaster. He promptly answered: "There is no danger now of violent suppression, for it would produce too strong an impression on the public mind."

Selected to represent the Mexican press at the coronation of King George V, he took advantage of the occasion to visit



Spain, where he was cordially received by Alfonso XIII. His letters descriptive of his trip made many bright pages in his newspaper.

He was on the point of embarking on his homeward journey when a sudden attack of enteritis, which defied all medical skill, snuffed out the light of his life when, humanly speaking, he still had many years of active and useful work ahead of him in his chosen profession. The licentiate was a tall and handsome man of striking personality. He was known to the whole City of Mexico, and he was respected even by those who had no sympathy with the cause to which he had devoted his life. Always considerate and courteous, he was an unflinching exponent and defender of his faith. His domestic life, to which he gratefully retired after the tempests of the day, was singularly happy. He had been blessed with a numerous family, and, as he said in a private letter to the writer of these lines, "I am contented with all my boys." Men like Victoriano Agüeros are never numerous in any country; no country can have too many of them. May his life long be an inspiration to the Mexican layman!

Very Rev. Cornelius T. O'Callaghan, D.D., Vicar-General of the diocese of Mobile for forty years, died in that city October 5, in his seventy-third year. Born in Kanturk, County Cork, Ireland, 1839, he came to America in 1852, and having made his preliminary studies at St. Thomas', Bardstown, and St. Vincent's, Cape Girardeau, Mo., completed his course in philosophy and theology at Springhill College, Mobile, where he was ordained by Bishop Quinlan, in 1862. Having labored on the missions in Alabama and Western Georgia in the trying times during and immediately following the Civil War, he was made rector, in 1867, of St. Vincent's, Mobile, a position he retained till his death. He built and freed from debt the fine Church of St. Vincent, established parochial schools, and, during several visitations of yellow fever, won by his heroism the esteem of all classes. Vicar-General since 1871, he served as Administrator of the diocese in the interval following the deaths of Bishops Quinlan, Manucy and O'Sullivan, and in both capacities greatly influenced the continuous growth of the diocese. His funeral was attended by all classes in Mobile.

The Rt. Rev. Augustine Van de Vyver, D.D., for the last twenty-two years Bishop of Richmond, passed away on October 16. He had been ill for some time but his death was not expected. Bishop Van de Vyver was born at Haesdonck, East Flanders, Belgium, December 1, 1844. He studied at the University of Louvain and was ordained a priest by the Apostolic Nuncio to Belgium, on July 24, 1870. Shortly after his

ordination he came to America, and was appointed assistant at St. Peter's Cathedral, Richmond. For six years he had charge of the mission at Harper's Ferry, West Va. In 1881 he became Vicar-General of the diocese, later succeeding Bishop Keane in the See of Richmond, when that distinguished prelate was appointed Rector of the Catholic University of America. He was consecrated Bishop on October 20, 1889. The Catholic Church in Virginia owes much to the zeal of Bishop Van de Vyver. During his episcopate forty new churches were built, ten parishes established, and several religious orders welcomed into his diocese. At his funeral, His Eminence Cardinal Gibbons celebrated the high Mass of requiem in the Cathedral of Richmond.

Rev. Mother Victorine, Superior-General of the Loretto Nuns in North America, died in Toronto, Canada, on October 11. Her family name was Harris, and she was born in Ontario fifty-five years ago. On July 1, 1910, when Superior of Loretto Abbey, she was chosen for this high post to succeed Rev. Mother Ignatia.

## LETTER TO THE EDITOR

### HONORING MARQUETTE'S MEMORY.

*To the Editor of AMERICA:*

A memorable event was the recent meeting of the officers of the Wisconsin State Historical and Archaeological Societies at Prairie du Chien, Wis. "None of the gatherings," said Secretary Brown, "which these societies have held in former years at Milwaukee, Beloit, Madison and elsewhere, have been of a more interesting and enthusiastic character." The visitors and their friends numbered about two hundred, and their purpose was to inspect and approve grounds for a State Park, for the purchase of which the last Legislature had appropriated \$50,000.

As guests of the city, the visitors were conveyed in autos to the many historic points of interest around this, the oldest city in the State, visiting old Fort Crawford, the National Cemetery and Indian mounds scattered about in great abundance. On arriving at the grounds of Sacred Heart College the party was welcomed by the reverend president, who conducted the sightseers through the various buildings.

In the evening, the members of the societies were greeted by an audience that filled the Metropolitan Theatre. Professor Flint, of Wisconsin State University, and Mr. Brown, Secretary of the Wisconsin Historical Society, gave addresses outlining the purpose of their visit. Rev. G. Pickel, S.J., Professor of Science at Sacred Heart College, read a sketch of the earliest settlement of Prairie du Chien by Canadian French in 1726, and of Fort Crawford, erected there by the U. S. Government in 1814.

Captured and burned by the British in the war of 1812, the fort was rebuilt on a grander scale, and became the chief military outpost of the entire northwest, especially during the wars with the Winnebagoes in 1825, and with Black Hawk in 1832.

The next morning, accompanied by over three hundred citizens, the visitors, among whom were prominent residents of Milwaukee, Manitowoc, Green Bay, Madison, La Crosse, Janesville, Waukesha, Watertown, and of McGregor and Dubuque, Iowa, boarded an excursion steamer to course over the same waters, two miles below, where, on June 17, 1673, Père Marquette, in paddling down the Wisconsin, had discovered the great Mississippi. Disembarking at the junction of the rivers, all ascended Mount Lookout, from which they had a full view of Marquette's course of discovery. This mount, which, according to the U. S. survey, attains the height of 1,108 feet above sea level, was chosen as the site of the State Park. The view obtained from the summit was a surprise to all. The great river was seen winding away to the south until lost amid great bluffs on either side. Northward its waters, widening into lagoons, course down between the cities of McGregor and Prairie du Chien, four miles distant. Eastward lies Bridgeport, far away on the banks of the rapid, serpentine Wisconsin. Stretching out from the junction of the rivers, an unbroken ridge of hills, averaging 300 feet in height, sweeps around in a semi-circle, reaching back again to the Mississippi. Within the amphitheatre thus formed, a beautiful stretch of meadow land measuring six miles in length and four in width, and midway between Prairie du Chien and the junction of the rivers, stand out boldly the buildings of Sacred Heart College. Gazing in admiration at the magnificent scene, the vice-president of the Historical Society said "the College was destined by Providence to become a great seat of learning."

The summit of Mount Lookout, the site of the State Park, forms a grand plateau more than half a mile in length, and is adorned with series of bear mounds erected by the Bear Tribe of Indians. Upon the highest of these mounds, known as "Signal Hill," was placed with simple though impressive ceremony a bronze tablet, the gift of James Pyott, of Chicago. Its lettering proclaims the fact that these grounds have been taken over by the State of Wisconsin for a public park. Nothing in the State can better perpetuate to future generations the memory of the historical achievements of Père Marquette. Further appropriations will be made annually for the beautifying of the grounds, and a bridge will be constructed over the Wisconsin from the base of Mount Lookout.

S. H. C.  
Prairie du Chien, Wisconsin.



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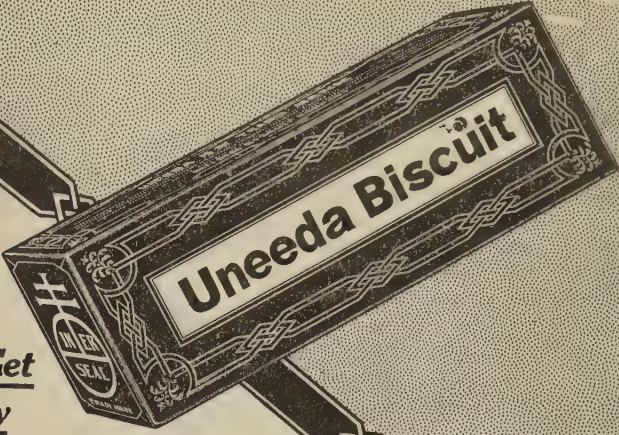


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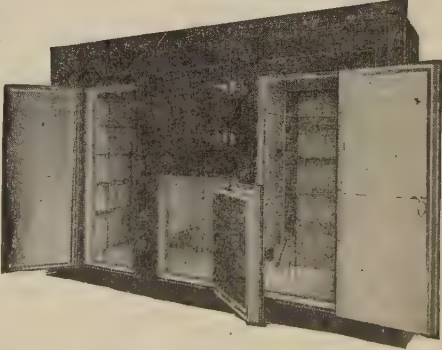
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### CHRONICLE

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### CHRONICLE

**New Cardinals.**—It was officially reported in Washington on October 30 that the Holy Father would hold a Consistory, on November 27, and elevate the following to the Sacred College:

Mgr. J. M. Cos y Macho, Archbishop of Valladolid.  
Mgr. Diomedea Falconio, Apostolic Delegate at Washington.

Mgr. A. Vico, Papal Nuncio at Madrid.

Mgr. G. Granito di Belmonte Pignatelli.

The Most Rev. John M. Farley, Archbishop of New York.

The Most Rev. Francis Bourne, Archbishop of Westminster.

The Most Rev. Francis S. Bauer, Archbishop of Olmütz.

Mgr. L. Amette, Archbishop of Paris.

The Most Rev. William H. O'Connell, Archbishop of Boston.

Mgr. F. V. Dubillard, Archbishop of Chambéry.

The Most Rev. Franz X. Nagl, Archbishop of Vienna.

Mgr. De Cabrières, Bishop of Montpellier, France.

Mgr. Bisleti, Papal Major Domo.

Mgr. Lugari, Assessor of the Holy Office.

Mgr. Pompili, Secretary of the Congregation of the Council.

Father Billot, of the Society of Jesus.

Father Van Rossum, Redemptorist.

**To Dissolve Steel Trust.**—The Government's long-planned suit to dissolve the Steel Trust was begun on

October 26 in the United States Circuit Court at Trenton. The Government asks not only the dissolution of the United States Steel Corporation, but also the dissolution of all constituent or subsidiary companies which are alleged to have combined in violation of the Sherman law to "maintain, or attempt to maintain, a monopoly of the steel business." There are thirty-six subsidiary companies named as defendants. Among those named individually as defendants are J. Pierpont Morgan, John D. Rockefeller, Andrew Carnegie and Charles M. Schwab. Sensational allegations are plentiful in the Government's petition, which is an equity proceeding, praying for injunctions to estop continuance of the alleged monopoly and such other relief as the court may grant.

**Roosevelt Was Misled.**—The Steel Corporation's acquisition of the Tennessee Coal and Iron Company during the panic of 1907 is declared illegal and scathingly criticized. The petition declares that E. H. Gary and Henry C. Frick misled President Roosevelt when they told him that "but little benefit would come to the Steel Corporation from the purchase." "It is certain that the corporation availed itself of the embarrassment of Moore and Schley (New York brokers, who had large holdings of Tennessee stock) at a most critical period, and . . . the threatening of a general financial calamity, to acquire control of a competitor taking on a formidable aspect. The corporation thus . . . unlawfully acquired a power which is a menace to the welfare of the country and should be destroyed."

**Steel Trust Issues Statement.**—E. H. Gary, chairman of the United States Steel Corporation, issued a state-



ment to the public on the suit brought by the Government. The statement was mild in its general tenor and reaffirmed the position taken a month ago by Mr. Morgan, that the corporation was innocent of monopolistic purposes, and had not violated any provision of the Sherman law. Any attempt to misrepresent the facts in the Tennessee Coal and Iron Company purchase to President Roosevelt was denied, and the possible disastrous effect of the suit on the numerous stockholders and employees of the corporation was deplored. According to Mr. Gary, "it is a time for everyone to keep cool, with a disposition to patiently await results, knowing that in the end justice will be done to all interests."

**Pensions.**—The Report of the Commissioner of Pensions for the fiscal year 1910-11 shows a net loss in pensioners of nearly 30,000 and a shrinkage of the roll to 892,098, the smallest total since 1891-92. In 1888-89 the roll of pensioners was 489,000, increasing to 946,000 ten years later, and passing the 1,000,000 mark in 1901-02. For the following seven years this number was nearly stationary, and is now sharply declining. The loss in 1909-10 was 25,000, and the loss from now on will probably exceed 30,000. From 1890 to 1908 the country's annual outlay rose from \$88,000,000 to \$161,000,000. Private pension bills have of late been adding to the general expenditures, so that with a shrinkage of 54,000 in the roll since 1908-09, the decrease in the last two years has been less than \$5,000,000. There will be a much greater decrease in the next few years if the present system is left undisturbed.

**Mexico.**—Madero has given out his cabinet as follows: Foreign affairs, Manuel Calero, a rabid anti-Catholic; Interior, José María Pino Suárez, the vice-president elect; war, General González Salas; treasury, Ernesto Madero; communications and public works, Manuel Bonilla; justice, José Vásquez Tagle; development, colonization and industry, Rafael Hernández; public instruction, Miguel Díaz Lombardo.

**Canada.**—The efforts made to settle the coal strike in Alberta and Eastern British Columbia before winter sets in have succeeded. Work will be resumed by 7,000 men. The head of the Western Miners' Federation came from the United States lately to bring about, it is said, an agreement.—A few weeks ago the magistrate of St. Norbert, Manitoba, fined the school trustees for not providing an efficient teacher to carry on the school work in French for half the school time. The matter was appealed, and the action of the lower court was sustained. The bitterness of a certain part of the community against the bi-lingual schools is shown by the fact that a great Winnipeg newspaper, usually most courteous in its tone, spoke of four priests, who attended the appeal as "individuals in frocks." The opponents of bi-lingual schools propose to carry this case to

England if necessary, but they will probably think better of it. It must be remembered that the Manitoba school law is a compromise. If the English element dislike it, so also does the French. Moreover, the French in Manitoba have reason on their side. They claim a constitutional right to separate schools, which has been violated, and they are compelled to put up with bi-lingual schools. If the English do not wish their children to learn French the solution is to return to the separate school system, not to deprive the French of the last remnant of their rights in the matter of their language.

**Great Britain.**—There has been a reorganization of the Cabinet. The principal change which has set the world wondering, is the exchanging of offices by Messrs. McKenna and Churchill, the former becoming Home Secretary, and the latter First Lord of the Admiralty. This is a descent in Cabinet rank for Churchill. We probably shall not learn the meaning of the change until the opening of Parliament.—The followers of Lord Halsbury in resisting the Parliament Bill have formed a club named after their leader. They profess perfect loyalty to Balfour and Lord Lansdowne, but it is evidently their aim to replace these as chiefs of the Unionists by men ready for a more vigorous policy.—The Railway Commission has issued its report. It recommends the continuation of conciliation boards and the maintenance of existing agreements until January 1, 1912. It refuses to recommend recognition of the unions in disputes between the companies and their men, and requires that strikers be restrained from intimidating men who wish to work. As the Unions will not allow their members to accept such terms, the whole question is where it was before the strikes of last summer.—Uneasiness in many trades, and especially among the coal miners, is becoming very marked.—The fourth cruiser squadron has been ordered to Halifax to supply members for the court-martial to investigate the stranding of the Niobe.—The Labor Governments in Australia are facing a serious difficulty. For years past the Unions have put every difficulty possible in the way of the immigration of skilled workmen. The result is such a deficiency of these as hampers trade. A royal commission reports the need of 3,247 artisans in Sydney alone. The Government will probably take action; but in doing so it will offend its supporters, the Unions.

**Ireland.**—Arising from the discussion at the recent Conference of the Catholic Truth Society, following an address by Canon Barry on immoral British newspapers and the evil effects of their dissemination in Ireland, practical steps are being taken towards effectively excluding them. With the warm approval of Bishop O'Dwyer, a laymen's Vigilance Committee has been formed in Limerick under the chairmanship of Rev. J. A. O'Connor, Adm., to suppress such publications in that

city. As a result twenty-two of the city news agents have pledged themselves to sell no paper which the Committee pronounces objectionable. The newsboys have also been organized for the same purpose, and on Sunday, October 15, but one newsboy out of over seventy carried the objectionable cross-channel prints, and he was quickly relieved of his burden, which was cast into the Shannon. The extent to which the evil prevailed can be gathered from the fact that one news agent returned unopened fifty dozen copies of one British Sunday paper. The Committee is further engaged in excluding indecent postcards, low amusements and immoral literature of all kinds, and is taking measures to have the objectionable English papers replaced by others which are Catholic and national. With the aid of the local press, the clergy and the leading laity, Limerick is reported to have already stamped out the evil. Similar organizations are being established in Dublin and other centres, which have given a new significance to the watchword they have adopted: "Remember Limerick."—It is reported that Lord Clanrickarde, who is known as the extreme type of rack-renting and absentee landlord, has at length consented to sell his Galway estate of 20,000 acres to the Congested Districts Board. This will end the bitterest chapter in Irish landlordism.

**China.**—The rebellion against the Manchu dynasty has been spreading rapidly. Though all lines are cut, news came by wireless to Shanghai that Sian, a government stronghold, had surrendered to the revolutionists without a blow, and two easterly towns are reported taken after a short fight. These conquests were followed by that of two southern capitals, giving the rebels control of four provinces. Chang-chou, an important railway centre, has also yielded to the enemies of the government. This last victory cuts off from Peking the imperial troops gathered round Hankow. The entire Yangste region and most of southern China is in sympathy with the revolution. Meanwhile the National Assembly met at Peking and demanded the election of a parliament with full powers, that no severe measures be taken against the rebels, that certain officials be restored to office, and that objectionable ministers and viceroys be cashiered. Lo Sheng, the minister of posts and communications, considered the strongest member of the cabinet, but unpopular, owing to his railroad policy, was dismissed, and the government granted other demands of the Assembly. Feng-sen, a Tartar general, was killed with a bomb on his arrival at Canton, and several large detachments of imperial troops are said to have killed their commanders and gone over to the enemy. Foreigners in the revolted provinces seem to have little to fear, for the revolutionists are careful to see that Western nations shall have no grievance against them. Berlin and Washington think there is no need of intervention, though Americans in China have asked our consul-general for the protection of more gunboats, as there is a fear that the rebels will

not be able to control the action of mobs. The imperial government is still seeking in vain a large foreign loan, but the revolutionists seem to have no trouble in obtaining financial aid. Later advices report that Yuan Shih Kai, the dynasty's most capable general, has taken supreme command of the land and sea forces, that Hankow was retaken by an imperialist force, and that the government has offered a constitution, which will probably result in establishing peace.

**Italy.**—On October 27 five hundred Turks and a number of Arabs made an attack on the Italians, whom they fought for three hours. They were repulsed with great loss. An Italian officer in an aeroplane was shot at by the Turks, and the wings of the machine were hit by the bullets. The whole population of Arabs, even those of the oases, are said to be heavily armed and bent on fighting. The first outbreak on October 23 was vigorously put down, and the chiefs are reported to have been awed by the fierce reprisals of the Italians.—As soon as the invaders are in control of the caravan routes to the interior, as well as of the coasts of Tripoli and Cyrene, it is the intention of the Italian Government to proclaim the end of Ottoman domination, and to treat all the Turks under arms as rebels. The limits of the territory will also be announced as extending east as far as Egypt, west as far as Tunis, at least along the sea-coast, and south down to the zones of British and French influence. Turkish auxiliaries were reported to have crossed over from Tunis to assail the Italians, but the authorities hastened to publish an official denial. The French are credited with keeping a watch on the borders to prevent any transportation of troops or ammunition.—A correspondent of the *London Times* says that the Tripoli fort made an extraordinary resistance to the Italian projectiles. The defenders had only three obsolete Krupp guns in the bastions; none of which were dismantled. An official statement issued October 28, says that in the battle of October 26, there were 12,000 Turks and that they lost 2,000 killed and 4,000 wounded, but the opinion seems to be largely held that the Government has exaggerated the losses of the enemy and minimized those of the Italian troops. A naval attack on other Turkish possessions in the Ægean was prevented by a protest from the Powers, who insist upon the war being confined to Tripoli. Cyrenaica has been declared annexed, but the act has been criticized as being inopportune—Italy still being on the defensive. The wholesale shooting of Arab prisoners has been loudly condemned and is regarded also as impolitic, as it will have the effect of uniting the Arabs against the Italians. Mountain batteries have arrived, which would seem to forebode an advance into the interior. There are already 50,000 troops in Tripoli, but the force is deemed insufficient. Meantime the meeting of Parliament has been deferred, as Giolitti fears the Socialist opposition to the war.



**France.**—On October 26, La Justice, the sister ship of the unfortunate La Liberté, was found to be on fire, the sparks falling in dangerous proximity to the powder magazines, which were immediately flooded.—The railroads of France are said to be in a sad state of disorganization.—The high prices of food show no signs of a change.—A statue of Servetus, whom Calvin burned at the stake in Geneva, October 27, 1553, was unveiled at Vienne, in Dauphiné, on October 15. Vienne was the place of his residence. He was the medical attendant of the archbishop. The ceremony had no Catholic significance. On the contrary, Deputy Buisson described him in one of the speeches delivered on the occasion as the man who "maintained with sublime simplicity against the Pope of Rome and the Pope of Geneva the right of free thought, and the right to be the servant of conscience and reason alone."

**Belgium.**—The communal elections have not brought the comfort that outsiders expected. The Socialist-Liberal gains were considerable. In Brussels the vote was only 13,000 Catholics, while the opposition polled 25,000, though this meant a gain of 3,000 for the defeated party. In the suburbs of the Capital there were other crushing defeats. The small towns and country districts, as at Hal, Nivelles, Waterloo, Diest, etc., told a somewhat different story. It is saddening to chronicle the fact that Louvain, the city of the great Catholic university, overcame the ticket on which the name of the illustrious Schollaert was inscribed. Antwerp went against the Catholics, and so did Malines, Mons, and likewise Ghent, but victory in the last-mentioned place would have been impossible. The *Bien Public*, however, announces that the efforts of the Fusionists have failed miserably. Such also is the tone of the *XX Siècle*. The Flemish country remained solid, and defeats elsewhere have been offset by brilliant victories.

**Spain.**—The lower House of the Cortes has received in all one hundred and forty-two petitions for the institution of criminal proceedings against some of its members. Among the charges are swindling, misappropriation of funds, falsifying documents, and counterfeiting trademarks.—The king's second son, Prince Jaime, who was believed to be deaf and dumb, has been so successfully treated by specialists in Switzerland that, as they confidently assert, he will be able to speak intelligibly and to hear.

**Portugal.**—Although the administration affects to make light of the royalist attempt at a counterrevolution, it was decided to ask of the Congress the proclamation of martial law. In the town of Almada a mob broke into the church, destroyed the altars and the statues of the saints, and made off with whatever money and jewels they could find. There are 6,700 prisoners in Lisbon, where they are crowded into jails and fortresses. The

brutality with which they were conducted through the streets called forth angry protests from foreigners.—Owing presumably to the active censorship of the Government, our sources of direct information from Portugal have failed us; but the abuses under the republic must be extreme, for they are said to be greater than under the monarchy.

**Germany.**—The new Zeppelin IX, intended for the German army, is said to be at present the fleetest of these greyhounds of the air. The rapid succession of world records achieved by the airships of the Zeppelin type has completely reversed the opinion of experts in their regard. It has now been found that the strong skeleton frame of these crafts enables them to stem the force of the wind as no lighter structure can, and to leave them unequalled for speed. This result is hailed with special satisfaction, since these ships are said to offer the best safety; to afford the greatest utility, carrying with the utmost ease their heavy burdens of armament and men; and to make possible the most extended journeys. The new Zeppelin IX is to be stationed at Cologne as a "military cruiser." In the twenty-four-hour trial flight, in which it was directed by Count Zeppelin in person and carried the entire military commission, it recorded a maximum speed of twenty-one meters a second, or seventy-five kilometers an hour.—The official reception of the American ambassador, John G. A. Leishman, by the Emperor, and later by the Empress, in their apartments in Berlin, took place on October 24. They had come from Potsdam for the special purpose of granting this audience.—The election for members of the Reichstag is to take place January 12. The present session will probably continue until the end of November. Several important questions of social reform are to be under consideration, besides the international issues.

**Austria.**—On October 21 took place the marriage of the Austrian heir apparent, Karl Franz Josef, with the Princess Zita of Parma. The Holy Father had sent a message written in his own hand and conveying his blessing. This document, together with a valuable gift from the Vatican, was entrusted to a special embassy whose head was the papal majordomo, Mgr. Bisleti, who likewise was the celebrant at the marriage ceremony.—The attempted assassination of the Minister of Justice has had no intimidating effect upon the Austrian government officials. By October 12 sixty-six of the rioters had already received sentence of from five to ten months imprisonment. Great indignation is expressed against the Socialist leaders. It is pointed out by the press that although they may not have desired what has actually taken place, yet the offenders had merely taken them at their word. Even papers which had been inclined to favor them insist that it is useless to deny the connection between the threats which are daily thrown out and the execution of them by irresponsible individuals.

## QUESTIONS OF THE DAY

### The New Cardinals

The vast multitudes who throng the great cathedral of St. Patrick in New York when the solemn ceremonies of the Church invest the mysteries of the Mass with more than usual splendor, or who kneel at its altars during the quiet hours of the day in prayer and adoration, or who form a part of the never-ending procession that reverently wends its way at all times down the aisles to view the beauties of the sacred edifice, have for many years past seen suspended high above the sanctuary the red hat that once rested upon the head of the first cardinal whom we ever saw in this country. Naturally the question arises to every one's lips: When will it descend upon one of his equally distinguished successors? The answer was flashed across the ocean on Sunday last: the present beloved incumbent of the See is henceforth to be known as His Eminence John Cardinal Farley. The announcement has sent a thrill of pleasure through the great metropolis, with which he has been so long identified, and which has always regarded him with the sincerest veneration and affection. Every parish in the diocese will consider itself as participating in this honor bestowed by the greatest power in the whole wide world on the one whose paternal solicitude has been exerted continually in its behalf, no matter how remote and inconspicuous it may have happened to be. His great army of devoted priests, who have always looked to him for counsel, guidance and comfort in their difficulties and trials, hail the appointment with unalloyed delight. The members of religious communities, who have always found in him a father and a friend, will in the seclusion of their cloisters rejoice in it, and pour forth from their sanctuaries most fervent prayers for his happiness and welfare. Fordham University, his Alma Mater, will, no doubt, make it an occasion of great rejoicings; and may we not say our own AMERICA, in whose progress and success he has ever been most profoundly and substantially interested, and to which only a few days before the announcement of this new glory which has been added to his already distinguished career, he sent his paternal benediction, has more reason than ever to congratulate itself. When Pius X cast his eyes upon the world for those he would honor, he selected the illustrious Archbishop of New York, who step by step from the time he was Secretary of the first Cardinal of the United States, and through the successive degrees of Bishop and Archbishop, has been in the designs of God singularly well prepared for this new and exalted office. The most important See in the Western World is fittingly crowned by this recognition on the part of the Holy See of the ability and worth of its Chief Pastor.

Boston, too, shares in the jubilation. It sees its com-

paratively youthful and but recently enthroned Archbishop invested with the scarlet robes of a Prince of the Church. The virile, impressive and irresistible eloquence which has always characterized his utterances in the pulpit, the remarkably clear, cogent, forcible, learned and convincing argumentative power, and the unusual literary ability which is always so strikingly manifest in his writings, as well as the herculean energy which has been so conspicuous in his administration, whether in the Holy City, or in distant Japan, or his native country, have combined to win him this new and supreme honor. Boston College, of which he is an alumnus, and under whose impulse its aspirations for a wider influence can now more surely and easily be realized, will be particularly gratified at this appointment; and the priests and people of New England will see the glory of it reflected upon themselves by the selection of one whose personal merits and ability strengthen and adorn the great Archdiocese of the northernmost section of the Union. To him, too, the editors of this publication send their most cordial greeting, for he has been the staunchest of friends from the very beginning of their work.

Last in the line, as becomes one whose dignity is greatest, is the beloved Apostolic Delegate, Mgr. Diomede Falconio, whose administration of his exalted and difficult office has been invariably marked by sweetness, gentleness, moderation, but withal by such wisdom, firmness and strength that his benignant government, which was constantly confronted by a thousand difficulties, never crushed or shattered, but always built up, solidified and consolidated for the glory of God the many conflicting and clashing interests that met for adjudication and adjustment before his tribunal. Congratulations on his appointment come not from one diocese alone, but from every part of the country; from the Atlantic to the Pacific, from the Great Lakes to the Gulf. The illustrious Religious Order to which he belongs and which he has always adorned, sees in him one more of that great army of its sons upon whom the Church has conferred its highest honors. We ourselves shall never forget the unvarying kindness which he always manifested in the work in which we are engaged and which he always scrutinized with more than parental concern. To him also, on this great occasion, we send our respectful and affectionate greeting.

For the others that fill up this remarkably long list of men chosen simultaneously for the most splendid honors of the Church the same joyful salutation arises from all parts of the world. For though the cities which they have illustrated by their lives may be geographically remote, they meet with all the children of Christ in the warm and throbbing heart of the Church. The diversity of races and nations which they represent is a most vivid illustration of that universality and unity of the Kingdom which Christ has established, and is at the same time a most sublime exercise of that ever-young and



undying power with which the Supreme Leader in God's army is invested. While the world lies in ruins round him and religion is at its lowest ebb in nations that once gloried in it as their most precious inheritance, he rises undisturbed in the midst of the almost universal disaster and summons to his side new champions to fight with him in the forefront of the battle, whose purpose is to win the world back again to Christ.

THE EDITOR.

### The Plays of the "Irish" Players

Wonderful are the uses of advertisement. It has often coined patent nostrums and "yellow" literary trash into plenteous gold, and of late, manipulated by experienced hands, it has so flooded magazines and journals with fulsome eulogies of the "Irish Players" as almost to convince the public that the dramatic productions of Yeats, Synge and Co. are faithful and artistic portraits of Irish life. The strident chorus silenced for a time the organs of Irish-American and Catholic thought, and in some cases evoked an echo. The editors, like the patriots of the Boyle O'Reilly Club who fêted him in Boston, took Mr. Yeats at his own none too modest estimation. The United Irish Societies of this city denounced the "Playboy," and an advanced Gaelic organ exposed its barbarities, but gave a clean bill of health to Mr. Yeats and the rest of his program. Doubtless they also had not read the plays they approved. Well, we have read them. We found several among them more vile, more false, and far more dangerous than "The Playboy," the "bestial depravity" of which carries its own condemnation; and we deliberately pronounce them the most malignant travesty of Irish character and of all that is sacred in Catholic life that has come out of Ireland. The details, which are even more shocking than those of "The Playboy," are too indecent for citation, but the persistent mendacity of the Yeats press agency's clever conspiracy of puff makes it needful to give our readers some notion of their character.

Of Synge's plays only "Riders to the Sea," an un-Irish adaptation to Connacht fishermen of Loti's "Pêcheurs d'Islande," is fit for a decent audience. None but the most rabidly anti-Catholic, priest-hating bigots could enjoy "The Tinkers' Wedding." The plot, which involves an Irish priest in companionship with the most degraded pagans and hinges on his love of gain, may not be even outlined by a self-respecting pen. The open lewdness and foul suggestiveness of the language is so revolting, the picture of the Irish priesthood, drawn by this parson's son, is so vile and insulting, and the mockery of the Mass and sacraments so blasphemous, that it is unthinkable how any man of healthy mind could father it or expect an audience to welcome it. This is the "typical Irish play" which the "Irish Players" have presented to a Boston audience.

"The Shadow of the Glen" has four characters,

all Catholic peasants, and the theme is marital infidelity. Virtue and religion and respect for the marriage bond are unknown to them; and their morals, it is implied, are typical of Glenmalure, one of the most Catholic districts in Ireland. It was in that neighborhood that Sir Samuel Ferguson found the original of "The Pretty Girl of Lough Dan," and it was there Synge says he found, while listening to servants' talk through a chink in the floor, the material for his "Playboy." A comparison of Ferguson's poem with the "comedies" thus garnered will reveal the difference between an Irish Protestant gentleman of cleanly mind and an Irish Protestant who is devoid of it.

The numerous Catholic peasants in "The Well of the Saint" are superstitious, lustful, uncharitable and irreverent, and the effect of a miracle is to make them more so. Again a priest is the central character, this time a miracle-working "Saint," and rude fun and blasphemy are the accompaniments of his miracle. As in "The Tinkers' Wedding," the priest's language is as uneducated as his sentiments are vulgar, and this is also characteristic of Yeats' extensive clerical gallery. From none of these plays of Synge is it possible to gather that the Irish Catholic peasantry have chastity, charity or reverence, or that the Irish priest is other than a grasping, domineering boor. This is the paragon whom W. B. Yeats pronounces the master dramatist who knew the mind of the Irish people better than any man.

The twain are kindred spirits; but in vileness of caricature and bitterness of anti-Catholic animus, even Synge must yield to Yeats. He also goes to tinkers for his types; and whereas Synge is content with three, and one priest, Yeats' "Where there is Nothing," glorifies a bevy of unbelieving tinkers and presents in contrast a dozen vulgar-spoken monks, who utter snatches of Latin in peasant brogue, while dancing frantically around the altar of God! A Catholic gentleman, tiring of Christian society, joins the tinkers and lives after their fashion; then suddenly becoming a monk, a priest, and wonder-working preacher, he proclaims the new Ibsenistic evangel that is to renovate humanity: "Law was the first sin: We must put out Laws as I put out this candle." Similarly he "puts out" churches, order and all morality. Throwing off his habit, "the rags and tatters of the world," he finally reverts to the tinkers' camp, "where there is nothing"—of law, order or religion—and, we are told, "he'll be made a saint some day."

The play is a dramatic modernization of Yeats' "Crucifixion of the Outcast," wherein Irish monks, the most cruel, repulsive and thoroughly un-Christian clerics we have adventured on in literature, crucify, and gloat over on his cross, a gleeman or bard who reproaches them for their dirt and inhospitality. Its anti-Catholic animus can best be gathered by those who know, as Yeats must know, that the Irish Church saved the bards when the State had determined to suppress them, and that the Elizabethan government, advised by Spencer, bent all

its energies to "extirp" the bardic order as the stoutest supporters of Ireland's Faith and nationhood.

Yeats is more dangerous than Synge, not merely because "the rapt gaze and ethereal contemplation of this mystic minor poet are quite compatible with sound commercial principles," by which he has organized an industrious coterie of magazine and journalistic trumpeters; he has another precious string to his bow. When all else fails he can fall back on "Cathleen Ni Houlihan" and a few other mystical incarnations of patriotic greenery. But of "Cathleen Ni Houlihan" the apologue is "Countess Kathleen," who finds salvation by selling her soul to the devil to keep her people from starvation, thus illustrating how Ireland may attain prosperity by sacrificing her Catholic ideals. What matter that, as a patriotic Irish Protestant like Mr. Gwynn, M. P., could realize, "no normal Irishman would have expected an Irish audience to regard with equanimity an Irish peasant kicking about, no matter in what extremity, an image of the Virgin." Christ, Virgin, everything must be kicked down until we get to "Where there is Nothing," or to the paganism that prevailed before everything was spoiled by St. Patrick.

We read in the Boston *Transcript* and the Boston correspondence of the New York *Times* that there were hisses at "the naïve blasphemies" of the "Irish Players," and that "squalls and titters and loud guffaws" greeted the tragedies, while the comedies were heard in silence dour. The Boston *Post* speaks of one set as brutal and the other as inane. Those who have read our estimate—and they can verify it abundantly in the works of Yeats and Synge—will accept the appraisal of a cultured Boston auditor:

"Until Saturday I saw not the 'new art.' Then I beheld three specimens of the materials with which the new national structures are to be builded. I examined them. They were an abomination. They outraged every feeling of the Irish heart. I know almost every hill and glen in Ireland and the people who dwell therein. For thirty-five years I have seen almost every so-called Irish play, from the absurdly romantic to the burlesque in which the green whiskered baboon played his antics. But I never saw anything so vulgar, vile, and unnatural, so calculated to calumniate, degrade and defame a people and all they hold sacred and dear as the plays of the so-called Irish Players. Nothing but a hell-inspired ingenuity and a satanic hatred of the Irish people and their religion could suggest, construct and influence the production of such plays. On God's earth the beastly creatures of the plays never existed."

Ireland gave up her shadowy Tirnanoge for the Land of Eternal Youth promised her by St. Patrick, but Mr. Yeats would have her go back to those days "when," as he conceives it, "she was a Holy Land, before she gave her heart to Greece and Rome and Judea"; and he would find a road for her through his "tinkers," who, he falsely asserts, never accepted Christianity. He gave new expression to this purpose on October 12, when

he told the students of Bryn Mawr that he wanted "to damn into eternal oblivion the virtuous colleen and gossoon of Dion Boucicault," and make "the Irish of Ireland the simple, superstitious, red-tongued stuff that Synge found in the Arran isles." Ireland would then truly be his "Land of Heart's Desire," in which the priest, Cross in hand, is overcome by the triumphant demon who spirits away defiantly before the eyes of Christ's minister the souls of his people.

These productions were correctly characterized some years ago as "the decadent commonplace of decadent Bohemias, an odious libel on Ireland which people, press and priesthood join in stigmatizing as intolerable to patriotism and religion alike." It was deemed particularly insufferable that Irish Protestants, alien by blood and tradition, should dare again to violate Catholic sanctuaries and homes, and hold up to ridicule that priesthood which their racial and religious associates had tried in vain to exterminate.

Plays less immoral and offensive have been prohibited in Boston and New York. M. KENNY, S.J.

### Religion and the Socialist Platform

In dealing with Catholic workingmen the Socialist agitator has one unfailing argument which is made to do service on all like occasions, and which was prepared explicitly for this very purpose by the Socialist Party "in National Convention assembled at Chicago, May 10, 1908." We refer to the resolution there drawn up, which reads: "The Socialist party is primarily an economic and political movement. It is not concerned with matters of religious belief."

The circumstances attending the adoption of this clause will be the best comment we can make upon it. Though published before, they are not sufficiently known to prevent the deception which is still constantly practised upon unsuspecting victims.

The first recommendation laid before the meeting by the Committee on Platform was differently worded, namely: "That religion be treated as a private matter—a question of individual conscience." At the reading of this Mr. Arthur M. Lewis, Socialist author and lecturer, immediately arose and moved its rejection. "If we must speak," he said, "I propose that we shall go before this country with the truth, and not with a lie." He acknowledged, however, that honesty might not be the best campaign policy, and therefore preferred that nothing be said upon the matter. This was, at least, a negative truthfulness, and would, as one of the speakers later on expressed it, "let sleeping dogs lie."

Mr. Morris Hillquit, one of the most noted of American Socialists, then took the floor and suavely suggested an amendment. It is the clause quoted by us in the first instance as the famous subterfuge of the Socialist agitators. That it was intended for this purpose Hillquit himself declared. Some answer, he argued, must be



made ready for the Socialist orators when set upon the soap-box to display their wares. If, then, they suddenly "are asked the question, 'Yes, but won't Socialism destroy religion?' they will answer, 'No, we don't agree on it.' I personally may not be religious, but Socialism has nothing to do with religion."

Ernest Untermann, Socialist translator and author, agreed with the speaker. He believed it was nonsensical to urge men to become atheists before they had become Socialists. His argument was that the former would readily enough follow from the latter. "We must first get these men convinced of the rationality of our economic and political program, and then, after we have made Socialists of them . . . we can talk to them inside of our ranks . . . of the logical consequences of our explanation of society and nature." These consequences, as intimated, are materialism and atheism.

The meaning and purpose of the amendment was becoming more and more clear. Robert Hunter, gentleman Socialist and writer, and Victor Berger likewise approved of it. The latter believed that the American people as a nation are essentially religious, and that Socialism can make little progress if confined to atheists alone. On every hand the Socialist party was being denounced as opposed to religion, and that, therefore, something must be done to show that it is an economic theory which has nothing to do with religion. What he meant is difficult to say, since his own practical idea of a Socialist campaign is to malign the Catholic Church and her representatives, showing thereby that there is one religion at least with which he believes that Socialism has a very great deal to do. That this was likewise the conviction of every single delegate in that assembly we have not the least reason for doubting.

Mr. Van der Porten, more bold and honest than others of the comrades, could not submit to the expressions of faint-heartedness and make-believe to which he had impatiently listened. "As long as we are too cowardly to express what we believe," he exclaimed, "we should be silent entirely." This had been the attitude of Lewis, who did not wish to go before the country with a lie. It may be noticed that these assertions are as strong as any which Catholic writers can possibly use in dealing with the delicate subject of Socialist veracity. Mr. Van der Porten then challenged the assembly: "Is there a man who will dare to say that religion is not a social question?" There was no one to take up the gauntlet. As a social question, moreover, they all knew that religion must be of interest in the most direct way to Socialism, as every Socialist author, wittingly or unwittingly demonstrates that it is. Legislation concerning the Church would be the first enactment of a triumphant Socialism, and Catholicism would be less respected in a Socialist commonwealth—if such a thing were possible—than it is to-day in Portugal.

"Let us say nothing," continued the delegate, "or say the truth. To spread forth to the world that religion is

the individual's affair and that religion has no part in the subjection of the human race, we lie when we say it." To show how much this sentiment was appreciated the report here inserts the parenthesis ("great applause").

Several other speakers were heard, and among them Mr. Strickland, a comrade from Indiana, whose argument was no less invincible: "If economic determinism be true, and if the moral and ethical principles of society be based ultimately upon the manner of economic production, how dare you then say that we have nothing to do with religion?" It would be denying even a modicum of intelligence to the delegates present there to intimate that the unquestionable truth of this argument was not perceived by them all; but the intention of a great number was not to pass sentence upon the truth or falsity of the amendment under consideration. They were satisfied to overlook these and restrict themselves to the advisability of inserting it for campaign and propaganda purposes. Yet even with this point alone kept in view by many of the delegates the resolution declaring that the Socialist party "is not concerned with matters of religious belief" was carried by a majority of only one out of a total of 157 votes that were cast.

In the account of the meeting printed by the *Chicago Daily Socialist* Mr. Hillquit was accredited with having said during the course of the debate that ninety-nine per cent. of the Socialists are atheists or agnostics. When this statement later brought him into straits he simply disavowed it and referred for the correct words to the official report. This reads: "The fact that Comrade Lewis has, in the domain of religion, come to the position of an agnostic and that ninety-nine per cent. of us have landed in the same spot does not make Socialism agnostic."

If out of a hundred Catholics who join the Socialist party ninety-nine finally become agnostics, or virtually so—a fact we are willing to concede to Hillquit and the comrades—there is certainly every reason for saying that Socialism is concerned with religion. It is not, however, as Socialist writers argue, because of any profound science or truth contained in their literature that this is brought about, since in both it is most lamentably deficient. Too often Socialist authors have acquired merely that smattering of learning which prevents them from seeing their own ignorance and gives them a self-assurance which Solomon himself might have envied. "A little learning is a dangerous thing." Unfortunately, it proves itself so both for themselves and for others. The truly great thinkers of the world have all been religious in their beliefs; but this fact Socialists attribute to defective economic conditions or to capitalistic prepossessions.

The true reason for the loss of faith on the part of Catholics who affiliate themselves with Socialism is the fact that they have in that very act disregarded the authority of Christ and the Church by associating them-

selves with an organization which is begotten and reared in materialism, and which has never cleansed itself of this original sin; an organization whose first principle would demand the injustice of annulling all private right to productive property, and whose entire method of warfare is essentially unchristian, promoting an universal discontent and the hatred of class against class over all the world. Nothing else is wanting now for the Catholics duped into accepting the party principle than the Socialistic explanation of "society and nature," as Untermann has well expressed it, to bring about in them the "logical consequences," agnosticism and atheism. Socialists will see that this explanation, duly seasoned with constant slander against the Church, is thrust at every opportunity upon their new converts.

JOSEPH HUSSLEIN, S.J.

### With Workers For Boys in Their Teens

While there is excellent reason for believing that, as a rule, priests can gather boys without the burden of the club, or permanent amusement centre, nobody will deny the necessity of that institution for certain localities. These are districts so wanting in religious feeling as to give very feeble response to priestly endeavor put forth in the usual way. In such places it is clearly a blessing when young people are attracted by a pleasure rendezvous to breathe a wholesome moral atmosphere while receiving the priceless favor of instruction preparatory to the Sacraments.

However the club established, as is supposed, for the benefit of spiritually famished in parts, does not seem to call for clerical superintendence; rather, the choice being possible, it might be placed under lay control. This opinion is presented on the ground that the management of the gathering place creates far less embarrassment for persons given to secular occupations than it does for men who are attached to the altar. At this point let us realize that the burden of the juvenile amusement centre is a heavy one. While the young men's club is generally a disappointment because the young men, led by other preferences, do not care for it, the boys' club—sure to be largely attended—becomes most trying by forcing a ceaseless struggle with the mischief, unruliness, and even the destructive spirit of the youthful element. Hence the person in charge, like the foreman of the workshop, must be constantly on the scene. But such presence is hardly to be hoped for in the American priest, busied, as he is, with ordinary parochial duties at all times, and especially during the very hours chiefly needed for the club. Here the layman is, as a rule, in advantage. He can spend certain evenings or, possibly every evening, with the boys.

It may be thought that the priest safely undertakes the management of affairs when he directs through lay assistants always on the spot, the priest himself appearing at his convenience and occasionally. This plan, however,

can hardly be trusted. As results will probably show, the man who, in the last resort, holds the power of life and death in the matter of membership is the only one that the boys will really fear and heed. Accordingly, the reverend head of the movement, despite the fact that he has provided lay assistants, is likely to find himself confined to the rooms as long, practically, as they are open.

The advantage of lay over clerical control is again seen if we consider that in the amusement centre boys will surely take to doings necessitating stricter disciplinary action than the spiritual father can prudently bring to bear on any of his flock. No matter how well the club may be conducted, some of the guests will have tired of it after a while and from then on, like children abusing over-familiar toys, will be far more pleased in upsetting and wrecking things than in putting things to their intended use. If such chaps would only declare their sentiments and quit, all would be well. But unfortunately mischief-making is to them a real delight; so they continue presenting themselves until visited with suspension. Now the enforcement, by the priest, of this necessary penalty, can have the sad effect of alienating not only the offending boys but even their parents. This is a very important matter. That uncontrollable youngsters come to be at odds with a lay manager, has comparatively slight bearing on their spiritual welfare; but that spiritually neglected youngsters should close their club experience with a feeling of animosity towards one of God's ministers is quite another affair.

Foregoing considerations, then, seem to justify the view that the boys' gathering place wherever it may claim a true field at all should be, not a theocracy, but an institution governed by intelligent, warm-hearted, sympathetic persons from the ordinary walks of life. Meanwhile the writer is far from thinking that Catholic beginners in life can ever be brought together under lay auspices without forming a most tempting field for any priest who may be in position to act.

Indeed the ideal club, while governed by laymen, is, seemingly, one in which the juvenile members meet a congenial friend from the sanctuary, whose presence has for sole purpose the direction of all that concerns the good of their souls.

It is cheering to note, in connection with the present subject, the laudable endeavor through the agency of boys' clubs that is being displayed in New York City and elsewhere by the Ozanam Association, the sons of St. Vincent de Paul and other non-clerical workers. May undertakings under such auspices increase and multiply! And still it must be doubted whether efforts of the kind will be permanently crowned with complete success unless given generous financial support. To be sure utterly unpretentious accommodations prove wholly acceptable to lads of the class considered. And yet the plainest of city quarters, if suitably spacious, involve considerable cost.

Furthermore there will always be need of a fund



wherewith to provide a salaried superintendent as well as his one or more paid assistants likely to be in demand. Volunteers usually on hand—but occasionally absent—can be most helpful as companions, advisors and especially as congenial catechists for the boys, but it is next to impossible that volunteers will find leisure for the unbroken personal attention that the club needs as a condition of thriving existence. Accordingly the juvenile appeal heard from quarters in which the recreation centre would exercise saving influence is directed primarily and with special earnestness to charitably disposed persons of means.

GEORGE E. QUIN, S.J.

### Turkey's Domestic Dangers

There were two sets of men who started to reform Turkey: the idealists who professed to reconcile all creeds and races, and the patriots who hoped to restore the pristine greatness of the fatherland. As in other lands, the conflict between the home reformers and the advocates of empire led to periodical deadlocks, and to disagreement between the Ministries of Army and Finance. Shevket Pasha insisted on the augmentation of the ranks by forty-three new regiments and proposed the addition of fourteen more within a brief delay. He founded military schools, increased the officers' salaries, purchased 250 guns and 20,000 horses. The War Budget was, however, only increased by 1,700 Turkish pounds, a totally inadequate sum that was nevertheless grudged by the distressed taxpayers. All Shevket's plans for defence and pacification were resisted by the weak Minister of Finance and the vacillating Vizir Hakki Pasha.

For several months the Turkish Government was aware of the danger menacing Tripoli from Italian ambition; but, owing to lack of proper means of transport it abandoned the idea of reinforcing the local forces, and confined itself to the despatch of emissaries charged with the difficult mission of training and concentrating the Arab hordes. It would be a mistake to consider these absolutely devoted to the Sultan. The Young Turks' attempt to make Tripoli a Panislamite centre failed through the obstinate independence of the Senussi sect, which does not identify the cause of the Prophet with that of the Turkish Empire. These fanatical followers of the Mahdi control the caravan traffic in the hinterland of Tripoli and, from economical as well as religious grounds, are opposed to any intrusion on the part of "infidels" or foreign Mahommedans alike. The Government at Constantinople has not succeeded in creating the strong wave of religious solidarity that would unite the African tribes to its own progressive schemes. The Senussists recognize a certain spiritual supremacy of the Sultan, but do not acknowledge his temporal sovereignty except when it suits them.

The Young Turk Press has misled the world on this

as on many other points. Berber patriotism is of too local a character to sacrifice much to the ambitious projects of the "Reformers." Not one of the indigenous forces in Africa has properly rallied to the deponents of the late Sultan, under whom the feeble tie that binds Moslems on both sides of the Mediterranean was already strained to breaking point. All the conciliatory methods of the present Vali, a notable Young Turk, do not obliterate the fact that the Senussists have been made to recede from Tunis at the demand of France, and again from several districts of Tripoli at the demand of Italy. It is not easy to explain to the Moslems of Africa that the Young Turk army is too busy quelling unrest in Europe to enforce their rights against the inpouring Giaours. Whatever the result of Italian aggression, and the efforts of the Senussists to cope with it, there will be hardly a recrudescence of loyalty from the Mahommedans in Africa towards the Sultan at Constantinople.

Henry Charles Woods, the best military authority on facts and figures in the Balkans, gives 300,000 men as the nominal peace strength of the Turkish army. Since this estimate was given, however, the troops have been decimated by cholera. They are, moreover, poorly clad and imperfectly trained. Of 1,500 soldiers returned from the pacification of Albania, 850 died of cholera at Therapai. Of 40 officers, only 16 survived the hardships of the campaign. This, in itself, throws a sombre light on the condition of Turkey's land forces, apart from the fact that the Turkish soldier is admittedly a fine and resolute combatant. Courage alone does not suffice in modern warfare.

An idea of Turkey's power on sea may be gathered from the result of a recent trial. The forts on the Bosphorus were unable to alter or impede the course of a steamer representing the Russian fleet, although sixty projectiles were fired. The laying down of two Dreadnoughts and several cruisers by Russia in the Black Sea inspired Turkey with a wish to emulate her. Thirty-five ships of different sizes were her program for the next three years. Naval officers have been sent to various countries to study, and the corps was reduced to 5,000 in order to secure greater efficiency. The Ministry of Marine, under the direction of the able Muktar Pasha, was reorganized and divided into eight departments. But all Turkey's straining could not enable her to meet the danger with which she was suddenly confronted. Her double task of armament and consolidation was impossible of realization. One by one the high-flown projects of social reform were abandoned. The difficulties of parliamentarism in Turkey gave rise to subterfuge by which government was carried on with as little appeal to the people as in the days of Abdul-Hamid. The Christian races were incensed by drastic measures, formed to make them "live in peace and love" with their persecutors. The most glaring abuses remain untouched. In spite of a pretended reform of the currency the *medidjiya* is still reckoned according to locality at eighteen, nine-

teen or twenty *groshes*. The movement for a partial emancipation of women has fallen flat.

Absolutism alone had never ruined Turkey as did the mixture of cruelty and semi-civilization actuating the Young Turks. Instead of a regenerated triumphant Turkey, we have a discredited, humiliated State. There is no deliverance from European tutelage, and Turkey's dearest interests will continue to be regulated by Cabinets far distant from Constantinople. Much sympathy went out to the Young Turks from all would-be social reformers who think they can reach human needs through human agencies alone. But there is a fundamental defect in Islamism which unfits a state built on its precepts from participation in a world that practises imperfectly—nay,—cravenly and hypocritically as it often does—the sublime principles of Christianity.

BEN HURST.

## CORRESPONDENCE

### War and Cholera

ROME, October 15, 1911.

War with a little "w" and cholera with a big "C": for the former is across the Mediterranean, shut within a ring-fence, and about snuffed out; while cholera is next door to us and looms large. The Powers have practically circumscribed the land limits of the war to the territory of Tripoli. Italy is mistress of the sea, with a strong part of her navy before the port of Tripoli, of which she has taken possession, closing off all its connections with Constantinople. There are not more than a couple of thousand Turkish soldiers in Tripoli, and Turkey, while prevented by the menace of Italy's navy from attempting to transport troops by sea, is forbidden the passage of Suez by the Canal Administration, an approach through Egypt by England, and on the Tunis side by France. So there seems little chance of a real land engagement. On the other hand, Turkey is heavily mobilizing her troops, and expelling Italian citizens and commerce from all her territory, with a view, perhaps, to have something in hand to yield in the inevitable hour of compromise.

The Socialists throughout Italy persist officially in opposing both the war and the principle of expansion. The Freemasons likewise; and it has leaked over from Paris that the French Freemasons are against their government's aggressive position in Morocco. A part of the press, not merely the clerical part, argue a Masonic sympathy with the Mussulman, and particularly with the Young Turks. Perhaps a Continental Mason does prefer a Mussulman to a Catholic; yet judging by Masonic treatment of Catholics in Italy, France and Portugal, it should be the other way about, and the Catholic prefer to fall into the hands of the Turk than to be at the mercy of the Freemason. All the newspapers (always excepting the *Avanti*) call attention to the studious absence of Mayor Ernesto Nathan (himself an ex-Grand Master of the Masons) from all the patriotic demonstrations in favor of the war; one of the scribes, ironically stating that at every public meeting this year, were it only a Congress of Midwives, the Mayor insisted on delivering a speech, while on the occasion of all Rome rising to cheer the army in the public squares, and gathering with all its notables at the

railroad station to bid the soldiers God-speed, Nathan has been not only dumb, but missing. On the other hand, they remark the action of Prince Colonna, a predecessor of Nathan as Mayor of Rome, who has enlisted for the war, and been commissioned as a major in the cavalry.

In the general outburst of popular enthusiasm the Catholics have not been lacking in prominence. First we had the action of the Catholic Labor Organization frustrating the general strike, a fact repeatedly bemoaned and berated by the Labor Socialists. Then the Catholic Social Conference, closing its week at Assisi, at a reference in one of the papers to the war with Tripoli rose as one man and cheered and cheered for Italy and the war. At Lecca the Young Men's Catholic Association (Circolo Giovanile Cattolico) issued a ringing proclamation to all the Catholics of the municipality to rally to the support of their country. At Brindisi the corresponding association has sent forth a similar manifesto. At Casale the bishop has published a letter to his clergy and people full of the warmest patriotism, calling for the prayers of all for victory for the arms of Italy, and ordering the reading in the Mass of the collect "*pro tempore belli*" till the close of the war. At Cremona Bishop Bonomelli, a man prominent with voice and pen in every local movement towards social and civic betterment, has sent out a like letter to his diocese, in which he justifies at length the ground and purpose of the war, and calls upon all Catholics for loyal support of their country's flag and cause.

At Salerno a special service was held for the soldiers in the cathedral, where the vicar-general delivered an eloquent sermon on faith and patriotism, and the venerable Archbishop Lastro blessed the arms and the cause of Italy. At Naples, on the first Sunday of October, the Feast of the Holy Rosary, and the annual commemoration of the victory of Lepanto, a representative of Cardinal Prisco, the Archbishop went forth, followed by many thousands of citizens, and of soldiers and sailors gathered for the expedition, to bless the sea in memory of that ancient triumph. On the same day the Catholic Union of Rome passed a resolution inviting all Catholics to join in prayer on the coming anniversary of this famous victory over the Turks for a repetition of the success of the Christian arms of Italy.

At Cagliari, in Sardinia, on the 7th, the anniversary itself, the archbishop went aboard the transport to bless the soldiers departing thence for their rendezvous at Palermo, and in the course of a fervent appeal to them for patriotic bravery pointed to the ancient standard of the Sardinians raised by them at Lepanto in the victorious battle of Don John of Austria, three hundred and forty years ago that day. The standard is in the care of the Archconfraternity of the Rosary, and has been jealously guarded by the people of Cagliari all these years as a sacred treasure. The troops saluted the venerable banner with a frenzy of enthusiasm. From all sides have come to the government offers of chaplain service, even the proscribed Jesuits tendering a quota.

The government after accepting some few Capuchins and Salesians, has now confined the work to the Franciscan Minorites, a large number of whom have been commissioned into the service. These good *Frati* have a monastery and church at Tripoli, where, when every other Italian had withdrawn, they remained under the Prefect Apostolic, Father Rossetti, who refused to leave, press announcements to the contrary notwithstanding.

The Church in Tripoli, flourishing in the first cen-



turies of the Christian era, was obscured after the devastation of the territory by the Persians and Saracens until after the establishment of the French African Protectorate, when in 1630 Propaganda sent two Franciscan Missionaries thither from Venice to found a mission. In 1643 the mission was made an Apostolic Prefecture, but it was not until towards the end of the seventeenth century that the first church was opened for the mission in Tripoli, the present church of St. Mary of the Angels. To-day there are some 4,400 Catholic residents under a Prefect Apostolic, who resides with twenty-eight of his brother Franciscans in the monastery attached to the church. In addition the Marist Brothers have there a flourishing college for boys, and the Sisters of St. Joseph of Cluny a convent school with some 350 pupils.

During all the present excitement the Vatican, as is to be expected, is silently attending to its own affairs. Early in the week Cardinal Merry del Val despatched a message of encouragement and blessing from the Holy Father to the Catholic Social Conference at Assisi. In this connection it is worthy of note that the Conference in its educational session made a vigorous protest for freedom of education in Italy. At the same time the Catholic Italian Electoral Union of Rome sent out a circular note to all the other similar unions in the country urging on them the necessity of bringing out a full Catholic vote for the provincial counsellors of education, with whom will lie the battle for religious protection of the Catholic children in the public schools and of the rights of the Catholic private schools.

The Cardinal Secretary of State has also sent to all the bishops of Italy a long letter of instruction about the care of departing emigrants. In substance it urges the appointment of diocesan committees on emigration, who will act as intermediaries between the official centres of emigration information and the parish priests. The latter will ascertain who of their parishioners are about to emigrate, and will furnish them with all possible information for their protection, both of soul and body, such information to be supplied by the committees. The parish priest will likewise endeavor to provide for his people, as far as possible, against all probable danger, spiritual and temporal; will have Mass and Holy Communion for them before their departure; will, through the medium of some more intelligent member of the party, keep in touch by correspondence with his absent children, and endeavor by his counsels to continue their protection. In case of return he is to see to remedying whatever spiritual harm may have befallen them in their absence.

During these days also there has been held here at Rome a council of the bishops of Armenia, under the presidency of the Patriarch, Mgr. Tursian. Among its transactions we may note the determination to establish a Seminary at Constantinople, for the training of priests of the Armenian rite; a plan for the foundation throughout Armenia of much-needed Catholic schools; and the launching of a Catholic newspaper in the East for the spread of Catholic principles and information among the Armenians. For the present there will be issued at once a weekly bulletin, printed at Rome, to be circulated from Constantinople, entitled *The Catholic Echo*.

On Tuesday the International Congress of Architects opened its sessions. The delegates from the United States are G. O. Totten, Irving K. Pond, Frank C. Baldwin and Richard Phillips. As the associated press has from time to time informed your readers, one after

another of a long list of international congresses summoned to meet at Rome on the occasion of the Exposition, have been called off because of the cholera.

And the cholera? The press has been positively inhibited by the government from saying a word more about it for the present; so your correspondent would know little or nothing of it, had it not broken out early last week in the same block in which he dwells. In the course of the week it appeared in a half dozen distinct houses within the circuit of the block, in spite of the immediate removal to the lazaretto of the whole family on the discovery of each case. The sanitary commission has whitewashed much of the neighborhood walls, to a height of six or seven feet, with chloride of lime, and the air, constantly acrid with the odor of the same qualified with a scent of formaldehyde, keeps us ail aware that there is such a thing in town as cholera. The only specific for personal prevention that I have heard recommended is mint-julep. But mint-julep, if steadily persisted in as an article of diet, has a treacherous trick of its own for the uninitiate. Furthermore, as they premise in Tarascon, you cannot get mint-julep here—in bulk. So after all we shall have to take our chances with the cholera. It is admitted to have reached Tripoli; the foreign press report a hundred deaths a day from it in Tunis, and Naples' most comforting word is the ambiguous statement that the mortality from cholera in Naples is less than from typhoid fever. As Naples is the chief port from which the expedition for Tripoli is to embark, the patriotism of the Italian soldier is greater than it looks on the surface.

The returns from the census taken in the course of the year give 513,236 inhabitants to Rome, an increase of 73,332 in ten years.

C. M.

### Lourdes and Its Spiritual Influences

LONDON, Oct. 19, 1911.

For many years French national and diocesan pilgrimages to Lourdes have taken with them gratuitously a number of invalids, who go in the hope of obtaining a cure. This year the English pilgrimage adopted the practice, and it is remarkable that—perhaps in reward for this corporate act of charity—there have been some really wonderful cures. I do not say miracles, for it is the wise tradition of Lourdes not to speak of a cure as a miracle till it has been thoroughly investigated, and till the lapse of some months, or even of a whole year, has shown that it is lasting, and is no passing amelioration.

Non-Catholics imagine that at Lourdes everyone is ready to hail as a miracle anything that looks like a cure, and one hears self-satisfied critics declaring that, after allowing for the effects of suggestion and imagination and for other purely natural causes, and after taking account of the readiness of people to delude themselves and accept insufficient evidence for what they are inclined to believe, one need not attach any real importance to the "alleged miracles" of Lourdes. People who talk in this way have not the remotest idea of the rigid methods of investigation used by the medical experts of the "Bureau des Constatations" at Lourdes, and of the thoroughly scientific and judicial spirit in which their examination of every cure is conducted. One may even say that few Catholics, unless they have seen for themselves the doctors of the Bureau at work, have any real idea of the weight of evidence they require before any case is placed on the register of miraculous cures.

The English pilgrimage affords some striking ex-



amples of this almost exaggerated caution. There were cures that any ordinary witness of them would at once accept as miraculous. But in the records of the Bureau they will stand for months on the list of cases "under investigation and observation."

The pilgrimage was the most numerous that has yet left England for Lourdes. There were more than 300 pilgrims, under the leadership of the Bishop of Southwark. Among them was a large number of invalids, including five men and five women taken at the cost of others. A London doctor volunteered to serve the sick on the journey, and he was assisted by two nuns and a number of lay nurses.

Among the pilgrims was Miss Maria Margiotta, of Fulham, the daughter of an Italian father and an Irish mother. She traveled to Lourdes on a bed placed on a stretcher, by means of which she was carried to the train, from the train to the boat and from the boat to the train at Boulogne. For a year and seven months she had been unable to stand or walk. For twelve years she had been an invalid. She had undergone eleven operations for the removal of tuberculous glands and other tissues similarly affected. One lung was seriously diseased, the other affected. The heart was weak, and she had been finally prostrated by spinal meningitis.

Humanly speaking it was an utterly hopeless case. During the journey between Boulogne and Paris she was frequently unconscious. Just after the train passed through Amiens the doctor declared that she might die at any moment, and the bishop administered the Sacrament of Extreme Unction. She rallied, however, but no one would have been surprised if she had died at Lourdes.

The pilgrims arrived at Lourdes on the afternoon of the first Wednesday in October. Miss Margiotta, though apparently at death's door, declared her absolute confidence that she should be cured. She had brought with her a white dress with a blue sash, the colors of Notre Dame de Lourdes, to wear as soon as she could rise from her bed. She was lodged at the hospice near the Basilica and the Grotto.

On the Thursday evening when the time came for the invalids to be put to bed for the night, she refused to be taken from her stretcher, and asked to be carried again to the Grotto. This is against all custom; but she pleaded so earnestly that at last her wish was granted, and accompanied by one of the nuns and some of the pilgrims, she was carried out shortly after 11 p. m. and laid on the ground at some distance in front of the rail of the altar that stands below the opening of the grotto. There she lay for a full hour, while prayers were said for her recovery. Shortly after midnight those who were present were startled at seeing her rise suddenly from the bed and walk towards the rail with her arms extended. As she reached it she fell flat on the ground. At first it was thought she was dead. Soon she came to and, rising up, declared she was cured.

Next day at the "Bureau des Constatations" there was a long examination by the doctors. Their report has not yet been published. One cannot, therefore, give the precise details of the cure. I believe there is still some trouble with the heart. But there is this broad and certain fact—this woman, ill for twelve years, a helpless, bedridden invalid for nineteen months, unable to stir from her bed or stand on her feet, and so lately at the point of death, was able to walk about at Lourdes, to go from train to boat and from boat to train with the other pilgrims on the return journey, and after the pil-

grim train had reached London, was walking up and down the platform wearing her white and blue dress and receiving the congratulations of the friends who had come to meet her. There was another cure—equally wonderful—of a crippled young man, but this too is on the observation list.

As remarkable from another point of view are some of the cases of those who are not cured. At Lourdes the grace of serene, and even joyful, submission to God's will seems to be very freely given. Among the sick who went with the English pilgrimage was a man, who, like Miss Margiotta, had long been bedridden. He had paid the expenses of three other pilgrims as an act of charity, and was in great hopes of a cure. But he came back on his stretcher without the least improvement. "It is evident," he said, "that I have not yet suffered enough. God's will be done."

To those who have not visited Lourdes it may seem—as it seemed to me before I first went there—that it is mainly a place where people go in the hope of cures for bodily ills. But the invalids make only a small part of the crowds of pilgrims that are coming and going all the year round, and the spiritual work done at Lourdes is as wonderful as its record of continually occurring miracles. One may say, indeed, that the stream which sprang from the rocks of Massabielle one day in 1858, is not merely a fount of heaven-sent healing for bodily ills, but is also a fountain of spiritual life for the Church. We read of the miracles worked by saints, by great preachers and missionaries like St. Antony of Padua and St. Francis Xavier, but we do not always realize that these miracles were secondary events in their life work. By these they attested their mission and drew men to hear their preaching, and to accept from their ministry the Sacraments of the Church. Their spiritual work was what really counted.

One may say that in the same way the fame of the miraculous cures granted at the Shrine of Our Lady of Lourdes has made the place the centre of a perpetual mission, drawing hundreds of thousands from all parts of the world to renew their spiritual life, to receive the Sacraments in an atmosphere of the supernatural, and to realize, as they meet there thousands of fellow-pilgrims of many nations, the meaning of the world-wide brotherhood of the Catholic Church. They carry back a new influence to their homes. I have no doubt that much of the vigor of Catholic life in Belgium, (the one European country that has had a Catholic government for more than a quarter of a century) is due to the fact that there is hardly a Belgian Catholic that has not visited Lourdes once or oftener.

Lourdes is a centre of spiritual life because here, as elsewhere, the Mother leads men to the Son. The focus of its energy for good is not so much the miraculous grotto as the tabernacle of its basilica. The most marvellous sight of Lourdes is that of the thousands crowding hour after hour to the communion rails, while Masses are being said in unbroken succession at a hundred altars. The great event of the day is the afternoon procession of the Blessed Sacrament, when the sick are laid in long rows on the great paved space before the Church of the Holy Rosary, and each is blessed individually with the Monstrance, while the people pray aloud for their cure. During recent years an ever increasing proportion of the cures takes place during this solemn rite. "Jesus of Nazareth passes by," and, as in the days of His earthly life, the sick are healed. Lourdes is a great sanctuary of the Mother of God, and also of the Blessed Sacrament.

A. H. A.



# A M E R I C A

## A · CATHOLIC · REVIEW · OF · THE · WEEK

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### The "Encyclopædia" and "The Tablet"

Why the London *Tablet*, which is a Catholic paper, and as such presumably interested in safeguarding the faith of its readers, should maintain an active crusade in favor and almost in approval of the recent edition of the "Encyclopædia Britannica" is difficult for Catholics on this side of the Atlantic to understand.

No doubt the multiplied misstatements of Catholic doctrine which are found throughout that production will do no harm to theologians and scholars, but in the latest of the many circulars issued by the publishers they urge that "the book would be an admirable Christmas gift and would appeal as a permanent possession to every kind of reader, to young people and children no less than to men and women."

In view of this avowed purpose of the "Encyclopædia" to reach all classes of readers, it is in order to ask if Catholic fathers or mothers would like to see this book, which is so unrelenting in its contempt for the most sacred Catholic doctrines and practices, put in the hands of their children for perusal? Or would any one whose opinion is worth considering dare to commend it to half-educated young men and women, packed as it is with falsehoods about the Faith and backed as it is by the authority of writers who are not only loudly proclaimed to be the last authorities on such matters, but who are, furthermore, patronized, if not approved, by a Catholic paper?

One might well imagine the consternation of such readers when they would be told, for instance, that "Pius X encouraged the faithful to drown all tendency of thought in an ever-increasing flood of sensual emotionalism;" that "on any conceivable question the Pope was fifty times more likely to be right than any one else;" that the words of absolution are "magical"; that "for most penitents all they cared for was to scrape through by the skin of their teeth;" that under Leo XIII there

was in the Church "an ever-increasing displacement of all refined, educated and nobler elements of society by such as are rude and uncultured;" that "the worship of Mary, largely developed during the reign of Pius IX, received a further stimulus from Leo XIII; nor did he do anything during his pontificate to correct the superstitions connected with popular beliefs concerning relics and indulgences;" that Mary is not the Mother of God; that she was not a Virgin, and that she had other children besides Christ; that reverence for her is a relic of paganism and due to "the untrammelled exercise of a devout imagination;" that the water of baptism is "cathartic in its character and must be running to carry off the miasma or the unseen demon of disease and its virtue is enhanced by the introduction of suitable prayers and incantations of a divine or magical power."

We have mentioned only a few of the virulent anti-Catholic and anti-Christian sentiments set forth in this delectable Christmas book now offered to children, but they are surely more than sufficient to make people ask in amazement, what does the London *Tablet* mean by its apologies for it?

It is very unpleasant for us to refer to this matter at all, and we would have kept silence had not one of the contributing editors of the *Tablet*, the Rev. W. N. Kent, O.S.C., compelled us to break our resolution by attributing to us the authorship of the pamphlet entitled "Poisoning of the Wells," or "Poisoning of the Water," as he once calls it. "An American friend," he says, "points out that the pamphlet has the paper and print of AMERICA, the organ of the Jesuits in the United States." He twice gives utterance to this opinion or suspicion.

We have only to say that the "American friend" is a trifle too clever. He is evidently not a newspaper man. AMERICA is printed on calendered paper. The "Poisoning of the Wells" is not. With the authorship, printing or publication of that pamphlet which so worries the Rev. Mr. Kent neither the editor, nor any of the staff, nor any of the contributors has had anything whatever to do. The writer of it is fully competent to take care of himself. On the other hand, AMERICA's opinion of the "Encyclopædia" is perfectly well known even in England, and possibly to the Rev. Mr. Kent. We began to discuss it some months ago over the editor's signature; nor have we found any reason since then to retract or modify our judgment of that most objectionable work in any particular. We here reiterate all that we have hitherto said, while regretting that we have not been more severe in our strictures, and we add that we are heartily ashamed to see the "Encyclopædia Britannica" so persistently excused, and even defended, by the once respected London *Tablet*.

### The Cruel Sex

Observers of feminine human nature inform us, with how much reason we do not venture to say, that one

never knows what a woman is going to do next, and that very often she herself does not know, nor can she tell why she so acted. Possibly it was that curious uncertainty of purpose that prompted the *Ladies' Home Journal* for November to give a full page to an alleged poem by Rudyard Kipling, entitled "The Female of the Species." Four or five of the stanzas end with the refrain, "She is more deadly than the male." In proof of his discovery, this cruel artist of the lyre alleges the fury of the she-bear and the malignity of the female cobra. He also invokes the aid of the clergy to bolster up his pretensions, and assures us that:

"When the early Jesuit fathers preached to Hurons and Choctaws, They prayed to be delivered from the vengeance of the squaws; 'Twas the women, not the warriors, turned those stark enthusiasts pale,

For the female of the species is more deadly than the male."

This is poor stuff, but it shows that Kipling has as little knowledge of the squaws as he has of pronunciation and fact. There were no "early Jesuits" among the Choctaws or Chactas or Cha'htas or Chactas or Chassés, and when they did arrive they were treated with tolerable decency. Indeed, the tribe showed its affection for them on one occasion by lifting the scalps of eighteen Yazoos who had murdered a missionary; and perhaps it is worth recording that the corpse which was horribly mangled by the cruel males was given an honorable burial because of the entreaties of a captive squaw—white, it is true, but the red ones would have done the same. Nor were the Huron women notorious for their barbarity to "the stark enthusiasts." Could Kipling call up the spirit of de Brébeuf or of Chaumonot from the vasty deep he would hear how a heroic squaw had defended them for weeks in her cabin at the risk of her own life from a bloodthirsty mob of the other sex that was raging outside. Jogues also, who was slain by the cousins of the Hurons, would have told with gratitude how, again and again, the squaws wept over his bleeding wounds and tried in their helpless way to give him relief. They warned him of danger which beset him on all sides, and at the end of his terrible trial, before the hatchet descended on his head, one dear old squaw pleaded for his life with tears in her eyes, and offered to die in his stead. Indeed, there are many other examples in those savage days which show, if it were necessary to do so, how very much superior woman is, whether red or white, or black or yellow, over her male companion in those qualities which are inherently hers, of gentleness, tenderness, mercy and compassion. Of course, there were fiendish hags among those old copper-colored females, but as the noble Indian taught his children to be as fierce and cruel as wild beasts, to make them successful in life, he probably did the same for the unfortunate squaw, whom he commonly treated with the most atrocious inhumanity.

But Kipling's attitude of mind in this matter, whether real or assumed, is of little consequence. What surprises

us is that the editors of the *Ladies' Home Journal* should not only admit to their pages this brutal attack on their sex, but should give us a full-length portrait of their cigar-smoking and rather worried-looking and badly dressed executioner. Perhaps it was an act of vengeance on their part.

### Do "The Nicest Women" Go?

"Who see the questionable plays?" asks a writer in one of the November magazines. "Women, chiefly," answer the managers. Experience in twenty-six thickly populated states brought the inquirer to the conviction that the women who form two-thirds of every theatre's audience actually prefer salacious to harmless plays. If this is true, it is a serious indictment of American womanhood. For the effect of attending repeatedly such productions must be to blunt irremediably a woman's delicate moral perceptions, to make her conclude that everybody is more or less bad, that most people are hypocrites, and that it is downright folly to be virtuous. But if playgoing produces cynicism like this, what is to become of the American home?

Moreover, it is the "nicest women in the town," avers this writer, who frequent dangerous theatres. But such cannot, strictly speaking, be called "nice." For "nice," according to the Standard Dictionary, means, first of all, "characterized by discrimination and judgment; acute; refined and scrupulous in tastes or habits; fastidious." So from this definition a "nice" woman seems to be a lady. But ladies do not go to questionable plays. So it cannot really be the "nicest women in the town" who make up that deplorable "two-thirds." Catholic women, it is to be hoped, are among the true ladies who remain away. For Catholic women are Our Lady's children, and Our Lady's children, some one has said, should be ladylike.

### Careless Editing

Our recent strictures on a Catholic journal which permitted, doubtless through lack of supervision, the advertisement of an immoral play to appear on its pages, have, we greatly regret, to be repeated. Several Catholic weeklies published box-office eulogies of the "Irish Players" productions, through want of acquaintance, we presume, with their contents and tendency; and a Boston organ continues a mild defence, we trust for the same reason. There are at least five of these plays: "The Tinkers' Wedding," "The Well of the Saint," "The Play-boy," "In the Shadow of the Glen" and "Where There Is Nothing," which are more dangerous than plays openly immoral, inasmuch as, besides being immorally suggestive, they tend directly and indirectly to destroy all respect for Religion, Church, priesthood and sacraments, the foundations and safeguards of morality.

We can understand how a clever press agent could



slip in eulogies of such productions, and even how editors could accept much belauded exploiters on face value; but we cannot understand how a Catholic editor (of syndicate newspapers) could present as convincing the testimony of "George Moore, the famous Irish Novelist." Moore is notorious as a renegade Catholic, the writer of English novels which outrival the pornographic output of Paris, where he resides; who recently traduced his Catholic father and grandfather, and who has just made a new bid for notoriety by a blasphemous dramatic parody of the Gospel. It is fitting that such a man should trumpet the Yeats and Synge monstrosities, but it is more than scandalous that a Catholic journal should trumpet him.

### A Converted Critic

It is a trite saying that "the whirligig of time brings its revenges," but one does not expect, however vengeful, that it will swing them round to his door in the circle of a single year. Just one year ago we had occasion to reprove the New York *Independent* for looking askance at Columbus Day and endeavoring to confine its observance to Catholics only. Holding itself loftily aloof, it declared, commenting on last year's celebration: "Columbus Day was created for Catholics, chiefly immigrant Catholics and their children, the principal Catholic holiday of the year." Pointing out the unpatriotic narrowness of an American who would restrain any of our citizens from joining in national tribute to America's discoverer, we insisted that he merited equal honor from all Americans. "To deny him that honor," we argued, "because he was a Catholic would be on a par with refusing to honor Washington because he was not." Deeming it the plain duty of all who sulked outside in the shadow of unpatriotic bigotry to come right into the sunlight of patriotism, we even hazarded the prediction: "We may yet behold the *Independent* following Catholic leadership in the growth of a national spirit."

We confess we spoke lightly, rather than hopefully. What, then, the delicious luxury of our surprise, to find our forecast already realized. "Columbus Day," said the *Independent* of October 12th, "might be, and should be, a day for all of us to honor the discoverer of America"—almost our very words. "But"—there is a small, querulous "but"—"it is being perverted to a specially Catholic holiday, a day to magnify the glory of the Catholic Church," precisely what it told us last year the day is and ought to be. It were ungracious to take umbrage at the slight misunderstandings incidental to such rapid conversion; suffice it to recall our statement of last year:

"Catholics honor Columbus primarily because they are loyal citizens of the Republic which his achievement made possible, and, secondly, because his character as a Catholic and a man was such that all good citizens should delight to do him honor. If Catholics have been the pioneers in such a worthy enterprise, it is not the first time they have taken the lead in national movements

which finally swept over or brushed aside unpatriotic bigotry."

Whether or not the Catholic predominance which our critic noted in New York and Boston shall become universal, thus realizing the ambition of Columbus to spread the Faith throughout this continent, those who share in his religious ideals will always have an intenser interest in the celebration of his day than those who do not. But there is interest enough for all the beneficiaries of his discovery; and we are pleased to see that sectarian jealousies are ceasing to obscure the perception of it. We may now predict with confidence that on next Columbus Day the *Independent* will be an enthusiastic participant.

### Spain in Morocco

The district of Ifni, on the western coast of Morocco and looking out upon the Canary Islands and the Atlantic, is about to be definitively occupied by Spain. By Art. 8 of the treaty of Wad-Ras in 1860, the Sultan of Morocco bound himself to grant to Spain sufficient land on the Atlantic at the place called Santa Cruz de la Mar Pequeña to establish a fishing station, such as Spain had formerly had there. The act of Algeciras having declared that all existing treaties with the Sultan were effective, thereby recognized Spain's right to occupy the land specified in the treaty of 1860.

During the past fifty years Spain and Morocco have been discussing the site of Santa Cruz de la Mar Pequeña, which was the name of a fortress constructed by the Spaniard Don Diego de Herrera, away back in the fifteenth century. It is generally believed that the place in question is that now occupied by Germany and known as Agadir; but the commission appointed by the Spanish and Moroccan governments have passed it by and decided that Ifni is the site of the ancient Spanish fortress.

Ifni is really valuable, both industrially and strategically, for it is the gate to the rich and fertile districts of Sus and Nien. It has an area of seventy square kilometers, and has six thousand Moorish inhabitants.

The districts of Sus and Nien did not recognize the sovereignty of the Sultan, as he himself declared to King Carlos III of Spain in 1767; and as far back as 1499 the inhabitants of those districts, then known as the kingdom of Bu-Tata, had declared themselves vassals of Spain. In 1867 they solicited the opening of Spanish commercial enterprises in their country; and in 1872, Sidi-Hussein, Governor of Sus, was moved by his friendliness for Spain to wish to have his sons educated in that country.

Such is the title that Spaniards can show for occupying a part of Africa, a title that has remained in abeyance during the past fifty years. It is at this stage of the proceedings that France is trying to obstruct by means of insults and threats in the French press and by means of difficulties and complications created in Spain and beyond its confines.

### Protestant Dormitories for Catholic Filipinos

It may appear more than a coincidence that so shortly after the appointment of the rector of Bishop Brent's cathedral as President of the government university of the Philippines the Bishop should announce the erection of a \$25,000 dormitory for the accommodation of the students. Of course, the dormitory will be under the control of the Protestant Episcopal Church: if carried on after the fashion of the other Protestant dormitories in Manila, it should prove an excellent proselyting institution. The Methodists, who at present rent a house there as a dormitory for government students, are now erecting a substantial building of concrete for this purpose. The Presbyterians have two dormitories in Manila, and the Y. M. C. A. have their plans ready for an immense dormitory to cost about \$150,000. The young men living in the established Presbyterian and Methodist dormitories are compelled to assist at Protestant services every day. A large proportion of these young men attend Mass regularly on Sundays, finding themselves compelled to live in Protestant houses for lack of other accommodations. The Protestant dormitories have all been erected by donations from the United States. Catholics are, thus far, unable to provide a suitable house for their students. Among more than two thousand who are following the higher courses of studies in the government schools in Manila there is one American Jesuit priest laboring. He now conducts three services every Sunday morning in three distinct churches for these young men and women. More than three hundred are in attendance—a goodly number, considering that the students have no chapel of their own where they may listen to a sermon preached in English. He also looks after seven catechism classes each week for the students of the higher government schools.

### Purveyors of Historical Scandals

There is a kind of literature that is now being advertised by publishers and puffed by reviewers which is little better than the erotic novels of the day. Certain writers search the dustbins of past centuries till they find in some royal rake or high-born courtesan what is considered a fit subject for a "historical study" or a "full-length biography." The reign of Charles II, of Louis XV, and of Napoleon, or the period of the Renaissance, of the great religious Revolt, and of the French Revolution furnish these artists, of course, with choice subjects for their historical portrait gallery. Diaries, correspondence and court chronicles are then carefully searched for anecdotes and intrigues that will give a vivid picture of the corruption of the age. These are woven together by the "sympathetic" author, the printer and binder do their part to make the book attractive, then the publishers announce "a work that no student of the Restoration," for example, "can afford to

leave unread"; or a "contribution to the literature of the Regency that throws a strong light on the causes of the Revolution," and the frivolous reading public are at once seized with an overweening desire to study "history."

So they lay aside their novels for a spell and devour with equal zest the compilation of lewdness and treachery that is offered, and are really surprised to find "history" so interesting, as they had supposed it was all so very dull.

Of such books let Catholics beware. We yield to no one indeed in zeal for the study of history, as we know that the Church cannot be really harmed by the revelation of the truth. There is scarcely a work written nowadays on any portion of the Christian Era by a real scholar which does not expose some ancient calumny born of the Protestant tradition. In men like Pastor, Janssen, Gasquet and Shea we have historians to be proud of; but authors who gather the matter for their books exclusively from the *chroniques scandaleuses* of the past are not "historians" that Catholics, or any one else, should read.

### LITERATURE

**Ireland Under the Normans (1169-1216).** By GODDARD HENRY ORPEN, late Scholar of Trinity College, Dublin, Editor of the "Song of Dermot and the Earl," Member of the Royal Irish Academy. 2 Vols. Oxford: At the Clarendon Press. Price, 21 shillings net.

Mr. Goddard H. Orpen, B.A., B.L., is already well known as a keen student of the history of Ireland in the second half of the twelfth century. In the present work he sets himself the task of giving as far as possible the documented history of the colonists in Ireland from 1169 to 1216, and undoubtedly he makes good use of Patent Rolls, Close Rolls, Pipe Rolls, Justiciary Rolls, Papal Letters and State Papers. The result is a very able presentation of the case from the colonial point of view.

In his Preface Mr. Orpen tells us that his reading of the documents of the thirteenth century has led him "to regard the domination of the English Crown and of its ministers in Ireland, during the thirteenth century, and indeed up to the invasion of Edward Bruce in the year 1318, as having been much more complete than has been generally recognized, and to think that due credit has not been given to the new rulers for creating the comparative peace and order and the manifest progress and prosperity that Ireland enjoyed during that period wherever their rule was effective." The very opposite is true. Wherever the Norman rule was effective "comparative peace" was generally obtained when there was no native left to kill, as "peace reigned in Warsaw," and self-aggrandizement was the objective.

As might be expected, we have a special chapter on the Brief *Laudabiliter* and, as also might be expected from one who writes from the colonial standpoint, the genuineness of the Bull is exploited. Then there is a long note on Professor Thatcher's position in relation to *Laudabiliter*, "who regards *Laudabiliter* as neither a genuine letter of Adrian IV nor a forgery in the true sense of the word."

Irish readers can well gauge the "impartial" views of Mr. Orpen by the following sentence: "The sovereignty or rather overlordship of Ireland, so far as it existed, was won partly by the swords of the Norman adventurers, and was *established more legally* by the personal submission of the Irish kings and prelates." Mr. Orpen, however, is to be congratulated on setting right the



date of the letter of credence given to William Fitz Audelin, and for the publication of the *Laudabiliter*: this date, usually given as 1175 or else 1177, must really be April, 1173, and is quoted in Rymer's "Foedera." And he seems to admit that Giraldus Cambrensis was really "capable of concocting the *privilegia*," as is evident from Dermot's letter to Strongbow, "which certainly seems to contain much of Gerald's own fine writing."

In regard to the chapter on "King John in Ireland," Mr. Orpen gravely informs us of the appointment of Eugenius, Archbishop of Armagh, by King John, "to execute the episcopal office in the see of Exeter, left derelict owing to the Interdict," as an indication "that the Irish clergy did not enter into the spirit of the contest of their class in England against the King." This was, as he rightly says, in July, 1207, but he conveniently forgets the fact that the Interdict was not till 1208. Had he referred to the "Annals of Ulster," he would have found that the Primate of All Ireland had gone to England "to succour the churches of Ireland, and to accuse the Foreigners of Ireland," who had plundered Armagh. And, be it added, these "noble Normans" again plundered the primalatial city on the vigil of the Feast of St. Brigid, February 11, 1208.

Mr. Orpen's estimate of King John is admirable: "capricious, vindictive, tyrannical, only that in his tyranny he was even less under control." He also rightly concludes that the Anglo-Normans "regarded the Irish as uncouth and barbarous, and the fit spoil of their conquerors," and "those who guided the destinies of the colony (*sic*) were not farseeing enough to perceive the ultimate effect of a half-conquest carried out in such a spirit."

In conclusion, we can recommend this work to serious students of Irish history, as it contains a succinct documented history of Ireland from 1169 to 1216. Even though we differ from Mr. Orpen's reading and conclusions, we must accord him unstinted praise for the great labor of wading through thousands of calendered documents not easily accessible, and presenting them in a readable form. The notes are helpful, and there is a fairly good index. In addition there are two excellent maps of Ireland, one giving the old tribal divisions, and the other the castles and motes.

It only remains to add that the two volumes are printed in irreproachable style, and bound attractively in green cloth, by the Clarendon Press, Oxford; indeed, the fine large type is a pleasure to read, and the format is easy to handle.

W. H. GRATTAN FLOOD.

**Across China on Foot, Life in the Interior and the Reform Movement.** By EDWIN J. DINGLE. With numerous illustrations. New York: Henry Holt & Company. Price \$3.50 net.

Are we to think with Admiral Evans that the present disturbances in China mark the beginning of the end of Tatar supremacy in the Flowery Kingdom? With only now and then a throb or fitful quiver, the great Chinese dragon has so long remained without any sign of strength and spirit that we can do no more than hazard a guess on the outcome. The author, now residing in Hangkow, the seat of the present disturbance, may have at hand already material for correcting or for confirming the opinion expressed in his volume. He sets himself down as a journalist by profession, but as he implies further on (p. 127) that he is a missionary, it may be that evangelization is only a side line with him. One needs a map to follow his wanderings, and that is provided at the end of the volume. Beginning his great feat at Shanghai and pursuing a westerly course, he pushed on, in spite of unfavorable weather and execrable roads and unreliable guides, until, after a thousand hardships, he reached British Burma. Penetrating into regions whither no Caucasian had preceded him, often surrounded by barbarous and unfriendly natives of whose language he was ignorant, the wonder is that he ever saw the boundary of China after

he left Shanghai. Oh, what poverty, wretchedness and disease he witnessed! But it is in describing the wonderful scenery, undefiled by man's vandalism, that he is at his best. Does the Chinaman want the foreigner? Mr. Dingle thinks that he wishes to use him with the intention of casting him aside at some future day. More easily said than done, we fancy, and John may find it out too late. Over a hundred photographs confirm the author's lively descriptions of strange persons, places and things. He speaks from personal knowledge of the great improvement noticeable in certain utterly degraded tribes where Baptist and Methodist missionaries have been working. He does not say that the Baptists "souse" their converts, although he does say that the "Romanists" are aggressive. One word is as tolerable as the other.

Much curious information is summed up in a series of nine appendixes, one of which is somewhat vermiform, or at least vermiculate. It is a comparison to bring out the points of similarity between Catholicism and Buddhism. One vermiculose objection is our repetition of the "Hail, full of grace, the Lord is with thee," as found in St. Luke's first chapter, with what the Church has added in honor of her who was "highly favored," as the author might perhaps choose to translate it. Is it, then, so very naughty to repeat repeatedly a text of Scripture? The same failing may be noted in Psalm 135, where, in total disregard of "vain repetitions," we find put down twenty-six times, "for his mercy endureth forever." Wouldn't "Beautiful Isle of Somewhere" do well as a substitute here and there? Again, "Hold the Fort" would add explosive force and a chance for the tenor to "curl." Yet, "for his mercy endureth forever" is all that the psalmist could find.

But we must turn back to pages 178-179, where a footnote gives what purports to be the translation of a "Romanist" tract. It is made to say of the Protestant missionaries, "Adulterers and drunkards, there is no evil thing they do not practice!" The author does not pretend to give his own translation, for he asserts again and again his lack of familiarity with the language. We are constrained, therefore, to surmise that an outrage so grievous against the Protestant missionaries was committed, not by a "Romanist" missionary, but by a poorly equipped translator.

H. J. S.

**Lilies.** By A. GROVE. With Eight Colored Plates. New York: Frederick A. Stokes Co.

After one has vainly spent time and strength, not to mention patience and shekels, in an unequal struggle with certain glorious but capricious lilies, it is soothing to learn from an authority that "there is no genus of bulbous plants which has proved so difficult to manage in cultivation, or in which so many failures have to be recorded." But if Mr. Grove administers this comfort, scanty though it be, he raises our spirits with a chapter most welcome to the unsuccessful lily cultivator (as soon as we saw the title, we carefully pored over every word of it), for it bears the alluring heading, "Easily-Grown Lilies."

But this is anticipation. The frontispiece reproduces one of the most chastely beautiful of the whole genus, *L. platyphylum*, a fit introduction to a subject in which color, form and fragrance claim our attention. Whoever looks back to the day when, with infantile candor, he bought a few bulbs of Japanese lilies and then watched and waited for them so to people his garden that the lemon lily would be choked out and even the purslain, that psoriasis septennis of the garden would take to flight, may profitably read in the intervals of his watching and waiting (for that is what he is still doing) what the author has to say about managing those fickle foreigners. Like so many others not of the floral kingdom, they

must be understood; like so many others, ditto, ditto, they are often shipped without a clean bill of health. There is some solace in the thought that at times the carelessness of the dealer makes our success impossible.

If we are in despair over our ill-luck with some of the most magnificent specimens and varieties, there is no reason why our garden should not be enriched with some that are of a more accommodating disposition, and of such there are many. Over thirty varieties are catalogued and briefly described in that well-spring of hope, "Easily-Grown Lilies."

So much of the beauty of the gem depends upon its setting, that the chapter on shrubs as fit associates for lilies will help the amateur landscape gardener. How he may rapidly increase his stock is also duly considered. \* \* \*

**The Dixie Book of Days.** By MATTHEW PAGE ANDREWS. Baltimore: The Page Publishing Association, 849 Park Ave. Price \$1.00.

Time was when, had we this book, we would have kept in hiding or we should have got one. Yes, come to think of it, "another" is perhaps the proper word, but let "one" pass. Each sheet of the roll gives the calendar for a week, and each day of the week is adorned with literary gems from southern sources or bearing on southern life, political or social. Great days in the life of the South (some of them are days of rejoicing, others are days of mourning) are commemorated as the ever-changing year brings them about. Some say that the seasons are changing and that our northern climate is becoming milder. Could it be that it is still a little too raw and chill for some of the poetical and oratorical flowers that have been culled for the Dixie Book of Days? There is in the Southerner's love for the South an ardor, an intensity, which the Northerner, though he may feel it as strongly, does not always show for his home land. Wherever the Southerner may be, whether at home or in the arctic regions, his heart will go out in gratitude to the compiler of so much that is heart-reaching in the Dixie Book of Days. \* \* \*

**Right and Might.** By SOPHIE MAUDE. London: R. & T. Washbourne.

From the dedicatory verse, the author's foreword and the preface, one gathers that this latest work of Sophie Maude is to be catalogued as a historical novel. The story is a simple one, concerning itself with the last two representatives of the house of Tudor. The plot carries the reader back and forth between the country and London town, while the stage is set much as one would expect in a historical story of this period, with a royal palace, a manor house with double walls, and a priest's hiding place, and, of course, all the necessary adjuncts, such as spies and pursuivants, etc. The volume, however, has claim to a wide vogue, not because of the plot, interesting though it be, but because of the fund of accurate and valuable historical information with which its pages are replete. Frequent asterisks refer one to footnotes which give the information that this passage has authority in documents to be found in the British Museum. With this feature exception might be taken on two heads: it adds nothing to the information supplied by the author's introduction, and is not usual even in professedly historical novels. But all in all, librarians looking for suitable additions to their children's section will do well to place on their shelves this new work by Sophie Maude. R. R. R.

**The Louvain American College, 1857-1907.** By Rev. J. VAN DER HEYDEN. Louvain, Belgium: Fr. & R. Geuterick, 60 Vital Decoster St.

From New England to the Pacific Slope there are few dioceses which have not been beneficiaries of the Louvain American

College. Begun in a humble way in 1857, it has prospered under the blessing of Heaven, and has widened its sphere of usefulness as the years have passed by. The present volume, commemorating the golden jubilee of the foundation, gives the history of those early days of trial and of the gradual rise in importance and usefulness until the college now holds a proud position. Those who helped to make it great and those who rose to positions of honor and responsibility after receiving its training find place in a work which will be a precious souvenir to those who know the college and the master minds that have directed it. The debt of gratitude which the Church in America owes the college for the archbishops, bishops and priests whom it has formed for America will be better understood by whoever reads this jubilee account. The pages are bright with portraits of distinguished alumni and others who have been identified with the college. \* \* \*

**Animal Secrets Told; A Book of "Whys."** By HARRY CHASE BREARLEY. New York: Frederick A. Stokes Co.

If young New Yorkers were already highly favored in having within easy reach the Central Park menagerie and the elaborate collection of the New York Zoological Society, not to mention the very lifelike specimens in the Museum of Natural History, they owe a unanimous vote of thanks to Mr. Brearley, whose book of "Whys" will answer so many of the questions that bubble up in the youthful mind. Take the clumsy galápagos, which were frisking in the tortoise kindergarten when Columbus discovered America, or Mrs. Anaconda with her interesting family of "one-hundred-and-fifty-plets," or Flip, the baby walrus, or Gunda, the quondam cashier of the Elephants' Bank, who developed the very human trait of wishing to keep all the money for himself, and—Oh, so very many other living, breathing marvels out at the "Zoo." We have watched the children as they filed by, big-eyed and wondering, quite charmed with the novel sights but carrying away little information, because they had no book of "Whys."

The author must be fond of young people, for he talks in a way to interest good boys and girls, as all are, only some are better than others. The outward characteristics that a youngster's eyes can see, from eyes and noses to feet and tails, from the down of the owl to the wrinkled bullet-proof blanket of the rhinoceros, are explained in a pleasant, chatty way, as if by some amiable and very learned uncle to a group of nephews and nieces. Besides scores of smaller illustrations, there are twelve full-page photo-engravings, including a likeness of "Pete," the mild-eyed hippopotamus, who was "snapped" just as he was uttering a hearty guffaw over some venerable joke from his keeper. Mr. Brearley has given us a thoroughly delightful and instructive book. \* \* \*

**La Vida Espiritual Reducida á Tres Principios Fundamentales.** Por el Padre MAURICIO MESCHLER, S.J. Versión Española por el Padre JUAN M. RESTREPO, S.J. St. Louis: B. Herder. Price, 70 cents net.

"Pocket asceticism" is what the venerable and enlightened author calls the work, and not unfairly, for in small compass he presents all those great principles of the spiritual life which have animated and directed God's chosen servants. Prayer, self-conquest and love for Our Divine Lord are the three principles which are studied, explained and applied. The intensely practical nature of Father Meschler's instructions and the clear way in which they are expressed will appeal to every pious reader and to every reader who would like to cultivate piety. \* \* \*

**Stoff und Methode der Lebenskunde für Schulentlassene.** Von EDUARD KRUCHEN, Dr. Theol. et Phil. M. Gladbach: Verband für soziale Kultur. Volksvereins-Verlag, 1 Mark.

A golden booklet of inestimable value for all engaged



in the work of education. It is thoroughly Catholic, beautiful and uplifting in sentiment, and full of pith and marrow in its thought. This is one of several volumes by the author, a priest and doctor of theology and philosophy, whose educational ability is devoted to the factory girls and textile workers of a little industrial town in the Rheinland, but whose reputation has spread through all the pedagogic circles of Germany. His object is to make of his pupils true women and good mothers, who will be equally fitted for the daily household duties and the noble mission of leading husband and children along with them to the height of Christian ideals. He is forever pointing to the transfigured Christ upon Tabor, while he keeps us in the vale of humility by insisting upon the knowledge of our nothingness and entire dependence upon God through prayer. The book will be read with profit by priests and teachers alike. \* \* \*

**Christian Mysteries, or Discourses for All the Great Feasts of the Year**, Except those of the Blessed Virgin. By the Right Rev. JEREMIAS BONOMELLI, D.D., Bishop of Cremona. Translated by the Right Rev. THOMAS SEBASTIAN BYRNE, D.D., Bishop of Nashville. In four volumes. New York: Benziger Brothers.

The American priesthood is much beholden to the tireless Bishop of Nashville for all the good books he has turned into excellent English for them. Having translated the homilies of the Bishop of Cremona, he now offers the public that active prelate's "Christian Mysteries." In the four neat volumes there are in all fifty-seven sermons on but nine varied themes, the greater feasts of the year. It has been Bishop Bonomelli's custom to address his flock himself on such occasions, and as he has now governed the diocese of Cremona for many years, no doubt he had a large stock of sermons from which to make this selection. Though the author is an Italian, no discourses on Our Lady, oddly enough, are included in these volumes, but perhaps they are gathered into another book not yet translated.

The Bishop of Cremona used to jot down the outline of his subject, "giving particular attention to the order of the ideas, and then to develop them, trusting to the inspiration of the moment." These rough drafts were the ground-work on which the present series of discourses was built. The author aims to bring out clearly the rational part of the mysteries, and to set forth the Catholic doctrine in clear and precise language. The half dozen sermons on the feast of Corpus Christi are especially good examples of the Bishop's method.

**El Catecismo Mayor de S. S. el Papa Pio X explicado al Pueblo.** Por D. GILBERTO DIANDA, Pbro. Versión Castellana por el P. ENRIQUE PORTILLO, S.J. Madrid: Admón. de Razón y Fe. Precio 2.50 pesetas.

This first volume embraces the first seven articles of the Creed. As some four hundred and forty pages are given to them, it is clear how full the treatment is. The author's aim is to explain our holy faith so that even those of quite modest intellectual endowments may follow his instructions. Comparisons and examples are freely used. Whoever is called upon to give catechetical lessons in Spanish will find this work invaluable. It could be used to excellent advantage in the family, and in the smaller towns which are seldom visited by the priest. \* \* \*

Charles Scribner's Sons have out an attractive little book on "Robert Louis Stevenson," by Isobel Strong, who knew the author intimately. Under captions like "The Writer," "The Poet," "The Traveller," "The Friend," and "The Chief" are found her appreciations and reminiscences of that "lord of language," while in every chapter apt and beautiful excerpts from "Tusitala's" writings abound. Stevenson's wonderful per-

sonal charm, which won him friends everywhere, is made to pervade the book, so Catholics in particular, who always feel grateful to that broad-minded Scot for his generous defense of Father Damien, ought to find this book especially enjoyable.

It is said that a large circle of silly women, among whom are doubtless many Catholics of a certain kind, have long been enriching Marie Corelli by purchasing her books. For, in a solemn prologue to "The Life Everlasting," that author's latest novel, we are told that this is the seventh in a series of successful books, written when she was not "playing with her pen," which "are linked together by the one theory." Any woman who has the courage to toil through the four hundred and forty pages of wild doctrines, "psychic" phenomena and unmitigated nonsense of this story deserves praise, perhaps, for her courage and persistency, but the sincerity of a reader who maintains that she understands "The Life Everlasting" is much to be suspected.

Longmans, Green & Co. have prepared a large second edition of the late Dr. Dwight's "Thoughts of a Catholic Anatomist," as the first was almost immediately exhausted, owing partly, no doubt, to the high praise the best reviewers gave this book. "I believed, therefore have I spoken," is the text placed by the author on the title page, and the hundreds of medical men who have sat at Dr. Dwight's feet during the many years he was Parkman Professor of Anatomy at Harvard, should be eager to hear their old teacher's last word on the relation of science to religion.

"Frequent Communion for Busy Men," a little book of Father Lintelo's, the Jesuit whose writings have done so much to bring multitudes to the altar, is published under the editorship of the Rev. Elder Mullan, S.J., by the Kenedys. The pamphlet is designed to correct the mistaken idea that to receive often the Holy Eucharist one must be a woman. If the Blessed Sacrament is food for the soul, men too need Communion often. "For they have to resist the more violent passions, are more exposed to perversion of mind by the deceptions of false doctrines, and carry the heavier burden of life's struggles and social responsibilities."

Benziger Bros. have brought out a meditation book called "The Life of Union with Our Divine Lord," which is a translation from the French of Abbé F. Maucourant. Religious will find under its thirty chapter headings thoughts that should deepen their love for Our Saviour.

"My Ragpicker" is an improbable but well told story of Paris, by Mary E. Waller. It recounts the fortunes of a fair little waif who plies her humble trade under the shadow of Notre Dame, and learns to look up to the towers of the great cathedral for comfort and protection. As the author of the tale is apparently a Protestant, "Nanette's" attachment to this "mother" of hers is made more poetical than religious, but it helps to keep her pure and joyous amid many trials and perils. Little, Brown & Co. are the publishers.

"Stevens Dane" is introduced by the Benzigers as the author of an entertaining little story called "Through the Break in the Web," which tells of the adventures of a London typewriter, who in her love for the beautiful finds the True Faith. A singular thing about the book is the fact that "Jessie" does not marry her employer, as the reader is led to expect, but he considerably dies and leaves her an annuity with which to continue her quest of the fair, the good, and the true.

## BOOKS RECEIVED

The Reason of Life. By William Procher DuBose. New York: Longmans, Green & Co. Net \$1.50.  
 Garibaldi and the Making of Italy. By G. M. Trevelyan. New York: Longmans, Green & Co. Net \$2.25.  
 A Text Book of English Literature for Catholic Schools. By the Rev. William H. Sheran, M.A., LL.B. New York: The American Book Co.  
 Motive Force and Motivation Tracks. A Research in Will Psychology. By E. Boyd Barrett, S.J. New York: Longmans, Green & Co.  
 The Life of Venerable Francis Libermann. By G. Lee, C.S.Sp. St. Louis: B. Herder.  
 St. Anselm, Archbishop of Canterbury. St. Louis: B. Herder.  
 The Dream of Gerontius. By Cardinal Newman. St. Louis: B. Herder.  
 My Ragpicker. By Mary E. Waller. Boston: Little, Brown & Co. Net 75 cents.  
 Through the Break in the Web. By Stevens Dane. New York: Benziger Brothers. Net 45 cents.  
 Little Uplifts. By Humphrey J. Desmond. Chicago: The A. C. McClurg Co.  
 Further Essays on St. Paul. By Rev. Joseph Rickaby, S.J. New York: Benziger Brothers.  
 Devotion to the Holy Angels. Translated from the French of Henri-Marie Boudon. By Edward Healy Thompson, M.A. New York: Benziger Brothers. Net 75 cents.  
 The Life of Union with Our Divine Lord. By the Abbé F. Maucourant. Translated from the French. New York: Benziger Brothers. Net 60 cents.

## Pamphlets:

Socialism, Individualism, and Catholicism. By Rev. J. J. Welch. St. Louis: B. Herder.  
 When Informed Protestants Speak their Convictions. By the Rev. John F. Noll. Huntington, Ind.: The Author. Net 10 cents.

## EDUCATION

With the reopening of schools the daily press begins again to run the story of the excesses perpetrated by members of the Greek letter societies and of the high school fraternities in their initiations. The *New York World* of October 22 sarcastically refers to action recently taken by the faculty of Sheffield Scientific School, a department of Yale, as "more tyranny and despotism." The entire freshman class of that well-known institution has been placed on probation by the faculty because of the unseemly pranks, to use a very mild term, with which its members inaugurated their term as matriculates of the school. "The New Haven Chief of Police," says the *World*, "announces that he does not purpose to let the Sheffield students set fire to bridges, steal signs, pull trolley-car poles off the wires, or do other diverting tricks that so amuse college communities. Thus does tyranny ever seek to bend free spirits to its will and iron out individualism into dull conformity."

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"'Pranks' such as the Sheffield students played in the early days of the current term time, when committed by ordinary lads who earn their living are called hoodlumism," says the *World* writer. "The strong-arm squad gets after these, newspapers reprove them, justices send them to prison." But it is quite different in a college community. "Education must not be interfered with, culture chilled or genius checked." And with delicious sarcasm he recounts some of the strokes of student genius at which "fossils" like the Sheffield faculty and the New Haven Chief of Police take umbrage. Were it not so serious a matter one could enjoy the clever weaving into the writer's skit of the most reckless extravagances perpetrated by student bodies within a year. "Really," he writes, "the boys are ingenious. By way of 'initiation' they brand Greek letters on freshmen's foreheads in acids warranted to wear three months. They tie novices on railroad tracks, occasionally neglecting to remove them before train time. They make the lads dance on the edge of precipices with a comparatively small percentage of life lost. They do 'stunts' in public that annoy or outrage or insult thousands of plain people. In the New Haven case they merely sought to burn a few bridges spanning a railway track. These should be built of stone, steel, or cement, anyhow. What business has a college town with inflammable public property?"

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A few days before the *World* writer thus scored in an editorial the more than extravagant horse-play of organizations which have come to exercise mighty influence in secular higher

schools of the country, a western college president in a more serious way strongly assailed Chicago high school students who maintain fraternities in open defiance of the rules recently adopted by the board of education in that city. Charles A. Blanchard, president of Wheaton College, Wheaton, Ill., finds these high school fraternities to be "centres of dissipation and moral decay," but he takes courage from the fact that the general movement against them shows no symptoms of lessening. "From ocean to ocean," he declares, "and from lakes to gulf the testimony of high school principals, boards of education, courts and legislatures is to one effect, that secret societies in high schools are centres of evil which cannot be mended, and therefore ought to be ended."

Dr. Blanchard's address is quoted at some length in the *Chicago Daily Journal* of October 16, and he does not mince words in describing the attitude which the young folk in that city are said to have adopted towards the suppressing of the "frat" organizations by the board of education. "Is it not an astonishing thing that boys and girls supported by parents and educated by taxpayers, without effort or cost to themselves, should be so insolent and lawless as reports indicate them to be?" said Mr. Blanchard. "Children trained in Germany or England have more respect for their parents and teachers than to indulge in such talk.

"If a student who lives like the lily of the field, neither toiling nor spinning, and enjoys the wonderful privileges for which our people tax themselves hundreds of millions of dollars every year, has not the decency to conform to regulations, why does he not have the self-respect to get out of the school in which he is not willing to be a law-abiding member and get into some honest work where he can earn his living and direct his course at his own expense rather than at the expense of other people?"

"Right or wrong, it is a common opinion that a large number of young people in the Chicago schools have been defying the regulations of the board from the beginning of this discussion until now. The board makes rules and the young people trample them under foot, and from time to time their parents and others appeal to the courts to sustain them in their lawlessness."

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The rebellious attitude of the Chicago students suggests another reflection to Wheaton's president—a reflection, be it said, that marks an extremely radical change of sentiment in this well-known advocate of the State school system among us. "I am impressed with the thought that the great need of our public schools is not for changes in course of study, is not for additional privileges, but is such a course in *manners and morals* as shall make young people grateful for costly privileges bestowed on them without their effort, and incline them to be decent and law-abiding in their enjoyment of them."

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Nor is Dr. Blanchard content with sharp criticism of the viciousness of the situation as he finds it in Chicago. To him the fraternity question itself is an "abomination." An experienced educator and one long accustomed to deal with young people just out of high school, he has no hesitation in proclaiming "frat" organizations to be unquestioned sources of moral evils. And he is quite candid in explaining his position. Quoting Dr. Crosby, who years ago, when Chancellor of New York University, said in reference to college secret societies: "Out of darkness, dark deeds grow," the Wheaton president adds: "Who would expect anything else? Is not this the history of the human race—that secrecy is the instant afterthought of crime, and that it conduces to other crimes, naturally and inevitably."

A notable event and one of deep personal interest to more than one thousand religious women engaged in educational work in the Middle West was that celebrated Oct. 22-25, at St. Mary-of-the-Woods, Indiana. Seventy-one years ago six Sisters of



Providence, missionaries from their home in France, arrived in a stage coach at a log house in a forest five miles northwest of Terre Haute, to found the first house of that remarkably successful teaching sisterhood in the United States. The growth of the community in the years that have run since that day of poor and humble beginnings is one of the marvels men pay little attention to, mayhap because it is a marvel of such frequent occurrence in the history of the teaching orders of the Catholic Church in this country. Aside from their creditable achievements in school work—the Sisters are a telling factor in parochial school development in the Middle West, besides conducting several well known academies, as well as a successful institution for advanced college work in St. Mary-of-the-Woods—the growth of the Congregation, with the acquirement of property is a splendid testimony to the capacity of the women who have given themselves to the service of sacrifice in that part of God's vineyard. A writer in the Chicago *Tribune* thus summarizes the story of their seventy-one years in Indiana:

"As the years have gone land has been acquired, buildings erected, landscape gardening done, until now the one time forest site is, not only a vast estate, but a beautiful one. Contracts have just been let for two more buildings, a music hall and a dormitory for students in the college course conducted for young women by Sisters at the mother home. The music hall is a project of the alumnae started some years ago at an annual reunion such as now is being held."

Rev. John A. Dillon, appointed Superintendent of Schools in the diocese of Newark, N. J., in April, 1910, published early in September the first report of the parish schools in that jurisdiction. It proves to be an excellent record of work accomplished in the cause of Catholic school training. Newark is not numbered among the very populous Catholic centres, yet Father Dillon tells of a registration of 52,274 pupils in the parish schools of the diocese last year, with a total attendance at the close of the school term in June last of 25,400 boys, and of 26,347 girls. The number of teachers engaged was 999; one new school was established and opened to pupils; eleven new and splendidly equipped school buildings have been recently constructed, three of these being completed during the past year, and two new buildings are actually in course of erection. A distinct advance in the character of the work accomplished in the diocesan schools within the year is chronicled as the result of the introduction of a revised uniform course of study in September, 1910. Father Dillon's report, besides a detailed statement of conditions existing in Newark's schools, with the usual statistical summary, discusses in an interesting way some of the problems facing Catholic school teachers in the accomplishment of their sacred charge. Teachers' meetings, examinations, school inspection, retarded progress of pupils, Catholic High Schools, are chief among the topics touched upon. We congratulate Newark's Superintendent upon the fine record he is able to show, and upon the testimony he gives that "everywhere those engaged directly or indirectly in the work of building up the parish schools are manifesting a deep interest and an intense personal zeal, before which indifference is gradually but surely melting away."

M. J. O'C.

### ECONOMICS.

Many years ago, when California was a greater wheat growing country than it is now, travelers used to be surprised at seeing the shocks of grain lying in the fields day after day during July and August, waiting for the threshing machine. "How can you be so imprudent?" they would ask. "Should rain come your crop would be ruined." But any real rain in July and August is unknown in California. The damage done to grain left out in the fields came from the

ground squirrels only, which used to carry off a good deal for their winter food.

One is surprised to learn that what thirty or forty years ago visitors looked on as bad farming in California, is the normal practice in the Canadian Northwest under a very different climate. This year has been very cold and wet. The harvest was very late—indeed, in some places the grain has not ripened. Yet when the wheat was cut at last it was allowed to lie in the fields until an opportunity could be found for threshing it, just as if rain was as improbable there during the last week of September and the whole of October, as during a California July and August. Some growers did not take the trouble to stack their crop, and of those that did, few knew how to thatch the stack so as to keep out the rain which fell in abundance. Consequently not a little wheat is sprouting in the shocks and stacks, while threshing is not half done. Indeed, the *Winnipeg Free Press* of October 21 tells that only in Manitoba has 50 per cent. of the grain been threshed, while in Saskatchewan and Alberta the proportion is no more than 10 and 20 per cent. respectively.

The quantity of the crop, according to most favorable reports, has been reduced some 20 million bushels in an estimated yield of 185 million. The chances are that before the end of the year we shall learn that the reduction is 40 or 50 million bushels. But the grade has suffered still more. In the literature published by emigration agencies we have read the praises of No. 1 northern; and every immigrant has dreamed of 25 to 30 bushels per acre of this wheat. He is now learning his mistake by experience. Last year was an indifferent one for quantity, but a fair one for grade. On October 20 more than 21 per cent. of the receipts at Winnipeg reached that grade. This year, on the same date, only 4½ per cent. did so. Last year on that date over 38 per cent. of the receipts graded No. 2 Northern, and only 22 per cent. No. 3 Northern. This year No. 2 Northern was only a little over 17 per cent., while No. 3 was nearly 30 per cent. Thus, then, last year, 81 per cent. of the crop graded from fair to good, with 59 per cent. good; this year only 51½ per cent. at present can be so graded, and only 21½ per cent. really good. Last year, on October 20, one carload out of 422 was refused grade, while this year that was the fate of 87 carloads out of 619. There is reason to fear that the deterioration of grade will increase.

A bad summer and a late harvest are God's providence which we cannot change. Hence, deficiencies in crops from those causes must be borne with patience. But it is hard to view slovenly farming with patience and to see its results of deterioration without feeling vexed. In European countries of which the climate is as uncertain as that of the Canadian Northwest, the grain would have been carried, as soon as cut, to the barns to be threshed at leisure during the long winter. This the Canadian grain-grower cannot do, as a rule, because he is using more land than he can manage. He crops it, without caring how he impoverishes it, having one idea, to enrich himself as soon as possible. This idea is in the mind of many of the immigrants of the past two years and animates them to face the rigors of winter. It is a mistake to suppose that men and women brought up in England can ever, as a class, be reconciled to the short fierce summer and the long horrid winter of the prairies. If, then, they see the promises made them by the agencies falsified by their incapacity to cope with the difficulties of the present year, many may return to England disheartened, others may come down to the United States, and many a message may be sent even by those who cannot leave, warning their friends against Western Canada. Altogether a reaction in the Canadian boom seems by no means improbable.

H. W.

## PULPIT, PRESS AND PLATFORM

The *Ceylon Catholic Messenger* is edited where Catholicism and Protestantism are contending with the traditions and prejudices of ages for the advancement of the Christian cause. The following from it, on "Heretics Punishing Heresy," will hardly serve as campaign material for the Protestant propaganda among the unbelieving natives:

The *Christian Commonwealth*, the organ (non-Catholic, of course,) of the Progressive Movement in Religion and Social Ethics, published in London, brings us, in an article headed "The Leaven of Heresy," the rather amusing news—if news it be—that now-a-days the leaven of heresy is working in all denominations—Anglican, Methodist, Presbyterian, Congregational, Baptist, Lutheran—and in all parts of the world—in Australia, South Africa, Canada, the United States, Germany, Britain. Hence the heads of these various Protestant sects are in no small pet. They perceive that poor Protestantism is going to pieces, and they have seriously made up their mind to hunt down heresy mercilessly ere it is too late. Thus we learn that one Rev. Douglas Price, M.A., Rector of All Saints' Church, Brisbane, has been called upon by the Anglican Archbishop of the city to resign, on the ground that his preaching was not in accordance with the standards of the Anglican Church. In vain was a memorial, signed by 242 "regular worshippers at All Saints'," presented to the Archbishop, deploping the hasty decision arrived at by His Grace, and dwelling on the moral and intellectual qualities of their pastor. "If Mr. Price," the memorial said, "was removed, it would be detrimental to their whole church, because he had given them better things, and lifted them up as no other clergyman had ever done. . . . It was in his work in the intellectual life that his great value lay, and those who went to his three hours' service on Good Friday, and had any religious feeling at all, must feel they had trodden the steps of heaven," etc. Notwithstanding these and similar sterling qualities of Mr. Price, eloquently set forth in the memorial, the Archbishop did not relent, and Mr. Price had to resign.

Again there comes from Montreal a long report of the hearing of a libel action brought by Dr. C. G. Workman in the Civil Court, on the ground that he was dismissed from the Wesleyan Theological College through misstatement of his views. He was charged with disbelief in the Virgin Birth, in the doctrine of the Trinity, and in miracles generally. Dr. Workman contends that his views had been misrepresented, but claims that it was his duty to interpret the standards and the Scriptures, and that there

is nothing in Methodist law to prevent it. During the hearing of the case, before Judge Weir, a Wesleyan Methodist minister, Rev. Ernest Thomas, of Merrickville, gave evidence likely to interest Methodists in general. Among other things he said, under examination, that it was a fact that there were in the Methodist Church, as in other Churches, different views as to the interpretation of Scripture; he never met any one who literally adhered to Methodist doctrinal standards; nowhere in the Bible was any passage to be found saying that Christ was God; he accepted the idea of original sin, but never heard any one explain or interpret it; there were not only two but twenty schools of belief in Methodism to-day. Another "heretic" is one Mr. R. W. Bartle from South Africa, who was charged by the Superintendent Minister of Wynberg Wesleyan Methodist Circuit with not believing in the "Deity of Jesus Christ." Lastly, there is Rev. W. D. Grant, of New York, tried on a charge of heresy. These and others accused by the heads of their respective sects of "heresy" "are," says the *Christian Commonwealth*, "almost invariably men of high character and of intellectual distinction, fearless of speech and self-sacrificing in service, men whose teaching meets the needs of perplexed minds and hungry souls, and to the value of whose ministry abundant testimony is forthcoming." Strange that they should be so! Evidently there is a screw loose somewhere!

The *Christian Commonwealth* thus winds up its leading article: "We long for the coming of the time when there will be a truly Catholic Church that will welcome all earnest aspiring souls, irrespective of mere intellectual belief." As the Jews are still waiting for the Messiah, so the organizers of the "Progressive Movement in Religion"—whose organ the *Christian Commonwealth* is—are still waiting for the *Catholic Church*, though the Son of God came nineteen hundred years ago to establish it! But it is not the Church of Christ that the "Progressivists" want. They wish for a Church of their own, in which everyone would be free to believe with impunity whatever he likes. Should their wish be ever fulfilled—we know it never will be—the world would be treated to a funny spectacle indeed! For no spectacle could be more amusing than that of a *Catholic Church* such as the "Progressivists" long to see. The spectacle of "heretics" hunting down "heretics" is already funny enough. The next scene will assuredly be the re-staging of the well-known comedy of the "Kilkenny Cats"!

Dr. Conceiro da Costa, Governor of Goa, delivered a violent speech on the 25th of August, the day on which the news arrived of the election of Dr. M. Arriaga to the Presidency of the Portuguese Republic. In his discourse, says the *Catholic Register* of

Meliapore (Madras), Dr. Conceiro declared that on the least act of hostility shown against the Republic in Portuguese India, "he would not hesitate to go to the last extreme in order to crush the traitors." "We are not aware, however, of anything at Goa," says the *Catholic Register*, "that could justify such threats and such violence. On the eve of that day the Governor suppressed two Catholic papers, the *Crente*, a semi-official organ of the Archbishopric of Goa, for the heinous crime of publishing the last letter which Father Luiz Cabral, the Provincial of the Portuguese Jesuit Fathers, issued, defending himself and his brethren from the infamous calumnies; and the *India Portuguesa*, the organ of a large political party of Catholic traditions, for attacking the anti-religious deeds of the Government of the Republic. The suppression of the *India Portuguesa* may have had some connection with the fact that Dr. M. Loyola Furtado, a nephew of the editor of that paper, had been elected Deputy to the National Assembly by one of the districts of Goa, defeating Dr. Prazeres da Costa, the candidate supported by the official party.

## ECCLESIASTICAL NEWS

The Rev. John J. Dunn, the New York Diocesan Director of the Propagation of the Faith, who is in strong sympathy with the contemplated Seminary, and who has been for several years looking forward eagerly to its establishment, announces that the Holy Father has sent the following blessing to the Catholic Foreign Missionary Seminary of America:

"To our beloved sons, Thomas Price and James Anthony Walsh:

"For the great work, projected in America, of erecting a Seminary for Foreign Missions, heartily congratulating them, and begging for them every salutary blessing, likewise also to our beloved children, the benefactors who will help them to carry out this work, We lovingly impart, as proof of Our interest and good will, Our Apostolic Blessing.

"Given at the Vatican,

"June 30th, 1911,

"PIUS P.P. X."

The United States is at last to have its own Foreign Mission Seminary. The announcement will bring joy to the army of missionaries now on the field and to thousands of noble Catholic hearts in this country. At the annual meeting of the American archbishops, held last Spring in Washington, it was unanimously agreed that the time was ripe for the training of priests especially destined to heathen missions. The Rev. Thomas F. Price, of Raleigh, North Carolina, and the Rev. James Anthony Walsh, of Boston, were instructed to go to Rome for the necessary authorization and to visit the seminaries of Europe for



the purpose of securing information needed for the development of this important work.

These two priests were cordially received by the Holy See, and their project was personally commended by the Holy Father in an autograph letter and by the Congregation of Propaganda. They have since returned, making reports to His Eminence Cardinal Gibbons and to His Excellency the Apostolic Delegate.

The organizers of the new seminary will open temporary quarters at Hawthorne, New York, and proceed at once to form what will be known as the Catholic Foreign Missionary Society of America. They will make known soon afterwards to Catholics throughout the country the full character of their work and will appeal for students. Provision will be made to organize as soon as convenient an apostolic school, where boys fourteen years and over will be received.

Applications will be received also from senior students, who have completed their classical course, and from young priests, the former making the full curriculum of philosophy and theology, the latter spending one year in special preparation before their departure.

The seminary itself will be conducted along the lines followed successfully at Mill Hill, Paris, Milan, Steyl (Holland), and at several similar European institutions, all of which were visited during the summer by the organizers.

Father Price is already well known in this country as the editor of *Truth*, which has a wide circulation among Catholics and non-Catholics. For the present he will continue to publish the magazine. Father Walsh has been for the past nine years identified with the Society for the Propagation of the Faith, of which he has been Director in the Archdiocese of Boston. He has also for the past five years edited *The Field Afar*, an illustrated missionary publication, which will hereafter be the official organ of the new work.

The statistics of Methodism for the last ten years are none too reassuring for Methodists. The whole Methodist community of the world, for the sake of greater convenience, is divided into Western and Eastern sections, reports for which were submitted at the recent Ecumenical Conference held in Toronto. It was shown that during the last decade there had been, for the Western section, a gain of fifteen per cent. in membership; but this had to be contrasted with a gain of 28 per cent. for the previous decade and one of 33 per cent. for the decade preceding that. The report for the Eastern section was even more disconcerting. During the first five years of the decade the Wesleyan Church of Great Britain showed a gain of 44,000 members; but in the last five years there had been an actual loss of

13,000 members; and this condition was characteristic of other branches of the Church also. The correspondent of the *Transcript* (Boston) informs us that "there was no disposition to underestimate the gravity of the situation revealed by these figures. At the same time there was no note of discouragement." Why should there be any discouragement! There is even comfort in the thought of the successful Roman mission, where again, if numbers be wanting, at least the quality of those received, of which Verdesi is a type, will be cheering.

Beaumont College, Old Windsor, celebrated recently its golden jubilee. The college is situated about midway between Windsor and Staines, the Royal Park abutting on the estate to the west. On the river banks a few hundred yards east of the College is Runnymede, with Magna Charta Island. The estate comprises about one hundred acres, including large playgrounds, stretches of wood and farm. The number of students at present is 171 at the School, and 62 at Junior School, St. John's, situated in the college grounds. On leaving Beaumont a large proportion of the boys go to one or other of the two great universities, chiefly Oxford. The number of Beaumont boys who join the army is remarkable.

#### OBITUARY

Right Rev. Peter Verdager, Titular Bishop of Aulon and vicar apostolic of Brownsville, Texas, died suddenly, on Oct. 26, at Mercedes, Texas, while returning from a visit to a neighboring parish, where he had administered confirmation. He was the last of the Spanish bishops, and spent his life in apostolic poverty, marked by exemplary missionary zeal. Born in the Catalan village of San Pedro de Torrello, Dec. 10, 1835, he left Spain for the United States before the completion of his theological course, Sept. 27, 1860, and entered the seminary at Cape Girardeau, Mo. He was ordained priest by Bishop Arnat in San Francisco, Cal., in 1862. After a service of twelve years as a missionary, he was appointed pastor of the cathedral of Los Angeles, and appointed vicar apostolic of Brownsville July 3, 1890. He was consecrated Titular Bishop of Aulon, in the cathedral of Barcelona, Nov. 9, 1890, and took possession at Brownsville, May 21, 1891.

Rear Admiral James Hoban Sands (retired) died at his home in Washington, on October 27. He was born in Washington, in 1845, of a distinguished naval family. His father was Rear Admiral Benjamin F. Sands, who died in 1884, after having served his country in an able and efficient manner. James entered the Naval Academy from

Maryland in 1859, and was graduated in 1863. In May, 1863, he became an ensign, and thereafter passed through successive grades until he reached the rank of rear-admiral in 1902. During his whole career he showed rare courage and devotion to duty. In 1901 he was made a member of the Naval Retiring Board, becoming its president in 1902. He was Superintendent of the Naval Academy from 1905 to 1907.

#### LETTERS TO THE EDITOR

*To the Editor of AMERICA:*

Without any warning, the main building of St. Francis Mission, St. Francis, S. D., caught fire, on October 19, and \$30,000 went up in smoke. The Brothers, Sisters, Indians and boys worked hard trying to save what was possible, whilst the Indian girls went to the church and helped with their tears and prayers. One little Indian boy, Johnnie Flood, was hurt in his gallant efforts to put out the fire.

St. Francis' was the largest Indian mission school in the United States. Founded among the Sioux, perhaps the largest and best disposed tribe of Indians left, during its twenty-five years of existence it has been a great factor in their conversion, and we sincerely hope that our kind friends in the East will help us keep up the work now in our misfortune. It was providential that the wind was blowing favorably, as we managed to save the other buildings. The building consumed by fire was the shelter for some 150 Indian boys. It contained all their clothing, bedding and school supplies. Practically all was lost, and not a penny of insurance. One of our first friends here, now an old man, Chief Big Turkey, gave a good example trying to help us save what we could, and an old widow, Mrs. Bad Omaha, came tottering along on a stick and laid a silver dollar in Father Dignan's hand. That silver dollar, I hope, will be the corner-stone of the new mission building that is going to go up, if there are enough widows like her left in the world.

HENRY IGN. WESTROPP, S.J.

*To the Editor of AMERICA:*

After reading the article in the last issue of *AMERICA* on the large number of Socialists contributing twenty-five cents per month for the propagation of their nefarious work, it is my opinion that, if the matter were properly placed before our people, we could have easily 50,000 subscribers to the Catholic cause. Why can not *AMERICA* start the ball rolling? I don't think there would be much trouble in getting one hundred new subscribers in Albany. I shall be pleased to be a member of such an opposition movement to Socialism, and will agree to guarantee three others.

God bless *AMERICA* and all its staff.

Albany, N. Y., October 23. J. H.



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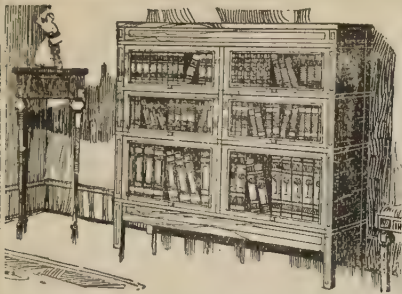
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 Nos. 10, 11. GALILEO GALILEI LINCEO.  
 No. 22. THE END JUSTIFIES THE MEANS. Rt. Rev. BISHOP LUDDEN, JOHN GERARD, S.J., S. M. BRANDI, S.J.

### —1904—

- Nos. 2, 4. STATISTICS OF THE LEADING RELIGIOUS DENOMINATIONS. H. A. KROSE, S.J.  
 Nos. 8, 9. THE RELIGIOUS CRISIS IN FRANCE. A. DE MUN.  
 No. 14. THE CONCORDAT OF 1901. D. M. O'CONNOR.  
 No. 15. SUAREZ AND REGICIDE.  
 Nos. 17, 18. THE VATICAN WHITE BOOK.  
 No. 24. THE CATHOLIC PROTECTORATE OF FRANCE IN THE EAST AND IN THE FAR EAST.

### —1905—

- No. 8. WHO STARTED THE SPY SYSTEM IN FRANCE?  
 No. 19. PUBLIC CONTROVERSIES ON RELIGIOUS MATTERS. *Etudes.*

### —1906—

- No. 1. THE FRENCH SEPARATION BILL. TEXT. J. G.  
 No. 13. SCIENCE AND RELIGION.  
 No. 16. I. OBJECT OF FEDERATION. Rt. Rev. J. F. REGIS CANEVIN, D.D.  
 II. DIVORCE. Hon. DANIEL J. KENEFICK.  
 No. 17. HOLY COMMUNION IN THE EARLY CHURCH. Edward KING, in the *Month*.  
 No. 18. THE FRENCH ASSOCIATIONS OF WORSHIP AND THEIR SUBSTITUTES.  
 No. 24. THE DELUSION OF CHRISTIAN SCIENCE. T. J. CAMPBELL, S.J.

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- No. 1. LEGAL OPINIONS ON THE FRENCH SPOILIATION.  
 No. 4. FERDINAND BRUNETIERE. PIERRE SUAU, S.J.  
 No. 19. RECENT PAPAL DOCUMENTS.

### —1908—

- No. 4. A PRIMARY CIVIC DUTY.  
 No. 7. SCIENCE AND HER COUNTERFEIT. J. GERARD, S.J.  
 No. 8. UNIVERSITY EDUCATION IN IRELAND.  
 No. 9. PLAIN WORDS ON SOCIALISM. I. C. S. DEVAS, M.A.  
 No. 11. CATHOLICS AND THE SOCIAL MOVEMENT. Rt. Rev. MGR. PARKINSON, D.D.  
 No. 12. THE MAKING OF A SAINT.  
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 No. 14. STATUS AND PROPERTY RIGHTS OF THE ROMAN CATHOLIC CHURCH.  
 No. 15. APOSTOLIC CONSTITUTION ON THE ROMAN CURIA.  
 No. 16. THE ROMAN COURTS.

- No. 19. THE GENIUS OF CARDINAL WISEMAN. WILFRID WARD.  
 No. 20. THE MASS AND THE REFORMATION. J. CANON MOYES.  
 No. 22. REVISING THE VULGATE. F. A. GASQUET, Abbot, O.S.B.

### —1909—

- No. 1. LORD KELVIN AND THE EXISTENCE OF GOD. H. V. GILL, S.J.  
 No. 2. PRIMARY EDUCATION IN FRANCE. J. E. N.  
 No. 3. PSYCHOTHERAPY. JAMES J. WALSH, M.D., LL.D.  
 Nos. 4, 5. SOCIALISM AND CHRISTIANITY. I, II. Rev. J. F. HOGAN, D.D.  
 No. 8. DARWINISM FIFTY YEARS AFTER. G. BONETTI, S.J.  
 No. 9. CATHOLIC FEDERATION OF LONDON. Hon. CHARLES RUSSELL.  
 No. 10. THE SALFORD DIOCESAN CATHOLIC FEDERATION. *The Month*, May, '09.  
 Nos. 11, 12, 13, 14. CALVIN'S CONVERSION. I, II, III, IV. PAUL BERNARD, in *Etudes*.  
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 No. 21. SOCIALISTS AND CATHOLICS. ETIENNE LAMY.  
 No. 24. SERMON ON CARDINAL NEWMAN. JOSEPH RICKABY, S.J.

### —1910—

- No. 1. THE FRENCH BISHOPS AND THE EDUCATION PROBLEM. CHAMBRUN.  
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### CHRONICLE

**The New Cardinals.**—Archbishops Farley and Falconio, Cardinals-elect, have arranged to leave New York on November 15, *en route* to Rome, for the Consistory to be held on November 27, at which they will receive the insignia of their new offices. The New York clergy have sent the following cablegram to the Pope: "Five hundred priests of the archdiocese of New York, assembled at the monthly recollection, thank most profoundly your Holiness for having named for the honor of the cardinalate our beloved Archbishop."

**The Initiative and Referendum.**—The constitutionality of the right of the people of a State or municipality to legislate by the initiative and referendum is to be tested by an appeal to the Supreme Court of the United States. The test case was begun by Oregon, but the States of Washington and Oklahoma have also filed briefs. An impressive array of counsel will appear in the case.

**President's Tour.**—After reviewing, in New York harbor, on November 2, the assembled vessels of the Atlantic fleet, mobilized to demonstrate the right of the United States to be classed as the second greatest naval power of the world, President Taft went on to the Virginia Hot Springs for a rest before taking up the last stage of his tour throughout the country. It has been the longest trip ever taken by a President. Official figures show that it covered 15,270 miles, and included 29 States, in 23 of which he made speeches. Up to his

arrival in New York he had been on the road 48 days and had stopped at 205 cities, towns and villages. He made 306 speeches, and spoke to more than 1,500,000 persons, while nearly 5,000,000 saw him. In the seven weeks he was never out of touch with the White House and government affairs. More than 4,800 letters and telegrams were received.

**The Naval Review.**—The greatest war fleet that has ever been seen on this side of the Atlantic brought its review in the Hudson River to a close on Thursday, November 2, when President Taft, standing bareheaded on the bridge of the Mayflower, in a 50-mile gale and a temperature of 40 degrees, heard 462 guns roar out their salute, while 30,000 officers and men stood with their hands to their caps to pay him tribute. In that review 22 first-class fighting ships, 20 battleships and 2 armored cruisers, led by the flagship Connecticut, and the rear brought up by the Florida, passed him at a 15-knot gait, crews at the salute and bands playing the Star Spangled Banner, as they passed out to sea. "This demonstration," said the President, "has shown the skill of the officers, the preparedness of the fleet and its high military efficiency. Unless," he added, "a navy is maintained at the highest possible state of efficiency it is a needless extravagance. This demonstration has had an educational value in arousing patriotism," etc., etc. He regretted that there were but 22 destroyers, whereas to meet the full requirements there should be 100 destroyers, or an average of four to each battleship. We should also have high-speed cruisers capable of twenty-eight knots an hour.



**Violation of Election Law.**—It is announced that certain periodicals have been printing political advertisements without proper compliance with the law of Massachusetts, and that Governor Foss charges the editors of the "Outlook" of New York, with violating the law. This, according to the report from Boston, makes Doctor Abbott, Colonel Roosevelt and others of the editorial staff liable to investigation by the Grand Jury of Massachusetts. The specific offense appears to be the publication on October 28th of an advertisement paid for by the American Wool Company which did not bear the company's name, and which is regarded by Governor Foss as a campaign document. The statute says that no corporation doing business in the State and no officer or agent in behalf of it shall pay or contribute in order to aid, promote or prevent the nomination or election of any person to public office, or aid or antagonize the interests of any party. The law also says that no person shall solicit or receive such contribution, and the penalty is a fine of not more than \$10,000 for a corporation, and of not more than \$5,000 or imprisonment for not more than six months for an officer or agent violating the statute, but the case has been dropped.

**The Philippines.**—The Chinese district in Manila disappeared in fire on November 2. The loss is estimated at \$1,000,000. The Chinese of the city are jewellers, goldsmiths, dyers, painters and carpenters. There are restaurants and a Chinese theatre there. The district is just beyond the Escolta, the principal business street, where there are many American and foreign business houses.

**Mexico.**—Leopoldo Batres, conservator of archeological monuments under Diaz, who fled the country when the autocrat fell, is accused by his successor, F. M. Rodriguez, of having sold many articles to foreign museums, to his own personal pecuniary advantage, the exportation of such objects being forbidden by law. The charge is also made publicly that Batres manufactured antiques and disposed of them in quantities, a museum in New York City having enriched its collection with some of his clever imitations. An attempt will be made to extradite him.—President De la Barra asked and obtained permission from the Congress to appear personally before the two Houses in joint session and make a report on his whole administration.

**Canada.**—It seems certain that the idea of a Canadian Navy is to be abandoned, and that a plebiscite will be taken to determine whether Canada will contribute to the Imperial navy. The Montreal *Star* is taking the lead in favoring such a contribution; but it is very doubtful whether it will be carried. In the meantime a dozen young cadets from the wrecked Niobe are serving with the British fleet, and one wonders what is going to become of them, if there is to be no fleet to receive them.—There is an immense amount of wheat still lying un-

threshed in the western fields. Farmers now say that if November is frosty without snow, they will be able to save it. As noted a week ago, the quality of the grain received at Winnipeg is growing worse steadily.—The entire vote cast in the late elections was between 1,100,000 and 1,200,000; the Conservative majority was somewhat less than 40,000.—The provincial elections are impending in Ontario. The Orange wing of the Conservatives are working to make the abolition of bi-lingual schools an issue. They claim to have a pledge from Sir James Whitney to this effect.—Though Vancouver, B. C., is a city of over 100,000 inhabitants, big game is found within its limits. Last year two bears were killed in the suburbs, and last month a panther took possession of Stanley park, where it killed 18 animals of the menagerie before it was slain.

**Great Britain.**—Parliament has reassembled.—A strike of Taxicab chauffeurs has begun in London.—There is much dissatisfaction with the details of the Insurance Bill. Nevertheless, Mr. Lloyd George declares that he will pass it as it stands.—The Court of Enquiry holds the Olympic to blame for the late collision with the cruiser Hawke. The latter had the right of way, yet the former passed so close as to draw it in by suction, while shallows prevented it from deflecting from the line of the Olympic's course.

**Ireland.**—There were some remarkable Home Rule pronouncements towards the end of October. "Our scheme involves," said Mr. Birrell, "a Parliament of two Chambers, with an Executive responsible to it, having full control over purely Irish concerns," which should become "a training school for Irish statesmen and administrators." They would "face the monetary difficulty, boldly and with no niggardly hand." The bill will be introduced in March, and Mr. Asquith announced, October 21, that it would be "not a shadow or simulacrum of power and responsibility, but full self-government." Speaking the following day in Wicklow, Mr. Redmond said: "The Bill is not only in course of preparation; it is nearly completed. I may not now tell you all its details, but I can say that both in its principles and in its details it will be a Bill satisfactory to the Nationalists of Ireland. . . . I understand the conditions that are necessary to make this a final settlement from the financial, as well as the political point of view, and I ask my fellow-countrymen to trust me and my colleagues for a few months, till the Bill in all its details will be before Irish public opinion." The Irish leader's appeal referred to articles and letters in certain Nationalist papers and resolutions of public boards, insisting that the Bill must give Ireland full control of its own taxation, including Customs and Excise, as otherwise it could not effect a satisfactory and final settlement. Mr. Redmond also announced that the Government would accept the Irish Party's amendments on the Insurance Bill in regard to its

application to Ireland. Mr. Devlin said this Bill would be as advantageous to agricultural as to industrial workers, especially when the Irish Parliament had nationalized the railways—and that would be its first work—thus providing quick and cheap transit for agricultural products.—The Customs and Excise Commissioners report a decrease of a million gallons in the whiskey distilled during the year, and a slight increase in beer, but the revenue is increased 70 per cent. There were 87,907 pounds of tobacco grown in Ireland, 1910-1911, and the duty charged was \$61,575, somewhat over seventy cents a pound. This illustrates how "free trade" affects Irish industries.—The Limerick Vigilance Committee on the exclusion of unclean literature boarded the trains bringing the British Sunday papers, October 21, and persuaded the agents to have them all readdressed to England. The Committee was headed by Father O'Connor, Adm., and supported by several hundred sturdy men. Similar action is being taken in other centres.—The National Education Commissioners report favorably in regard to teachers' pensions and salary, improvements in the elementary school system and suitable preliminary provisions for the formation of teachers qualified to teach Gaelic. They protest against the continued delay of Parliament to accede to their proposals.

**Rome.**—On October 22 the Pope received the Fathers of the First National Armenian Council ever held in Rome. It was presided over by the Patriarch Mgr. Terzian. On the Tuesday following nine new Armenian bishops were consecrated by the Patriarch. It is regarded as next in importance to the famous consecration of fourteen French bishops by Pius X after the breaking of the Concordat. There are considerable factional troubles in Armenia, due to the opposition of two or three bishops of the Armenian rite who are Turkish officials. But the greatest unanimity prevails among the sixteen prelates who took part in the Council.

**Italy.**—On October 30 news came of a massacre of 4,000 Arabs, including women and children, in the oasis some miles in extent between the city of Tripoli and the Italian outposts. In retaliation the Arabs attacked the outlying forts and drove the Italians into the city proper, killing many and capturing many prisoners, stores and ammunition. The usual denials of these events come from the sources interested. It is announced that 100,000 reserves will be called to the colors, and also that an Italian fleet will attack the Turkish possessions outside of Tripoli. Meantime, the Turks in France are contributing funds to the campaign, and some of the tribes of Tunis are crossing the frontiers into Tripoli. Fears were entertained at one time that an anarchist propaganda had been begun among the Italian troops. A Lieutenant-Colonel was shot by one of the soldiers.

The clergy appear to be enthusiastic upholders of the war. One paper reports Cardinal Vincenzo Vannutelli

as reminding the Marquis Patrizio Patrizi-Montoro, whom His Eminence was uniting in wedlock to an Odescalchi, that one of his forbears was a standard bearer in olden times against the Turks, and a chance for similar glory had come again, etc. The *Osservatore Romano* made no mention of the marriage or the discourse. At Tripoli the Prefect Apostolic, after a *Te Deum* was sung to celebrate the landing of the troops, made a great speech on the Pope, the King, the navy, and even alluded to a possible expulsion of the Turks from Constantinople; but the whole thing was condemned by an Italian Deputy named De Felice Giuffrida, as calculated to make the Turks believe it was a religious war. If they get that impression the missions are doomed. It is hoped that the Prefect did not speak as he is reported to have done. Official Italy took care to make no such mistake. Two proclamations were issued by the King, one to the army of occupation, in which not even the name of God is mentioned; another to the Turkish and Arab population. In the latter, the opening phrase is "In the name of God, merciful and clement, the King of Italy, whom may God save," etc. It bubbles over with piety and then promises the people that their religion will not be interfered with. The document closes with two quotations from the Koran.—As far as the attitude of the Holy See is concerned, the *Osservatore*, quoted by *Rome*, says: "Not a few journals which wish to serve in the Catholic ranks and several orators, ecclesiastical and lay, in discussing the war express themselves as if they regarded it as a Holy War, undertaken in the name and with the support of religion and of the Church. We are authorized to say that the Holy See, not only does not assume any responsibility for such interpretations but, while bound to remain outside the actual conflict, cannot approve of it and very much deplores it."

**Portugal.**—Families of political prisoners who have been kept incomunicado for the past two or three months have petitioned the Government for their release, if they are still alive, on promise of emigrating at once to America.—At a recent political demonstration in Oporto, a red, white and purple flag, said to be that of the coming Spanish republic, headed the parade. President Arriaga uncovered as it passed him.—The Post Office is using the remainders of the stamps commemorating the fifth centenary of Prince Henry the Navigator, first issued in 1894. They are surcharged Republica, in black.—The protected cruiser, San Rafael, went aground in the night off Villa do Conde and could not be floated.—A few more churches have been looted in Braga, Setubal, and elsewhere. Soldiers of the republic have taken part in the outrages.—The long heralded royalist invasion, under Paiva Couceiro, does not seem to have proved an unqualified success. The Spanish Government has hampered the invaders by redoubling its vigilance on the border.



**France.**—It is consoling to hear that in Paris alone 65 parochial committees of laymen have been formed, 40 of which are in full operation in bringing priests and people together. It will be news to many that there are comparatively few parishes in the great city; some of them number 100,000 souls. The yearly average of civil funerals is 10,000, partly due to lack of churches. All this is being changed. Within the last six years twenty-one new parishes have been formed and forty others planned.

**China.**—The Imperial Government has made a complete surrender to the demands of the National Assembly and to the threats of a large section of the army, and has issued an edict for the establishment of a constitutional government with a cabinet, from which nobles shall be excluded, and full pardon of political offenders granted. The decree, which is ostensibly from the hand of the five-year-old Emperor, is written in the first person, and is most humble and apologetic in tone. So the Manchu rule is at an end, Yuan Shi Kai is made Premier and will organize a new cabinet. Regarding the form of the new constitution, while the National Assembly would have one like Great Britain's, the southern provinces prefer a government more resembling ours. Desperate fighting was going on meanwhile at Hankow, which the Imperialists had retaken from the revolutionists. An army of 25,000 drove the rebels from their position and a massacre followed in the streets of the city. It was announced that during the fight a conflagration was sweeping the city. But at Shi-Kia-Tan, a Chinese regiment in the Emperor's pay, mutinied, killed their brigadier-general, then slaughtered one thousand Manchus. Peking has been in great fear of a similar outbreak, hundreds are leaving the city, many shops are closed, and missionaries are preparing to defend themselves. But it is hoped that on the new Premier's return to Peking from the seat of war a greater sense of security will be established. On November 3 the capture of Shanghai was reported. It surrendered without opposition. The fall of Nanking and Ching-Kiang is expected.

**Germany.**—The second part of the Morocco treaty has now received the signature of Kiderlen-Waechter and Cambon. It determines the compensation to be made in the Congo and shows that perfect harmony exists at present between Germany and France. Germany acknowledges the right of France to establish a protectorate in Morocco, and both nations pledge themselves to seek for this purpose the ratification of the powers. Germany is, in return, to receive a compensation of about 250,000 square kilometers of land in the Northern French Congo, along the border of the German Cameroons. The country is inhabited by a million of blacks and yields a yearly trade income of about \$2,400,000. Of the Congo river Germany receives just enough mileage to establish her steamship trading stations, while she yields up to France

a small delta of land south of the Tsad sea. France reserves for herself the right to erect railroads over German territory in order to connect the various parts of French Central Africa. All disagreements relative to the treaty are to be submitted to the Hague tribunal. In Morocco itself Germany is placed upon precisely the same footing as England, as far as French operations are concerned.—Early in the past week the *Frankfurter Zeitung* mentioned the following items as contained in the first part of the treaty which is restricted to Morocco. Germany, according to this source of information, is to have her representatives in all commissions entrusted with the supervision of government contracts in Morocco. The right of carrying on her commerce, purchasing land and extending her fisheries along the coast is likewise said to have been secured by her. The operation of mines, as well as the unlimited exportation of mineral ores, has furthermore, been conceded, and she is to have her share in the management of the railroads. Finally, a number of harbors are opened to her. The *Kölnische Zeitung* writes that Germany has asked for nothing more than for unrestricted commercial freedom, and has been willing to grant the supremacy of France in Morocco in return for a proper compensation. "France acknowledges the reasonableness of this proposition, and so the long deliberations are at an end." To have precipitated a world-war, the paper adds, could in nowise have been justified.—The Colonial Secretary, Dr. Friedrich von Lindequist, has renewed his petition, made during the course of the summer, that his resignation be accepted, since he had from the first been opposed to the governmental policy in Morocco.—The new Roosevelt Professor, Dr. Paul Reinsch, of Wisconsin University, is to be engaged during the winter semester at the University of Berlin. The subject of his installation lecture is announced as "The New Nationalism in the United States." The Emperor will be represented upon the occasion by one of his sons, a Doctor of Political Science. During the summer semester Dr. Reinsch is to lecture at the University of Leipzig as exchange professor.

**Austria.**—The Minister of Public Worship, Count Karl von Stürgkh, has been entrusted by the Emperor Franz Josef with the commission to form a new cabinet. The Minister President von Gautsch had not been able, in spite of his supreme efforts, to create a majority in parliament, which would have made further operation possible. A dismissal of the entire ministry had, therefore, become a necessary measure. The appointment of Count Karl von Stürgkh came most unexpectedly for all parties. He had entered public service in 1881, and since 1901 had been Privy Councillor and member of the Upper House in the Reichstag. It is believed that his tenure will be short, and that another cabinet may soon be expected under Dr. von Bilinski, the leader of the "Polen-Club."

## QUESTIONS OF THE DAY

### The Cardinalate

Empowered to designate the Head of the Church, and constituting with him as auxiliaries and counsellors the spiritual body known as the Sacred College, the Cardinals of the Catholic Church rank next to the Sovereign Pontiff in ecclesiastical dignity and official importance. Though not of divine origin nor essential to the constitution of the Church, the office grew with the Church's external development as by natural necessity, and had risen to its present eminence before the discoverer of America was born. The official announcement that three American prelates will be elevated to the Sacred College at the approaching Consistory makes an outline of its historical evolution appropriate and opportune.

It was only in the twelfth century that the Sacred College was definitively constituted substantially as it exists to-day; but the beginnings from which it grew had their roots in the Catacombs. The word "cardinal" (from *cardo*, a hinge) was first applied, in the sense of principal, to the clergy who were permanently and officially attached to a particular church, then to the archpriest of that church. In Rome, according to some, twenty-five "titles" or churches in which the Sacraments were administered and the liturgical offices celebrated were established in the first century, according to others from the second to the fifth, and the priest in charge was called the *presbyter Cardinalis*. Such presbyters were entrusted by the Pope with the supervision of discipline and other ecclesiastical and administrative functions in the Roman See. The title of Cardinal priest, which was at first extended to archpriests elsewhere, was soon restricted to the arch-presbyters of Rome, and was definitively confined to the Roman Cardinals by Pius V. The number of "titles" was increased, but the rearrangement of titular churches, begun by Innocent III and completed by Paul V, remained fixed until Leo XIII added the Church of San Vitale. The titles are now fifty-three, though by the ordination of Pope Sixtus V the actual number of Cardinal priests is limited to fifty.

Of equal antiquity are the Cardinal deacons, who may be said to have sprung from the graves of the martyrs. Pope St. Clement (88-97) is said to have divided Rome into seven regional districts, in each of which a rotary or deacon was appointed to collect the Acts of the martyrs. St. Evaristus, his successor, charged them also with bearing witness to the teaching of the bishops, and Pope St. Fabian (236-250) enlarged their duties, appointed seven subdeacons to assist them, and had buildings (*diaconia*) erected, in connection with a neighboring church, for the reception of the poor and other charitable works, in the cemeteries of the martyrs whose Acts they recorded. Besides being official executors of the Papal charities the regional deacons assisted the

Pontiff at Mass and at the liturgical services in the principal Papal churches, and, being gradually assigned to disciplinary and other ecclesiastical functions of continually extending scope, attained a fixity of relation to the Church of Rome, which made the term Cardinal Deacon analogous to that of Cardinal Priest. With the change of Roman topography other charitable institutions replaced the original deaconries. There were eighteen under Gregory the Great, and these are still existent, but the actual number of Cardinal Deacons were reduced to fourteen by Sixtus V.

As the Papal headship of the Church became more externally manifest and ecclesiastical business accordingly increased, the Popes called in the seven neighboring or "suburbicarian" bishops to assist them in counsel at synodal meetings and represent them at episcopal functions; and these were known as Cardinal Bishops. When Porto was in ruins Rufina was joined to it, thus reducing the Cardinal Bishops to six, a number which was made permanent by Sixtus V. By a Decretal of Alexander III, 1159, the three orders of Cardinals were definitively unified into one body, to which the election of the successor of St. Peter was exclusively attached. Thereafter they were the only official legates and counsellors of the Pope. Sixtus V fixed their number at seventy, which has been seldom reached; the additions to be made at the Consistory of November 27 will bring them to within four of the canonical limit.

From the earliest period, therefore, the Cardinals, in various degrees, were assistants of the Pope in the care of the poor, in liturgical functions, in the administration of Papal finances and possessions, and the disposition of important ecclesiastical business. Their manifold activity was exercised in the Consistory, that is, the formal assembly of the Cardinals under the presidency of the Pope. There they dealt with practically all the affairs of Christendom, for when Christendom was Catholic religious and secular matters usually touched or overlapped, and hence they gradually outranked bishops and archbishops, and towards the fourteenth century, even patriarchs. Innocent III granted them the privilege of the red hat, and extended to all the scarlet robe previously worn by Papal legates. They have a ring with sapphire stone, and may wear the pectoral Cross even in the presence of the Pope. Leo X placed them immediately after the Pope in order of precedence; in secular courts they rank with princes of the blood royal, and they were long acknowledged as equals by Emperors and Kings.

The Cardinals have charge of the Roman Congregations, and the Pope alone is their ecclesiastical judge. Among other rights and privileges, they have place and vote in general councils, and they alone can be sent abroad as legates *a latere*. In private Consistory they counsel the Holy Father on the nominations of cardinals and bishops, on the conclusion of concordats, and on all important ecclesiastical and politico-ecclesiastical mat-



ters; and on the death of the Pontiff they assume the management of necessary church affairs and proceed to elect his successor. Their powers and duties were increased and simplified in our own day. The Congregations of Cardinals, including among others the important Consistorial Congregation and the Holy Office, established or regulated by Sixtus V, have been completely reorganized by Pius X according to the great Constitution *Sapiénti Consilio*, June 29, 1908, which enlarged and demarcated the powers of the Roman Cardinals and made the famous *Immensa* of Sixtus V applicable to modern conditions.

The Popes have been always free in the nomination of Cardinals, but the Tridentine decrees, enforced by Sixtus V and ratified by the Vatican Council, ordained that all Christian nations should be represented in the Sacred College. It was also established that the College of Cardinals should contain doctors of theology, four at least to be taken from the mendicant orders, and that every person nominated must possess the qualifications required of a bishop. Their creation, which is the function of the Pope, is effected by the publication of their names in secret Consistory. The new dignitary, who has been informed of his nomination some weeks in advance, is invested by the Pope with the rochet and red biretta, and a few days later, in public Consistory, with the Cardinal's hat, while the Holy Father pronounces the words:

"To the glory of the omnipotent God and the honor of the Holy See receive the red hat, the mark of the singular dignity of the Cardinalate, whereby it is signified that, for the exaltation of the holy faith, the peace and quiet of the Christian people and the increase and permanence of the Holy Roman Church, you should show yourself fearless even unto death and the shedding of your blood, in the name of the Father and of the Son and of the Holy Ghost."

The Pope makes the sign of the Cross thrice over the new Cardinal, and in secret Consistory confers on him the ring, assigns him his title or *diaconia*, and performs the ceremony of the opening and closing of the mouth, signifying his duty and right to observe secrecy and express his opinion on matters presented to his consideration. A Papal Ablegate conveys the red biretta to foreign Cardinals who cannot attend the Consistory, but the red hat is always conferred in public Consistory by the hands of the Sovereign Pontiff.

On November 27-30 the Cardinalate will be conferred on the Apostolic Delegate to the United States, and the Archbishops of New York and Boston. The Pope sometimes announces that he reserves *in petto* (*in pectore* or in his breast) a certain number of Cardinals which he will publish later. There is some reason to hope that our Holy Father has "in his breast" and in his heart a still further number of American Cardinals, whom he will summon to assist him in the government of Christendom.

M. KENNY, S.J.

## Care of the Unemployed

The American Federation of Catholic Societies at its last four conventions has endorsed the formation of Catholic Aid Societies, to take care of the poor and needy. It has especially recommended that homes and employment bureaus be opened for men and women who come to our large cities in search of work. This timely recommendation deserves further consideration, and the work done by the Catholic Aid Society of Buffalo may serve as an illustration of how much good can be accomplished in this way.

The Catholic Aid Society of Buffalo was organized, May 16, 1904, and was incorporated under the laws of the State of New York, April 23, 1908, with these particular objects:

First—To assist the needy and provide a temporary shelter for homeless men and women; to prevent the wanton and indiscriminate arrest and imprisonment of persons whose only offence is lack of money and inability to find work.

Second—To urge upon the city and county authorities the need of a municipal lodging house, where honest but unfortunate persons of both sexes willing to work may find shelter and food until employment is found for them.

The *Buffalo Express*, editorially commenting on this "Admirable Movement," said in its issue of June 14, 1904:

"The new Catholic Aid Society should be welcomed by Buffalonians of every creed, for it is entering a field of philanthropic endeavor which must be threshed over by private organization before the authorities can be stirred to proper action therein.

"The *Express* has never been sparing in its criticism of the brutal and dangerous practice of indiscriminately sending men to the penitentiary who, seemingly, are vagrants. There is an endless array of evidence tending to show how society is harmed by this system of commitment. By this treatment of the unemployed we are making criminals of men who have been honest and self-sustaining, but who, for one cause or another, practically beyond their control, are temporarily out of work. Idleness itself is a serious enough affliction for an honest man, to add to the mental depression caused by an empty pocket; when one is willing to work the dishonor of a term in a penitentiary is little short of a crime. Who can wonder that the man who is made to suffer this indignity comes out of the prison mocking at justice; that he is then ready to beg or steal and become, in fact, an offender against society? It is a dreadful system, and any organized effort to overthrow it deserves hearty support."

This organized effort had already been made when the Catholic Aid Society sent a delegation to the Board of Supervisors with the following resolution:

*Whereas*, A careful investigation has brought to light the fact that many poor workingmen who come to Buffalo for the purpose of looking for employment are arrested as vagrants and sent to pri-

son for a term of several months for the mere reason that they are out of work, have no shelter for the night, and no visible means of support; and

*Whereas*, By such treatment men who have been honest and self-supporting are made criminals and become a burden to taxpayers; be it

*Resolved*, That a committee duly appointed by the Catholic Aid Society represent this state of affairs to the Honorable, the Board of Supervisors of Erie County, and prove to them that it would save dollars and men if the Board of Supervisors would grant money to open a Municipal Lodging House and an Employment Bureau, so as to shelter these poor men a few nights and enable them to find suitable work.

The purposes of such a lodging house and employment bureau would be: To afford a temporary asylum for homeless and unfortunate men who are out of work; to give them an opportunity to clean up and to secure employment; to encourage self-respect on the part of unfortunates who are not guilty of crime; to preserve the public health by medical examinations; to reduce street begging to the minimum; to reduce the public expense of providing for those people at the penitentiary; to secure employment for these men.

From the beginning this movement of obtaining a lodging house was heartily supported by the Charity Organization Society. A joint committee of both organizations decided that on account of the connection with the county penitentiary and county almshouse a county lodging house could be more appropriately and more easily obtained from the Supervisors than from the City Council. The Supervisors gave the committee a hearing February 10, 1905, and then referred the matter to their counsel, to see if they had the power to open a public lodging house without proper legislation. He reported that a new law was necessary, and such a law was drafted by the committee. The committee was told that it was too late to introduce a bill that year, but it thought otherwise, and the bill was introduced March 22d. After the committee had appeared several times before the Supervisors, they voted on April 11th to approve the bill and took it up as their measure. The bill failed from over-confidence on the part of the committee. The committee met again December 29, 1905, and it was decided to wait until the new Board of Supervisors was organized and then to proceed at once. A second year was lost in a tedious attempt to persuade the county attorney that no establishing act was necessary. There were many hearings upon this question before the Supervisors, and in April, 1906, they again voted that an enabling act be introduced. This act was passed, and was signed by Governor Hughes in April, 1907. There were more hearings, and in June the Supervisors voted an appropriation of \$10,000, and asked the joint committee of the Charity Organizations and the Catholic Aid Society to take charge of the details. Many buildings were seen by the committee, and fairly suitable one was found in the old building of the Children's Aid Society, 29

Franklin Street, which was opened in January, 1908, as the Erie County Lodging House.

The success that has characterized the Erie County Lodging House since its institution, about four years ago, has attracted widespread attention throughout the country. Several other large cities have become interested in the Buffalo institution, and some of them contemplate opening lodging houses, patterned after the one in Buffalo. It is one of the greatest charitable institutions of its kind in the country, and its work is recognized by criminologists as one of the greatest for the lessening of crime. It is at the same time an institution which, as the records show, saves the county a great deal of money.

In the year 1907, prior to the establishment of the Lodging House, 2,460 men were arrested in the city of Buffalo as vagrants and tramps. Of this number 823 were committed to the penitentiary, the average confinement for each one being fifty-three and one-half days. In other words, the 823 men served a total of about 44,000 days, and the number of meals served to them totaled 132,000. Figuring these meals at ten cents each (which is a very moderate price) the cost to the county in meals alone was \$13,000, which is three times more than it cost the county to maintain 7,963 at the Lodging House in the first year of its existence. In the year 1908 there was a total of 6,926 men arrested as vagrants or tramps in this city, and of this number 1,157 were committed to the penitentiary, the average confinement for each being twenty and one-half days, almost three times less than the preceding year. This was due, in a measure, to the fact that in the preceding year one of the morning justices made a practice of sending men to the penitentiary for six months each. These 1,157 men served a total of 28,835 days and ate 71,505 meals, which, at the low estimated cost of ten cents a meal, meant an expense to the county of \$7,150.50.

It will be noticed that while the arrests were nearly three times as many as they were in 1907, the number of convictions was proportionately very much smaller than for 1907. This is explained by the fact that about June of that year the County Lodging House was in shape, so that it could begin to take care of men sent to it from the morning courts. If the Lodging House could have accommodated these men earlier that year, there is no doubt that the number of men sent to the penitentiary would have been fully 500 less.

Omitting the year 1909, in which equally good results were obtained, we may pass to 1910. During that year the Lodging House received from the courts 679, from the Police Department, 4,634; from the Probation officers, 56; from the penitentiary, after discharge, 160. The Lodging House cared for 9,722, and secured employment for 4,778. (Of these 6,936 proved to be skilled workmen, and 2,786 unskilled laborers; 453 secured permanent positions on farms).

Thus over one-half were not only aided temporarily,



but they were given opportunity to get a fresh start in life. One hundred and seventy-seven who seemed unable to help themselves through employment were sent to hospitals, Superintendent of the Poor, Charity Organization Society, U. S. Pension Agent, and various philanthropic societies. Two joined the United States Army; twenty-one were rejected by the Superintendent of the Lodging House as being totally unworthy of such aid as the Lodging House offers. That is to say, the management was thoroughly convinced that the applicants turned down were confirmed idlers or drinkers, completely imbued with the idea that the world owed them a living.

These statistics, although mere figures, show that the Lodging House is filling a long-felt want, and justified the Grand Jury of the Supreme Court for the April, 1910, term in declaring: "This is an institution that is doing grand work, and from its records shown us is evidently saving the county much money."

H. J. MAECKEL, S.J.

### A Great Catholic Soldier

A noble figure has passed away. A knight of the Cross and a soldier of France, a champion of the Church, a defender of outraged justice and slandered truth, has fought his last fight and laid down his arms. The sword, which at Castelfidardo and Mentana leaped from its scabbard to guard the right and smite the wrong, which flashed before the Zouaves at Loigny and Auvours, has been surrendered at last to the conqueror—death. The warrior's soul, accompanied in its flight by the blessing and the prayer of the successor of that Pontiff-King, to whom it had plighted its knightly troth, has gone to meet the spirits of the last of the Crusaders, of Lamoricière and Pimodan, where the God of Battles binds the wreath of triumph on their warrior brows.

Athanase de Charette de la Contrie came of good fighting stock, and was a glorious relic of a glorious past. He stood like some lonely sentinel left on the field of battle when the dust and smoke have rolled away. He spoke to us of other days. His name was a household word in many a Catholic home, in every home in France, where bravery is honored and the torch of patriotism and faith still sheds its rays. The story of his life is a martial, an inspiring lesson.

He was grand-nephew of the chivalrous Vendéan chieftain, François Athanase de Charette, one of the heroes of that "war of giants," as Napoleon called it, (1792-1796) in which the hardy peasants of La Vendée, fighting for altar and king, kept at bay such men as Kléber, Marceau and Hoche, the most skilful leaders of the Republican army. The grand-uncle of the dead hero should be gratefully remembered by Americans. Before his campaigns in La Vendée he had served as a young naval officer in the American Revolution, in the French squadron which so materially helped the colonists.

The hero of Castelfidardo was born at Nantes, September 18, 1832. His father was another Athanase de Charette, his mother a daughter of a Bourbon Prince, the Duc de Berry. Loyalty to the king, fidelity to duty, the unquestioning yet intelligent faith of a vanished past, a bravery that laughed at fatigue and courted danger, a knightly courtesy, blended with a soldier's frankness, an iron will and the staying power of the born fighter, were family heirlooms in this ancient house. Young Charette grew up in this invigorating atmosphere. The call of duty had but to sound; he was ready.

The summons came in 1860. The Vicar of Christ was girt on all sides by deceit, conspiracy, treachery. Wherever he looked he met the face of a foe. The Powers had abandoned him, the enemy's regiments were on his soil. He called for volunteers to check the invader. From France, from Canada and Ireland, from Holland, Austria and Spain hundreds answered the Crusaders' call, and mustered under the white and yellow flag. The Marquis de Lamoricière, the hero of the siege of Constantine, the ex-Governor of Algeria, the conqueror of Adbel-Kader, as brave a soldier as ever drew a sword, was the commander-in-chief of this Spartan band. Charette was one of the first to bring his heart and his sword, and to consecrate them to the cause of justice. The keen eye of Lamoricière quickly discerned his qualities and entrusted him with the formation of a regiment of Papal Zouaves. The young nobleman was a dashing soldier. Not gifted perhaps with supreme genius in war, he was an ideal officer to lead a regiment, or command a brigade. He was a soldier of the stamp of Hancock, or "Jeb" Stuart, a man whom Grant would have flung on the Grey lines at Shiloh, or Lee ordered to charge the Federal batteries at Gettysburg.

On September 18, 1860, at Castelfidardo, a few miles southwest of Ancona, Lamoricière's 8,000 men met 28,000 Italian troops under Cialdini. Outnumbered, swept at close range by the deadliest fire, the Pontifical lines were repulsed with heavy loss. Charette had his Zouaves in the forefront of the fray. The young lieutenant-colonel yielded only when to fight any longer meant a useless holocaust. He was beaten, but not broken. The Pope still needed his sword. He stayed. At Mentana, November 3, 1867, brave Kanzler has no better officer in his 3,000 Papal troops than Charette, no braver regiment than the Zouaves. From sunrise until late in the afternoon this devoted band, supported now by 2,000 French soldiers, met 10,000 Garibaldian troops and utterly rout them. The Pontiff still needs the Zouaves and their gallant colonel. Charette stays.

Evil days are falling fast on the sorrow-stricken Pope. When at last 60,000 Piedmontese, under Cadorna march through the battered and crumbling walls near the Porta Pia, Charette, still at the post of danger, fights like a lion at bay, and sheathes in defeat, but not in dishonor, the sword which he had drawn for the truth and the right.

The chivalrous Breton had not been allowed the privilege of a soldier's death in the service of the Pope. He courts it on the encrimsoned plains of France, writhing in the throes and agony of the Franco-Prussian war. His Pontifical Zouaves are incorporated into the seventeenth corps of the army of the Loire. A fighting, a praying general, the pure and saintly de Sonis, the Stonewall Jackson of that dreadful campaign, is in command. Castelfidardo, Mentana, Porta Pia! these are the magic names that gleam on the regimental colors of the Zouaves. To the glorious roll they will add Orléans, Loigny, Auvours. At Loigny, on December 2, 1871, de Sonis calls on the Zouaves to save the army. Over the blood-stained snow, with deadly rifle-hail beating down their ranks, Charette in the van, the men of Castelfidardo and Mentana hurl themselves on the veterans of Prince Frederic Charles. In vain. Severely wounded, Charette falls. Soon restored to health, he stays at the front for suffering France, just as before he stayed for the Pope. A month later, as brigadier-general, he leads his decimated ranks up the heights of Auvours, iron-crowned and fire-wreathed. He could not lead them to victory; he led them to honor and undying fame. It was his last, great fight.

A royalist by family tradition and personal inclination, de Charette kept aloof from politics. The Departments of Brittany begged him to represent them in the National Assembly. He declined. Elected as deputy of the Bouches-du-Rhône, he again refused. The veteran, no doubt, would have felt ill at ease in the halls of a Republican Legislature. He was essentially a man of action. Yet he could wield a picturesque pen, as his "Souvenirs du Régiment des Zouaves" eloquently proves, a book that reveals the soul of a great soldier, of a staunch and faithful Catholic. For many years Charette lived quietly on his estate at Basse-Motte, in Brittany. A devout Catholic, a courteous gentleman, a friend of the poor, he calmly awaited his last summons. He met it with knightly courage and Christian fortitude, the cross for which he had so nobly fought resting on his heart, the rosary, which his soldier sires bore with musket and pike on many a well-fought field, twined around his trembling hands.

Athanase de Charette nobly recalls the glorious names of Sobieski, Hunyady and Scanderbeg, those undaunted champions of the Cross. And it is the privilege of the heroes, who fight in the cause of Christ and His Church, to stir a sympathy and regret, which no others can evoke in a like degree. Their memory will not die. For justice, truth, loyalty, self-sacrifice and faith are the surest titles to glory. Others, favored of fame and fortune for one brief day, though laden with honors in life and death, are soon forgotten. But the valiant souls, who like the hero of Castelfidardo, fight for a noble but down-trodden and seemingly losing but ever-victorious cause, are destined, even in suffering and defeat, to immortality. The unbeliever himself lays a wreath upon their tomb.

And the Church of Christ, the Heir of Ages, writes their names on her heart and on the muster-roll of the world's true heroes.

JOHN C. REVILLE, S.J.

### The "Teaching Assembly of Contradictory Overseers"

The fifty-first Anglican "Church Congress" met the first week in October at Stoke-on-Trent. Though somewhat loosely described as the "Parliament of the Church of England," it has no official status. Nevertheless, the fact that some of the bishops take part in its proceedings, gives it a certain importance as an exponent of Anglican opinion. The meeting begins on a Sunday, when "Congress sermons" are preached. On the following days, meetings are held and papers read and discussed, but no vote is taken. This is one of the precautions against accentuating the divisions of the Establishment.

The attendance is usually largely composed of High Churchmen. The ultra-Protestant element has always shown a tendency to boycott the congresses, which were originally organized by enthusiastic adherents of the Oxford High Church movement. This year's gathering is notable for the fact that one of the bishops preached a remarkable sermon which showed in a startling way the deep cleavage that exists between rival schools in the Church of England. Two bishops preached in different churches on the same Sunday. One was the Bishop of London. He devoted his address to the problems raised by the labor movement. This kept him off any dangerous ground. Dr. Ingram, Bishop of London, is a High Churchman, who believes in priesthood and sacraments and sacrifice. He labors under the delusion that he represents the old pre-Reformation Bishops of London, shutting his eyes to the clear fact that in the days of Elizabeth, the line of those bishops came to an end. They ordained priests to offer up the sacrifice of the Mass and consecrated altar stones for their churches. The first bishop of the new kind destroyed in one night every altar in his cathedral, and directed that the altar stones should be broken up or "devoted to base and common uses." But this did not prevent Dr. Ingram from being a champion of the "Continuity" theory. His favorite argument is that he must really represent the good old Catholic bishops, because he happens to live at Fulham in the palace that once belonged to them. The readers of AMERICA will remember how he urged this argument at the Jamestown general convention, appealing to the frogs of Fulham moat to confirm it. Well-informed Americans must have opened their eyes wide at hearing an argument on a level with that of the gentleman in one of Gilbert and Sullivan's comic operas, who declares that he must not disgrace the heroic ancestors whose portraits hang on the walls of his recently purchased old castle. "But these are not your ancestors," he is told, and he replies: "They are. The portraits were sold to me with the castle."

We'll, here in one pulpit was the Bishop of London,



who "says mass," as he believes, and thinks that he holds nearly every Catholic doctrine except the supremacy and infallibility of the Pope. In another was the Bishop of Carlisle. He is a bishop of the same Church, and Dr. Ingram is in full communion with his "brother of Carlisle." But the Bishop of Carlisle, instead of keeping to safe neutral ground and giving forth smooth platitudes on social problems, devoted his sermon to an outspoken attack on the Bishop of London's whole position. The Church of England, he said, was being brought into danger and disrepute by a school of clergy and laity who would take away its Protestant character, and who are trying to bring back priesthood and priestcraft, and all that the glorious Reformation had swept away. "Ordination" is not a "Sacrament," he declared, and striking this keynote he denounced the whole doctrine and practice of the High Churchmen. Once more it was demonstrated that in the Church of England there is no authoritative teaching, and what one bishop solemnly declares to be black, another may as solemnly pronounce to be white.

Then comes another strange thing. The *Church Times*, the organ of the High Church party, gave several columns to reports of, and commentaries on, the congress. But not one word does it say of the Bishop of Carlisle's sermon. It does not even say that he preached at the congress. It is evidently trying to hide the scandal of division from the eyes of its readers.

It is said that when the Protestant Episcopalian mission in China was drawing up a manifesto in Chinese, the native translator was asked to explain the exact literal meaning of the characters he had selected to express the title of the Church, and it then came out that they meant literally "The Teaching Assembly of Contradictory Overseers." "Contradictory" was an attempt to translate Protestant, and the "Overseers" were the bishops. The native secretary was wiser than he knew. The Church Congress with the Bishop of London in one pulpit and the Bishop of Carlisle in the other was assuredly an "Assembly of Contradictory Overseers."

An English judge declared once "Truth will sometimes come out, even in an affidavit." It comes out sometimes in a Church Congress address. Canon Beeching, just promoted to the Deaconry of Norwich, read a paper on the English Bible in which he said:—

"The sixteenth century translation of the Bible broke the English Church into a hundred sects. No Churchman, no Englishman, but must deplore the fact, even though he recognizes that under the circumstances it was inevitable. To the English Bible we owe it that the Catholic Church of England is in ruins; but to that same Bible, more deeply studied, we shall, I believe, also owe it—and who knows how soon it will be—that the ruins will be repaired."

This is a frank admission of the breakdown of the good old Protestant theory of the Bible needing no living interpreter. As to the Canon's optimistic belief that somehow in the future the same causes will produce dia-

metrically different results, he must be a hopeful man who sees any sign of the forecast being realized. Certainly it requires optimism to express such a hope on the morrow of a day that saw one Bishop of the Establishment denouncing as mischievous folly, the whole theory of the Church, and the Christian life held by one of his episcopal brethren. It does not help that, though each believes the other to be a teacher of error, they "agree to differ" and met on the same religious platform in the name of the same so-called "Church." A. H. ATTERIDGE.

## CORRESPONDENCE

### Italy's Prime Minister at Turin

ROME, October 15, 1911.

Last week closed with a banquet to the Prime Minister, Giolitti, tendered him by the Liberal Monarchical Union at Turin. There were eleven hundred guests at the dinner; of these three hundred were parliamentary deputies, one hundred members of the National Senate; and there was besides a host of local officials from all the neighboring cities. It was the most notable political gathering of the year, and was organized by the nationalists to give Giolitti a chance to go on public record at this moment without the trouble of calling Parliament.

Though everybody looked to Giolitti for a full declaration of the administration's program in regard to the war in hand, they were destined to disappointment. Pleading the privilege of his portfolio and reminding his audience that no Minister dealing with Foreign Affairs had ever repented of being sparing of speech, he confined himself to stating that the government has proceeded first to a full understanding with the Powers and then to a defence of Italian economic and political development in Africa, as well as of the dignity of the country, by a military occupation of Tripoli. He then sought to soothe the Socialistic opposition by insisting upon the government's intention to proceed with electoral reform, raising the percentage of the electorate from its present 32 per cent. of all male subjects not minors to something like 85 per cent. by extending the suffrage to all males of thirty years of age, as well as to all others who had completed their military service. This will lift the number of voters in Italy from about three million to eight. He furthermore justified his postponement of the question of the extension of the suffrage till after proper disposal of his plan for a government monopoly of insurance on the ground of instant and imperious necessity.

The general opinion of the speech is that it was very clever but of dubious security to the present cabinet. It did not prevent the Socialist Congress at Milan from passing a resolution the following Wednesday to the effect that the Socialists could not and should not further support the Giolitti administration. It may, however, have awakened Mayor Nathan,—that or public opinion: for he has at last found voice and has wired the King at Naples that "Rome turning loyally to the King, the head of the army, as the safe interpreter of the sentiment of the Nation, tenders its warmest greeting to the brave brethren who are bearing to the farther shore of the Mediterranean the breath of Italian civilization."

Catholic enthusiasm still continues in the support of

the government's military enterprise. At Orte and at Casciana the Catholic Union has enthusiastically endorsed the war. The conscripts from the parish of St. James in Augusta, here at Rome were gathered in the parish church for Mass and Holy Communion on the day of their departure and warmly encouraged by their pastor to do their full duty for their country. The Bishop of Trivento delivered a discourse in his cathedral pulpit on the glorious victory of Lepanto, exhorting his hearers to pray for a like success of Italian arms at Tripoli. At Capua the archbishop, Cardinal Capecelatro, issued a pastoral letter urging the prayers of all for the army, insisting that its success would be a victory, not only for their country, but for the Catholic faith and Christian civilization in that Africa from which in the past there came to us the towering genius of St. Augustine. At Pisa the archbishop, Cardinal Maffi, has ordered the collect *pro tempore belli*, and at the gathering of the Pisan troops in the Church of the Knights of St. Stephen, before their departure, he delivered an eloquent sermon of benediction upon the sons of Pisa, marching to the wars as of old under the protection of the Mother of God.

The Vatican has made no statement, in spite of the industrious repetition in the English and American press of their correspondents' inventions attributed to the Holy Father and to the Cardinal Secretary of State. The Vatican is concerned with other things. The Cardinal has sent in the name of His Holiness, to Bishop Marbeau, of Meaux, a letter of sympathetic approval for the dedication on October 23d of a monument to Bossuet.

He has also addressed to the Cardinal Archbishop of Toledo, in Spain, a letter of instruction for the bishops of Spain in their treatment of the duties of Catholics in public affairs. He insists upon the Catholic laity being allowed the fullest freedom, consistent with the teachings and laws of the Church, in all civil and political affairs, and urges the bishops not to interfere in party contentions, nor to lend their approval and benediction to any political party, and to abstain from censure of any party and of any Catholic journal or journalist in matters that are civil and political, but to accord them their rightful freedom therein, provided they offend not against charity or justice.

The Congregation of Regulars has followed the lead of the Consistorial Congregation in the matter of Duchesne's "History of the Church," and has addressed a letter to the heads of religious orders forbidding its use in their houses of studies in Italy, either as a textbook or a book of reference for their students.

In mid-week Rome was distressed to hear of the serious illness of Cardinal Capecelatro. On Friday he received the last sacraments, and though his condition has since slightly improved, he is still in serious danger. The Queen Mother, Margherita, was one among many who telegraphed to Capua to inquire anxiously of his condition.

An echo of the attempt at murder in St. Peter's last year has just been heard in the announcement of the sentence of the would-be assassin, De Santi, to two years' imprisonment, plus the payment of costs and damages. This is a case where the mills have ground slowly without grinding small.

The cholera has disappeared from the circuit of our block, after having within five days taken toll of sixteen cases with twelve deaths.

C. M.

## An Unexpected Champion

STOCKHOLM, Oct. 15, 1911.

When Leonidas and his Spartans were defending Thermopylae against the overwhelming odds of the Persian host, someone is recorded to have said that the enemy were so numerous that their arrows would obscure the sun. "So much the better," answered the brave Spartan King, "we shall then be able to fight in the shade."

Against odds almost as overwhelming as these must the handful of Catholics in Sweden, in the kingdom of Gustav Wasas, make their fight. And in this battle for our Faith and our rights we Catholics have not been spoiled by the favor of Protestants, much less of the Protestant pastors of the established Church. But "no rule without exception," says an old saw. To their great and most agreeable surprise Catholics have found an ally even in these dark days. As a champion of justice, and therefore as a champion of the rights of Catholics, a most famous Protestant divine has taken up their cause, Doctor Nathan Soderblöm, professor of theology at Upsala University.

In an article published in the *Stockholms Dagblad*, one of the most widely circulated and important papers of Sweden, he says:

"The right to keep church records which shall be officially acknowledged, a right which the four Catholic parishes of Sweden had hitherto possessed, was restricted by the royal ordinance of December 25, 1910. Catholics must hereafter enter their names on the registers of the Swedish (Lutheran) parishes within whose territory they reside. They must obtain from these the papers required by the law and the testimonies regarding their freedom from former contracts. Even though both parties are Catholic and the marriage takes place before a Catholic priest, it is required that the certificates be drawn up by a minister of the Swedish established Church. It is this last demand especially which the local Vicar Apostolic, in his address to the king, has declared to be a most detrimental and humiliating condition for the spiritual welfare and the parish life of Catholics. In the press, likewise, the dissatisfaction of Catholics has been publicly voiced, while in foreign countries this legislative act is looked upon as a violation of religious toleration in a Protestant country."

In his article Professor Soderblöm farther instances the fact that several prominent Lutheran ministers, and especially the Lutheran Consistory of Stockholm, had strongly opposed this restriction of Catholic rights. Finally he deals with those who in their superior wisdom would look upon the entire matter as too unimportant for consideration, a mere bagatelle.

"The fact is," he continues, "that the present representatives of the Catholic Church in Sweden look upon these restrictions as an unwarranted interference in their care of souls. Since there is question of only four parishes it would seem that an exception could be made and their rights, which have been limited, be restored entirely. This is the only way of ridding ourselves of a matter which is not so altogether unimportant. . . . In no case, however, is the Lutheran Church to blame. The work of Lutheran ministers has not been very much increased by this legislation; but it is easily appre-



ciated that their task of burdening obligations upon Catholics, which the latter would rather fulfil before their own priests, cannot be a pleasant one."

Thus far the Professor of Lutheran theology. Is his admonition likely to produce results? The question is of the greatest importance, as we have shown in a former article in *AMERICA* (No. 102, "Religious Liberty in Sweden"). The ancient rights are at stake which Catholics have possessed since the days of Gustav III. It was this illustrious ruler who, in the year 1781, issued the famous edict of toleration, which for the Catholics of Sweden was a ray of light that shone forth after the dark night of two long centuries.

BARON G. ARMFELT.

### French Freemasons

PARIS, October 21, 1911.

The yearly Assembly of the French Freemasons took place in Paris last September, at a moment when war clouds hung heavily over the country. In spite of the secrecy that surrounds their deliberations, echoes of the proceedings of the "Brethren" were heard outside the precincts of the "Grand Orient," and some of their utterances are curiously significant.

Two symptoms were especially striking: the anti-patriotic tone of the speakers when touching on political questions, and the large number of professors and school masters who are now enrolled in the ranks of Masonry in France.

The French Freemasons make no secret of their so-called "humanitarian" opinions and Socialistic proclivities. One of them, M. Rivière, openly declared that he was absolutely opposed to the idea of war under any circumstances; another, M. Bessière, urged his colleagues to work for the deliverance of the notorious Hervé, the anti-patriotic leader, whose insults to the army are well known. "Hervé is an honest man, he is the defender of Freemasonry," added the orator. Another member, M. Sadoul, proposed an alliance between the French and German Freemasons, for the prevention of war. Other subjects were discussed with no less violence: the monopoly of education; the necessity of defending the lay schools; of confiscating the churches; of influencing the mothers of families, as well as the fathers. In France women's influence is great, among the middle classes especially, and so far Freemasonry has not made much progress among French wives and mothers; they may be indifferent to religion, but they are seldom openly hostile.

It is alarming to discover that it is among the professors and schoolmasters of the country that Freemasonry has the greater number of followers; the baneful influence of the sect is thus brought to bear on the rising generation, and this influence is not only irreligious, it is plainly anti-patriotic and revolutionary, and it constitutes a real danger to society. The tendency of the French Freemasons to become more and more Socialistic, anti-patriotic and radical has lately been noticed by all the Conservative papers. There is no denying the fact that at the present moment the Freemasons are the real masters of France, their adepts are prominent in the Ministry, indeed, the zeal with which one Minister, M. Malvy, hunts down the dispersed monks and nuns won for him the warm recognition of his brethren; their theories are professed by hundreds of schoolmasters throughout the country, and the

strenuous banding together of the Catholic forces alone can effectually cope with an evil so wide-spreading and so insidious in its methods.

ANGLO-FRENCH CATHOLIC.

### Second Year of the Portuguese Republic

LISBON, October 8, 1911.

What will be the upshot of the monarchistic counter-revolution? Those who are directing it speak confidently of their ultimate triumph, and they look upon the imitation republic as a thing doomed, if not dead. The Arriaga people, however, make light of the supposed invasion and of its effects on those Portuguese who are ill affected towards the present régime. The facts of the case, whatever they may be, are hardly within reach of the newsgatherer, for the Government has muzzled the press and controls the telegraph.

We are not to suppose that the monarchists are the only opponents of the present administration. Far from such being the case, some of its bitterest and most uncompromising antagonists are found among those, who having little or no sympathy with the house of Bragança, have even less with the men who are now at the head of public affairs. *O Correio de Beira*, for example, which is an influential newspaper of radical tendencies, sums up the "blessings" of the new régime as follows: A law that demoralizes the family by making divorce shockingly easy; a law that destroys proprietorship, made simply as a means of rewarding certain classes in Lisbon; a law called the Civil Register, which, as it stands, inflicts many inconveniences and hardships on the rural population; a law on freedom of the press which is more reactionary than anything in the time of the dictator Franco; and an education law which educators call detestable.

The famous (or rather infamous) Separation Law is to be rigidly enforced as far as Catholics are concerned, but it has been modified for the convenience of Protestants. Take the single provision which forbids public religious services in the evening. It is relaxed in favor of Protestants, but strictly enforced against Catholics.

The monarchist uprising has caused a change in the cabinet. A new Minister of War, in the person of Alberto Silveira, until now chief of police in Lisbon, has been placed at the head of military affairs.

The archbishops of Portugal have sent a warm letter of thanks to the French Cardinals who had sent them a message of consolation and encouragement.

JULIÁN BLANCO.

### Where Every Prospect Pleases

COLOMBO, CEYLON, Aug. 18, 1911.

"Ceylon is the beautiful pearl set on the brow of India, where every prospect pleases, and only man is—" It would be preposterous and a crime of *lèse-nation* to add the final word of the Protestant Bishop Heber's quotation of some fifty years ago. Ah! the lovely Lankâ, the sweet isle of spices, the land of the cocoa-nut palm, of tea and rubber—the land of unsurpassed scenery! Is it a wonder that a Singhalese gets *heimweh* whenever he is away from his dear Tapobrâne? Is it a wonder that tourists come from every part of the world to visit its hospitable shores, its famous Buddhist shrines and ruins, the sacred (!)—*spurious*—Tooth



of Buddha in Kandy, that charming capital of the last Singhalese Kingdom? Traveling is made easy and comfortable, railways run everywhere, and motor cars and mail coaches bring you wherever you like to go. In seven hours time, by day or by night, you go by train from Colombo to the Sanatorium of the Island, Nuwara-Eliya (Town of Light) which is nearly seven thousand feet above sea level. There you can enjoy an ideal climate and all the comforts of big European hotels. Last February I met there two solid American priests, of the Archdiocese of New York, Fathers L.— and G.—, who seemed enraptured with their visit to Ceylon. Our metropolis, Colombo, the first harbor of the East until Panama is opened to the world, will remain seated as a queen at the centre of the highways of the ocean. It saw the American fleet and fêted its gallant crews on their great journey around the world. It welcomed at different times numbers of Americans who had snatched themselves away from their giddy commercial avocations to get a glimpse of the Orient. One who makes his first acquaintance with the East at Suez or Port Said must find himself in an earthly paradise when he enters Colombo. He is bewildered as he beholds the Fort, the busy native quarters, with their quaint buildings, their streets filled with rickshaw-men rushing in every direction, and a motley crowd where all the Asiatic types commingle, and where queer fashions of dress attract the white man's eye. A drive in the vast cinnamon gardens brings him, as it were, to a city of palaces, where the well-to-do, the grandeës, the intellectuals have built for themselves bungalows and villas, all in Oriental style, full of comfort for the owner or occupant and pleasant to look at. We have in this enchanting isle the happiness of living under British rule, and are so far completely free from the fearful unrest that prevails in many places of India, our next neighbor. The coronation of our King George V gave to all classes and creeds the occasion of showing their loyalty, and the 22d of June was a glorious day in the annals of the Island. The Ceylonese understand that no foreign rule could equal England's in giving true liberty, genuine protection, equal justice to all and sincere toleration for a babel of creeds.

As the census was taken in March of this year, we know the exact figure of each nationality and religion. In the whole of Ceylon there are 4,109,470 inhabitants; the Singhalese are still far ahead, with 2,714,880. Then come the Tamils, 1,060,432 strong; the Moors are next, with 266,876. The Europeans reach a good figure, 8,555; the Burghers, of Dutch origin—very few are of unmixed blood—have increased up to 26,867. A great many of them are fine trustworthy men, and occupy high places in Government offices and the liberal professions. There are 13,092 Malays, all Mahometans; 5,342 Veddahs, or aborigines, and 13,426 of different other nationalities. It goes without saying that the Buddhists come first in point of number: 2,479,343. The Hindoos, *i. e.*, Sivaites and Vishnuites follow with 934,083 adherents. There are 410,310 Christians of various denominations. Then come the Mahometans, with 284,434 members; the remaining 1,300 are Parsis, Afghans, Kaffirs, etc., etc. The proportion of the Protestants of different sects to Catholics is about 1 to 6.

For some time to come Buddhism will be the religion—or let us say—the philosophical system of the bulk of the Singhalese. Twenty-five years ago, when it was at a low ebb, it was helped powerfully by Col. Olcott with money got in America. He established theosophical

schools and lectured everywhere. Yet perspicacious Buddhists; in the long run, found out that the Colonel had been distorting their religion and would soon knock it to smithereens. Modernism is rife even here. We saw it in the late London Race Congress, where agnostics and theosophical Buddhists when defining the essentials of Buddhism, took and left of its tenets just what *they* pleased. Thus, a short time before old Olcott's death, his aureola had vanished, leaving only a theosophical glimmering behind. It has always been a puzzle to me how it is possible for a Western mind, be it American or European, to take a fancy to Buddhism. Surely the very few white men who came over here to join—for a time!—the Buddhist monks, must have known very little of Christianity. It is only a month ago that a European—I shall not mention his nationality—said he believed that Buddhism and Catholicism are very like each other. After a few days in a Buddhist *paṇsalā* (a kind of Buddhist convent) he had his eyes opened, and hurried back ashamed and broken-hearted to his country. What brought him over here, he told us, was his intention to learn singhalese, pali and sanskrit. But seeing what practical Buddhism is, he fled away a disgusted, but a wiser man.

Buddhism, which as its founder says, should be peace-loving and tolerant of any other form of religion, has of late become, at least in our Island, arrogant, harsh, bigoted, aggressive and troublesome. There are many among the native theosophical Buddhists who hold that by becoming a Christian one loses his nationality. Is it due to our closeness to or the contagion of India? A crusade was decided upon. The Christians must be won back, and all of a sudden the news was trumpeted abroad, and big posters were put all over Colombo and the other towns, that a learned book was published in the capital, and that, without the slightest doubt, it was going to give the deathblow to Christianity, and bring over all its deluded followers to the old religion by sheer force of conviction. Every Christian was surprised by such a tremendous flourish. Without loss of time, Mr. A. G. Fraser, M.A., and Mr. Kenneth Saunders, B.A., both of the Kandy C. M. S. Trinity College, took up the cudgels and gave a course of lectures in the Colombo Town Hall, which completely vindicated "The Credentials of Christianity." They were then published under that title in book form. The Buddhists, who take all the atheistic stuff that is made in Germany, England and America, were dumfounded and crushed. Then came Father John Pahamunay, O.M.I., a native priest and learned Oblate of Mary Immaculate, the editor of the bi-weekly *Ceylon Catholic Messenger*, "with the Buddhist and Catholic positions," which brought the war into the enemy's camp and gave blow for blow with crushing effect. All over the Island the Christians were triumphant, and there was not a single apostasy heard of. D.

The Franz Liszt centenary was commemorated with great festivity at Budapest. The celebration continued for five days, closing on October 25 with a most impressive rendition of the famous oratorio, "Christus." The admirers of the great master had gathered in vast numbers and the enthusiasm grew with the days. Special appreciation was shown for the work of the American musician, Arthur Friedheim, of New York, and a magnificent ovation was tendered to Sofie Menter for her part in the "Es-Dur-Konzert."



# A M E R I C A

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### More Modern Scholarship

The other day, consulting the new "Encyclopædia Britannica" concerning a point in the civil marriage laws of England, we came across some gems of modern scholarship worth recording.

Under the general title "Marriage" and the sub-title "Canon Law" (Vol. xvii, p. 755), we read that for the marriage of a "heretic" with a Catholic, "a dispensation is now (*i.e.*, since the papal decree *ne temere* of the 2nd of August, 1907, which came into force at Easter, 1908) only granted on condition that the parties are married by a Catholic bishop or a priest accredited by him, that no religious ceremony shall take place except in a Catholic church, and that all the children shall be brought up in the Catholic faith."

Such abundance of detail impresses one with the author's learning. He must have had the decree *Ne Temere* before his eyes. Yet not one of the conditions he alleges is found in that decree. Provision for the Catholic education of the children was made long before the decree was thought of; no religious ceremony for a mixed marriage has ever been prescribed, still less a religious ceremony in a Catholic church, nor does the decree allude to a non-Catholic ceremony, which is prohibited elsewhere. It certainly regulates the persons before whom all marriages are to be contracted, but it neither lays new burdens on bishops nor grants a general commission to every bishop. It requires marriages to be contracted before the parish priest or the ordinary, or a priest delegated, not "accredited," by either.

To elucidate the supposed condition of the *Ne Temere* regarding the children, the following footnote is given: "The customary rule for more than three centuries since the Council of Trent was that male children followed the religion of the father, female children that of the mother."

It is true that in some places positive civil law, and in others, public opinion thus divided families; and that to avoid greater evils the Church was passive in face of this abuse. But the ordinary reader, finding the note under "Canon Law" and noticing the words "customary rule" and the mention of the Council of Trent, would gather that the custom had acquired the force of law in the eyes of the Church and that the Council of Trent was in some way responsible. If some enthusiastic Radical were to write, "The English spring was cold and late in 1911, but with the reintroduction of the Parliament Bill into the House of Commons came a sudden change, and the passage of the Bill by the House of Lords was followed by a glorious summer," a Unionist would naturally object that though each proposition is sufficiently true in itself, there was no such connection between the Bill and the season as the context implies. Had the writer in the Encyclopædia wished to connect the custom with some legislation not entirely Protestant, he would have done better had he mentioned the "Interim." As for the "more than three centuries," the Council of Trent closed in 1563, and we find Pius VI in 1782 prescribing to the bishops of Belgium the condition regarding children falsely ascribed to the *Ne Temere* by the "Encyclopædia Britannica."

On page 759 we read: "In Roman Catholic countries the parties usually supplement the obligatory civil marriage by a religious ceremony, more especially since the *Ne Temere* decree, etc." In Roman Catholic countries the decree made no change regarding the necessity of the presence of the parish priest at the marriages of Catholics; because in such countries generally the *Tametsi* of the Council of Trent had been proclaimed.

Two reflections suggest themselves. First, that there must be a purpose in making the very harmless *Ne Temere* responsible for everything displeasing to Protestants in Catholic marriage legislation; and, second, what a paltry thing, after all, is that bullying modern scholarship of which some foolish Catholics are afraid.

### A Costly Failure

Socialist rule in Milwaukee has not merely proved itself a failure, but has been a very costly one besides. In spite of photographic reproductions of sample pages from the assessor's book, which were carefully published in the "Coming Nation," the fact remained, even before the present disclosure, that the increase of taxes had been such as to create an outcry throughout the city. The climax has now been reached by the announcement that the Socialist tax levy exceeds that of the last year of the Rose administration by nearly a million dollars. It is expected, moreover, that the State tax will increase the happiness of tax-payers by an additional excess of two hundred thousand, as far as Milwaukee is concerned. This increase of taxes, it must be remembered, will not merely affect those who are called upon

to pay them, but the entire city. The general depression must leave its effects upon all.

The change in the percentage basis of valuation brings about an apparent decrease in the rate of taxation from \$19.20 to \$11.40. From an assessment upon sixty per cent. of the property valuation the new taxation has been made to rest upon a hundred per cent. basis. The fact is, that according to experts at the City Hall, there has taken place a most substantial increase in the rate for every thousand dollars worth of property. Socialists by their usual sleight of hand methods will, of course, attempt to demonstrate before the country that the city's loss has been its gain. We might allow the entire matter to pass without comment were it not for the boast which has been so persistently made by Socialists in the past, that in every department of the public administration of Milwaukee, wherever their influence has extended, they have most materially reduced the expenses of the city.

### Ingersoll Monument

A statue to Robert Ingersoll, the agnostic, was recently unveiled at Peoria, Ill. We are not surprised at this. The Carducci admirers in Italy and the new president, Arriaga, in the Portuguese republic, went farther in their devotion. They proposed the erection of a monument to the master himself, of whom Colonel Ingersoll was but a mere mercenary apostle. Charles Frederick Adams, of Boston, a descendant of John Adams, delivered the principal address before an audience gathered, we are told, from various parts of the nation.

Although the fame of Ingersoll has passed away with the sound of the blasphemies he uttered, yet there is still a considerable sale of his works. Now and then a Socialist journal strives to galvanize his reputation into life again, but it is only a forced vitality he can enjoy. "The almost complete absence of reference to Ingersoll in the serious literature of to-day does, nevertheless, indicate," writes the editor of the *Nation*, "that he has quite lost such significance as, in his lifetime, could provoke the controversial ire of Gladstone. His particular method of attacking Christianity is a dead thing of the past."

### Gallantry or Bravado?

One of the most thrilling scenes in our military annals was that which might have been witnessed in 1791 near the Miami towns in Ohio when old General Arthur St. Clair's force was surprised and routed by Chief Little Turtle's warriors. So crippled by infirmity that he could not walk, St. Clair improvised a sort of litter, on which he caused himself to be placed. Then, ordering some of his men to grasp the carrying poles, he was conveyed up and down the line of attack. Giving his orders with as much calmness as if this were some sham encounter, the venerable old man, with his long gray hair stream-

ing in the wind, urged on the regulars and strove to encourage the terror-stricken militia. Though the bullets of the concealed redskins whistled about him and pierced his garments, he seemed utterly unconscious of danger or fear during the three hours that he stood his ground. That was gallantry.

During the Boer war it will be remembered that the British officers suffered severely at the hands of the enemy's sharpshooters. The same comment is now made upon the minor military operations that Spain is carrying on in Morocco. Thus in a series of recent engagements against certain warlike tribes near the Spanish colony or military station of El Rif, sixty-four per cent. of the Spanish killed or wounded were officers. Did they fall through gallantry or through bravado? Was the error, if such there was, with the officers or with the privates, or with the body of the people at home in Spain?

It may be said in general, we think, that civilians have a very erroneous notion of what constitutes military valor, or any kind of valor, for that matter. How rigorously they exact the most exalted heroism from the solitary policeman who patrols the streets in the darkness of the night! And they take it for granted that to a fireman no gymnastic feat is impossible, so he may well risk his life to save that of a parrot.

But, we may ask, is it gallantry for an army officer to expose himself to the fire of the enemy? Examples like that of the heroic Farragut will occur to us, yet such are highly exceptional and cannot serve as a rule. Are generals and colonels and captains named to be targets or to be commanders? The resourcefulness of a subaltern has saved many a day. But what if general and subordinates go down at the first volley?

Military men, just as policemen and firemen, know the difference between gallantry and foolhardiness; but all three know likewise the unreasoning mental attitude of people in general. They sometimes find themselves, therefore, in some way driven by force of circumstances to attempt what their better sense condemns.

We have heard words of praise from our troops for the military bearing of the Spanish soldiers during our little tilt with Spain. It was not their cowardice that gave the victory to us. Yet, when those troops returned to Spain, what was the reception they got? "You are cowards, or at least you are good for nothing and don't earn your pay!" There is now on in Spain an active anti-military propaganda, under the mask that military operations in Morocco are for the furtherance of private interests, not for the sake of maintaining and protecting the interests of the country, and that the rank and file are sent over there to be shot down for a purpose so unworthy. The officers know of this campaign against them, they know how false is its foundation, but they also know what might be the effect upon the enlisted men if they were themselves to observe that prudence which military strategy enjoins. They disregard prudence, and they sacrifice themselves for the sake of undeceiving and



encouraging their men. This, too, is gallantry. The pity is that such gallantry should ever have to be.

### Freemasonry and the Church

The Freemason, Robert Scheu, writing in the *Wiener Presse*, tells of the vast possibilities for great internal development which lie within the reach of Catholic countries as soon as they can arrive at the determination to throw open "that gigantic bank of the nations," the Catholic Church, and pour out its treasures for the use of the State. "Will it not be possible to conjure again with the magic of secularization?" he eagerly asks. "The pagan, military, industrial, socialistic, domineering and commercial state is crystalizing itself before our eyes with the most startling rapidity. It finds no more dangerous obstacle in the way than the Catholic Church, nor yet a more enormous reservoir for its purpose. With this program in view cannons would be welcome, but only such as are cast from the bells of the churches." Freemasonry then is opposed to war, but not if the Church can be made to suffer by it.

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The Paris *Matin* has the following notes on the peace palace now building at the Hague. When its construction was decided on, the Anglo-Boer war broke out, and the Russo-Japanese war was prepared. When the first stone was laid the German Emperor's visit to Tangier laid the foundations of the troubles in Morocco. When the first floor was completed Austria seized Bosnia and Herzegovina. When the second floor was finished the Franco-German controversy became acute; and when the roof was put on the Turco-Italian war broke out. The *Matin* concludes that if it be completed its inauguration will be followed by a great war.

Sixty years ago the Great Exhibition that was to bring peace and good will to all nations, opened in London, and was followed by twenty-five years of almost continuous war. These are coincidences worth noticing; for Pius X has pointed out to the world that there is only one way to reduce the number of wars.

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The *Springfield Republican* reports that Mr. Shane Leslie, the distinguished poet-orator and convert, who has come to this country as the authorized delegate of the Gaelic League, fortified with written recommendations from the Irish Episcopate, the Irish parliamentarians and the leaders of public opinion among all classes in Ireland, delivered a remarkable address before an audience of some three thousand people at the Hibernian Hall, Springfield, November 4. He spoke on the nature and history of Irish Nationality, what it means to Ireland and the world from a moral and religious standpoint, and its unconquerable persistence. Mr. Leslie's initial meeting in New York is announced for November 11, in Carnegie Hall. The most Eminent Cardinal-elect will preside, and the Hon. Bourke Cockran will introduce the speaker.

### NEW YORK CHURCH CORPORATIONS

The Religious Corporations Law of the State of New York, being Chapter 51 of the Consolidated Laws, is the most comprehensive and impartial law for the incorporation of churches enacted in any State. It provides for the management of the physical and tangible properties of the various churches by those who make use of them, yet it gives to the duly constituted ecclesiastical authorities the control of the spiritual and jurisdictional government of them.

The Law is divided into (a) general provisions affecting all churches, and (b) particular provisions composed of separate articles affecting (1) Protestant Episcopal, (2) Presbyterian, (3) Roman Catholic, (4) Reformed Presbyterian and Lutheran, (5) Baptist, (6) Congregational and Independent, and (7) Free churches, and then (8) other denominations not classified. An incorporation is made under one of these separate articles applicable to the particular church. The general provisions point out and limit the powers of trustees, whilst the separate particular provisions deal with the church corporation in a manner which best accords with the discipline and usages of the denomination.

It is a just and flexible law, guarding property rights and conserving the tenets and discipline of the particular church. In the Catholic churches five trustees are provided for, the bishop (or archbishop), the vicar-general, the pastor, and two laymen. In purely ecclesiastical matters the clergy trustees are in a majority; in the physical management and care of the church the pastor and the lay trustees may have control; and in actual working the system is free from friction.

The chief provisions which affect Catholic churches are as follows, among the general provisions applicable to all churches:

"§ 5. The trustees of every religious corporation shall have the custody and control of all the temporalities and property, real and personal, belonging to the corporation and of the revenues therefrom, and shall administer the same in accordance with the discipline, rules and usages of the corporation and of the ecclesiastical governing body to which the corporation is subject. . . . But this section does not give to the trustees of an incorporated church any control over the calling, settlement, dismissal or removal of its minister or the fixing of his salary; or any power to fix or change the times, nature or order of the public or social worship of such church.

"§ 12. A religious corporation shall not sell or mortgage any of its real property without applying for and obtaining leave of the Court therefor pursuant to the provisions of the code of civil procedure. . . . The trustees of an incorporated Roman Catholic church shall not make application to the Court for leave to mortgage, lease or sell any of its real property without consent of the bishop or archbishop of the diocese to which such church belongs.

"§ 25. No provision of this chapter authorizes the calling, settlement, dismissal or removal of a minister, or the fixing or changing of his salary, other than according to

the laws, regulations, practice, discipline, rules and usages of the religious denomination or ecclesiastical governing body with which the church corporation is connected.

"§ 26. No provision of this chapter authorizes the fixing or changing of the times, nature or order of public or social or other worship of any church, in any other manner or by any other authority than in the manner and by the authority provided in the laws, regulations, practice, discipline, rules and usages of the religious denomination or ecclesiastical governing body with which the church denomination is connected.

The particular provisions affecting Catholic churches are:

"§ 90. An unincorporated Roman Catholic church in this State may become incorporated as a church by executing, acknowledging and filing a certificate of incorporation, stating the corporate name by which such church shall be known and the county, town, city or village where its principal place of worship is or is intended to be located.

"A certificate of incorporation of an unincorporated Roman Catholic church shall be executed and acknowledged by the Roman Catholic archbishop or bishop, and the vicar-general of the diocese in which its place of worship is, and by the rector of the church, and by two laymen, members of such church, who shall be selected by such officials or by a majority of such officials.

"On filing such certificate such church shall be a corporation by the name stated in the certificate.

"§ 91. The archbishop or bishop and the vicar-general of the diocese to which any incorporated Roman Catholic church belongs, the rector of such church, and their successors in office shall, by virtue of their offices, be trustees of such church. Two laymen, members of such incorporated church, selected by such officers or a majority of them, shall also be trustees of such incorporated church, and such officers and such laymen trustees shall together constitute the board of trustees thereof. The two laymen signing the certificate of incorporation of an incorporated Roman Catholic church shall be the two laymen trustees thereof during the first year of its corporate existence. The term of office of the two laymen trustees of an incorporated Roman Catholic church shall be one year. Whenever the office of any such layman trustee shall become vacant, his successor shall be appointed from the members of the church by such officers or a majority of them. No act or proceeding of the trustees of any church so incorporated shall be valid without the sanction of the archbishop or bishop of the diocese to which such church belongs."

ANDREW J. SHIPMAN.

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In Guatemala twenty thousand troops guard the northern border and prevent all commercial intercourse with Mexico. Work on the Pan-American railway is at a standstill, for President Estrada Cabrera has forbidden its continuance on Guatemalan soil. The international bridge over the River Suchiate is at present useless; for there is no traffic.

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The annual convention of the Protestant school teachers of Quebec Province finds great inefficiency in the teachers of the lower grades. It was said that outside Montreal over 40 per cent. of the elementary

teachers have not permits, and of 1,234 such teachers in the province over 46 per cent. have less than three years experience.

## LITERATURE

### The "Anonymous Poet" of Poland

At the time of the Polish rising of 1830 a Polish boy, torn by a terrible struggle between his devotion to his nation and his love for a father who had betrayed the national cause, poured out to an English friend his despair at the thought that he, and he alone, could do nothing in his country's behalf. That boy lived to become not only one of the greatest of Polish poets, but perhaps the most inspired moral teacher that Poland has ever known.

He was Zygmunt Krasinski. Chiefly on account of his father's attitude, and partly to protect himself against the Russian government, it was under the secret of his chosen name, "The Anonymous Poet," that he gave utterance to his patriotic pain, his entreaties and his counsels to the nation to whom he consecrated his sad life.

Brilliantly gifted, morbidly sensitive and highly strung, consumed by mental and physical suffering, he learnt through his sorrows the lesson that he taught his people. He watched the Russian persecution that devastated Poland after the fall of the Rising. In anguish he struggled for some ray of light that would save his nation and those who, like himself, suffered with and on account of her sufferings, from despair. Then he sank, as he tells us in his "Dawn," into a pit of misery where one only inscription stood, "There is no hope here," where he "dwelt, dwelt long, driven by wild rage and a measureless despair." After years of spiritual darkness he found his soul; and henceforth he devoted his whole life to teaching Poland that only by abjuring hatred and evil methods and by living in love could she reach salvation; that pain is the road which leads to light, joy and glory; and that because the nation suffered she was chosen by Heaven and destined to a high calling. Through bitter trials Krasinski, once having found the answer for which he had sought, stood firm to the same message of hope and moral purity and to the same sublime ideal.

Even in the work of his first youth, "The Undivine Comedy," his great and later teaching is faintly foreshadowed. This drama, presenting the war of class in almost unrelieved gloom, closes on a scene of desolation where everything perishes together. But in its last lines the Cross rises over the darkness, and "Galilee Vicisti" is the dying cry of the godless leader of the revolution.

Writing in those troubled times, when the works of the Polish poets were banned by the Russian censorship, and too often meant Siberia to the young Poles who read them, Krasinski couched his first great summons to his people under the form of allegory. "Trydion," written in 1836, when Poland was groaning under the iron hand of Nicholas I, is the tale of a Greek who, having sworn vengeance against Rome, sacrifices all—happiness, conscience, honor—if only his country's conqueror may be destroyed. He fails, because he lived for revenge and worked in hatred. But at the judgment passed on his soul one plea saves him, namely, that, although he had hated Rome, yet he loved Greece; and, as the mystical embodiment of the great Thought that Krasinski believed was Poland's one hope, Trydion is sent to the north to labor in love for the nation that will live again by love.

"Go and dwell among the brothers whom I give thee. There is thy second trial. For the second time thou shalt see thy love transpierced and dying: and the sorrows of thousands shall be born in thy one heart."



"And the sun rose above the ruins of Rome. And there were none whom I might tell where were the traces of my Thought—but I know that it lasts and lives."

In "Dawn" Krasinski appears as the prophet, the rapt seer of his nation's exaltation. "The mist," he sings, "becomes the golden house of God." Pain is the bridge of stars leading through the night to the splendor of the sun's rising. Visions of Poland's glory, won by her long agony, unfold themselves to his gaze: the enigma of her wrongs is made clear at last; and, in an ecstasy of joy, the poet thanks the "Eternal God of our fathers" for the martyrdom that has led to life.

The significance of this apotheosis of suffering, as "Dawn" may justly be called, is the more noteworthy when we remember that it is the outpouring of a liberated soul that had itself dwelt in the shadow of death.

Krasinski's "Psalms of the Future" carry the same high teaching as that of "Irydion" and "Dawn." About the "Psalms of Love" clings a peculiar pathos as being the voice of one who spoke nobly, but in vain. Krasinski wrote it as a passionate appeal to his countrymen to avoid a revolution that, pushed to its extreme conclusions, ended in the Galician massacres, instigated by the Austrian government, in 1846. Far from being merely episodic, the "Psalm of Love" remains as an eternal plea to both Poland and the human race to spurn the weapons of carnage and barbarity, and to bring about their salvation by self-sacrifice and purity of heart. He saw his darkest fears realized and his beloved country stricken by one of the most overwhelming catastrophes in her history: but the refuge of a great soul was still his. Despair and cynicism were not for him; and in the extremity of mental suffering he still—in the "Psalm of Grief" and the "Psalm of Good Will"—spoke to his nation of hope and faith. The "Psalm of Good Will" marks the summit of Krasinski's power. It breathes the dignity and calm of one who, after long battling with the tempest, has at last found sure foothold. His farewell prayer for his people is that they may take no step towards the spirits of evil that would drag them down, but that by the cross they may mount to the stars.

"O Lord, Lord, not for hope, nor for the destruction of our foes, nor for the weapons of power, do we entreat Thee, but only for a pure will. We, suspended betwixt the abyss and Thy kingdom, in the midst of perishing governments and worn-out times, with our foreheads bowed to the earth, we beseech Thee create in us a pure heart, renew our thoughts within us, uproot the weeds of sacrilegious falsehood, and give us that gift, eternal among all Thy gifts—give us good will." M. M. GARDNER.

**Socialism, The Nation of Fatherless Children.** By DAVID GOLDSTEIN and MARTHA MOORE AVERY. Boston: Thomas J. Flynn and Co.

The main difficulty in dealing with Socialism is to decide in what century we are living. Are we heirs of all the ages or are we pervenus who have just appeared on the stage of history? Are we beginning now for the first time to form civilization, or have we a civilization which, with all its defects—and they are many—is substantially worth keeping? Lord Bacon, in "The Advancement of Learning," raises the apparently paradoxical question: Are we the ancients? "These times are ancient when the world is ancient," he says, "and not those which we count ancient by a computation backward from ourselves." We are, therefore, the ancient, if standing on the structure raised by the wisdom of the race, we build securely our superstructure. We are the moderns—the *juventus mundi*—if, despising and discarding the foundation laid in the long travail of time, we attempt to tear down the very pillars of our civilization, and to rebuild with the reeds of negations and dreams a statelier and more balanced civilization. The ancients and the moderns we shall always have with us, as we shall have men of forty-five and boys of sixteen.

Now, the Marxian Socialists are the moderns in the Bacon sense. With the unwavering confidence of the race's freshmen, and the proud contempt of its youth for the past and the present, they are certain—with the kind of certainty that makes a boy of sixteen such an attractive bore—that the reign of plenty and peace would the day after to-morrow prevail on earth if they could get men to believe that the religious, family, social and economic forms of society are—not to be bettered—but abolished. They ask us to believe that "all social, political, legal, moral and religious institutions are built on an economic basis;" that the hearth, the throne and the altar are venerable and contemptible institutions; that the ten commandments are "a set of rules of conduct enforced and inculcated for the benefit of a class;" that all the blessedness we are ever going to have is at this side of the grave; and that we ought to get busy and possess ourselves of it at once, for to-morrow we die. After dubbing this balderdash science, they scold us and screech at us if we refuse to accept it; we are bourgeois, slave-minds, enemies of progress.

Is this doubted? The doubter can satisfy himself by reading the book which we are noticing. It is the work of those who have been behind the curtain and been disillusioned. The authors indulge in no fictions, draw no dubious inferences from remote premises, prove their contentions from no hostile or unauthorized sources. They do not substantiate their conclusions from the vaporings of soap-box orators, but from the teachings of leading and accredited exponents of socialism. Their appeal is not to Christians only, but to those who believe in God and morality, and love their home and their country. The book will serve not only to safeguard those who have not yet been inveigled into socialism, but to enlighten the proselytes of the outer gate, who, sincerely and justly condemning the diseases that affect the social and economic body, put their trust in loudly advertised fakir medicines.

It will be denounced through all the gamut of abuse by those whom it exposes. It will be declared to be "vile and slanderous," "false and foul," "dishonest and malicious"—but it will not be refuted. It ought to be—not one, but many copies—in every library to which the wage-earner has access.

TIMOTHY BROSNAHAN, S.J.

**History of Modern Europe.** By FERDINAND SCHWILL, Ph.D., Instructor in Modern History at the University of Chicago. New York: Charles Scribner's Sons.

This book is absolutely valueless as a historical work and reflects no credit on the University of Chicago, where the author is an instructor. Mr. Schwill is not an admitted authority in history himself, and in this very elementary volume of 417 pages—an extraordinarily restricted space for such a vast theme as the "History of Modern Europe"—he does not condescend to refer us to any of the great writers in support of his assertions, many of which have long ago been dismissed as old wives' tales. Indeed the whole book is for juvenile readers, and seems to have been written for the purpose of perpetuating religious misstatements that have been dissipated long ago.

The story of Luther as given by the author might be cited as an example. Thus, for instance, we are told: "A journey undertaken in 1510 to Rome may have planted in the rigorous young monk the seed of his later antagonism to the Papacy." As a matter of fact, Hausrath, Luther's latest biographer, and one of the most scholarly of Luther specialists, says in "Martin Luther's Romfahrt," p. 98: "He returned from Rome as strong in the faith as when he went to visit it. In a certain sense his sojourn in Rome even strengthened his religious convictions." Bayne, in his "Martin Luther," I, 234, says substantially the same thing, and so does Boehemer.

Of course one does not expect Mr. Schwill to know anything about Catholic doctrine, and consequently we may pass over the note at the foot of page 33, in which he informs his readers that

"the Catholic Church taught that man is saved or justified by works, whereas Luther's view of Justification by Faith tried to lead men back to the necessity of the inner acceptance of God." This is very enlightening indeed, but one is quite puzzled to know why a writer who is presumably a German should describe such a conspicuous leader in the Reformation as Carlstadt, who in reality blazed the way for Luther, as "one Carlstadt."

The writer's concept of monks and monasticism connotes a limited knowledge of past and present conditions, when he asks our pity for Luther, "the poor monk," in the centre of what is called "the most impressive spectacle of history" when "for the first time in his life he stood before a brilliant concourse of princes and bishops." It is the old Protestant superstition that the monk is generally a rough, boorish lout, with no culture or training, and always in awe of and shrinking from the world outside. It must not be forgotten that "poor monks" have worn the papal tiara, and that there are to-day, as there have always been, monks who are bishops and archbishops and cardinals. Martin Luther was not at all dazzled by that "brilliant concourse of bishops and princes" of which he was the centre. He was a professor of philosophy, a doctor and lecturer of theology, a member of the Senate of the University, and the official representative of the Vicar-General of Saxony and Thuringia. Such a man was quite at ease in brilliant assemblies.

Nor is it true that Luther desired "to keep the problem of Church reform as uninvolved as possible with social and political aspirations." According to Thudichum and Stichard, the whole movement of the Reformation, from its very beginning, was a national rebellion, a mutiny of the German spirit and consciousness against what was regarded as Italian despotism. It was not primarily the desire of a new religion that prompted the Rebellion of the Peasants, but the need of a change from the oppressive conditions in which that class of people were living that created the unrest throughout the country. Luther fanned the smouldering fire to a fierce flame by his turbulent and incendiary writings, which were read with avidity by all, and by none more voraciously than the peasants, who looked upon "the son of the peasant" not only as an emancipator from Roman impositions, but the precursor of social advancement. "His invectives," says the Cambridge History, II, 173, "poured oil on the flames of revolt." There was surely enough of the political and social element in such a proceeding.

When he strove to allay the storm which he had evoked he wrote his famous "Exhortation to Peace," for which, says Lang, "he dipped his pen in blood." "He calls upon the princes," says Schreckenbach, "to slay the offending peasants like mad dogs: to stab, strangle and slay, and he holds out as a reward the promises of heaven." All that is surely political and social.

"If he has become dear to the German people and to the Protestant world in general," we are told, "it is not only because he created the new faith, but also because his large, hale figure, which we picture seated at the family board and surrounded by a circle of fresh young faces, breathes a broad sympathy and humanity." In other words, Luther is to be loved because he married a nun who had violated her vows as he had his, and because he lived publicly and defiantly in violation of the most sacred obligations of purity. One might just as well praise a reprobate for living with another's man's wife.

What is particularly offensive about this scene of connubial bliss which we are asked to admire is that his honeymoon with this apostate nun coincided with the slaughter of the peasants, of which the groom was the chief instigator. The family rejoicings were made more delightful by the cold-blooded witticisms of Luther about the horrible catastrophe that was then occurring, and by the circumstantial details which he gave to his friends about his married life, which are irreproducible in English. The author had better read De Wette and Melancthon about that portion of Luther's career.

But enough; Mr. Schwill does not know or does not want to disclose the real history of Luther. And the same may be said about many other personages and events mentioned in this very unreliable schoolbook, but we have no time or inclination to dwell on them.

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**Garibaldi and the Making of Italy.** By GEORGE MACAULAY TREVELYAN. New York: Longmans, Green & Company.

This volume, the latest contribution of its author to the glorification of the revolutionary leader whose name dominates its title, is more moderate in tone than its predecessor, "Garibaldi and the Thousand," and takes greater account of the political side of the events of 1860. In his zeal for his hero Mr. Trevelyan maintains that Garibaldi was confronted with the real opposition of Napoleon III to any further progress in the Italian Revolution, and was in danger of losing the half-hearted support of the English Ministry headed by Lord John Russell. He would prove the former by the fact that Napoleon recommended an alliance between Naples and Piedmont, and the latter by the fact that Lord John Russell had to be pushed on by Sir James Hudson, who himself was dragged into supporting the invasion of Naples by the irresistible current of events and was prevented from signing a convention with France to prevent Garibaldi from crossing the Straits of Messina by Giacomo Lacaita and Lady Russell. They by a ruse drew him from the room where he was engaged with Persigny, the French Ambassador, in discussing the convention. There it was decided on the Italian's statement that to stop Garibaldi would be to throw the Revolution back into the condition it was in after 1848.

The obvious conclusion of Mr. Trevelyan's theory would be that the modern Kingdom of Italy is not the outcome of a long Masonic plot, with ramifications in nearly every European chancery, as Catholic historians assert. We must be allowed to say that Catholic historians are much better informed on the Revolution, its agents, its methods, its aims, than their adversaries are ready to admit. These have only such sources of information as the Revolution sees fit to grant them: the Catholics have at their disposal all the information collected in the Catholic courts, and especially in the Holy See, which, perhaps, is more extensive and more convincing than the ordinary reader thinks. However this may be, we think that from Mr. Trevelyan's facts alone can be shown the falseness of his theory.

This requires one to believe that Napoleon really wished his advice to be taken. This would suppose in him very little political acumen; yet none knew better than he that a Piedmontese-Neapolitan alliance was as impossible as would be friendly feelings brought about between a cat and a dog by the putting of them together into a sack. Napoleon was in the habit of saying one thing aloud to quiet his Catholic supporters at home, and of whispering its opposite in the ears of his revolutionary associates in Italy. He would then wait for the "accomplished fact," with which he would not interfere. Such, however, was the feeling in France against Garibaldi that he was compelled to take steps to prevent the invasion of Naples; but he was not the least pleased man in Europe when they proved abortive. As for Lord John Russell and Sir James Hudson, their opposition came, not from hostility to Garibaldi, but from their suspicion of Napoleon. No one pretends that all who were in the conspiracy to bring about the Italian Revolution were single-minded in the matter; and they feared that he might seize the opportunity to set up once more a French throne in Naples, to the manifest detriment of English interests in the Mediterranean. Moreover, even in England public opinion was divided as regards Garibaldi, and the sovereign was utterly opposed to him.

Still Piedmont understood that all this opposition was but apparent, and Mr. Trevelyan tells us how it dissolved instantly before the representations of Lacaita, a mere private emissary. Garibaldi crossed the Straits of Messina knowing well that



Naples was to be left to its fate, and that neither England nor France would move a ship to save it. But he knew more. He knew that Naples was to perish through the treachery of the Neapolitan chiefs, military and civil, who, false to their king, were pledged body and soul to the Revolution. Men like Mr. Trevelyan may pretend that Garibaldi's military skill and personal bravery won the kingdom for New Italy: the fact is that the one and the other are almost fictitious, and that the treason of Liborio Romana, Minister of the Interior and of Police to Francis II, and that of his instruments and associates did what a dozen Garibaldis never could have done.

The idea once prevailed amongst those whose charity exceeded their knowledge, that Victor Emmanuel was an unwilling tool of the Revolution. Victor Emmanuel had a conscience; and, no doubt, this conscience often troubled him. But no one can hold that he did not, in violation of his conscience, go willingly into the lawless schemes that were to give him the whole peninsula, who reads his private letter, recently come to light and recorded by Mr. Trevelyan, in which he tells Garibaldi to ignore the official despatch he had just signed. It is true that the letter was not delivered, as Garibaldi divined the answer the king would have him give; but it remains to show that Victor Emmanuel was as thoroughgoing a conspirator as any in the tremendous revolution that changed the map of Europe fifty years ago. H. W.

**Our Daily Bread.** Talks on Frequent Communion. By WALTER DWIGHT, S.J. New York: Apostleship of Prayer. Price, 56 cents postpaid. 12 copies for \$5.00.

The purpose of these papers by Father Dwight, now a member of the editorial staff of AMERICA, is to encourage the frequent reception of Holy Communion. Many of them excited favorable comment when they appeared in the pages of *The Messenger of the Sacred Heart*. It is in answer to repeated inquiries that they are now presented in a permanent form. Whilst the author urges no new motives to induce our Catholic people to go often to the Holy Table, and willingly acknowledges his indebtedness to the writers who have been before him in this field, the reader will surely be pleased with the easy, familiar tone that characterizes his exhortations.

After a preliminary chapter to show that the fourth petition of the "Our Father" is a daily appeal for the Divine Bread of the Eucharist, Father Dwight describes, under fifteen headings, Our Lord's attitude in the Blessed Sacrament towards those whose hearts He is permitted to enter as often as possible. Some of the papers, notably "The Victor's Guerdon," answer the oft-repeated objections to daily Communion. The book will prove an efficient aid for priests in overcoming the reluctance of some of their flock to heed the Holy Father's decree. Eight beautiful illustrations and the handsome binding, similar to the earlier volumes, "Under the Sanctuary Lamp" and "The Heart of the Gospel," published by the Apostleship of Prayer, make this book a most acceptable gift for Christmas in schools and Catholic households. Its moderate price places it within the reach of all.

JOHN CORBETT, S.J.

**Daffodils.** By Rev. JOSEPH JACOB. New York: Frederick A. Stokes Company.

It is high time to make preparations for a grand display of them in the spring. Why is it that more flower lovers do not take those few easy steps? If they feel somewhat distrustful of their ability to succeed, if they are at a loss among so many fine varieties, if they really do not know the simple wants of the daffodil and its more than ample repayment at a time when without it the garden would be bare indeed, here is a manual under whose guidance a child could have some measure of success, and the lover of flowers is almost bound to score a triumph. The daffodil can gratify all tastes and all purses. If one wishes to have a choice variety he may obtain a bulb of it for \$250;

if one is satisfied with the good, old, tried and true varieties, they are to be had for twenty-five cents a dozen. The point to be insisted on is that every garden should have daffodils.

The color plates picture sixteen varieties to the life. Personally, our preference is for the Poetaz group, which, though comparatively new, is within the reach of modest purses. Chapters that will be found particularly helpful are those on Propagation, Cultivation, and Lists for Different Purposes. Why not hybridize and perhaps become famous? Amateurs have accomplished wonders with the daffodil. For those disposed to test their skill in this fascinating floral work very full directions and suggestions will be found in Chapter VII. A glance at this charming storehouse of daffodil lore and a thought of the bleak spring days ought to multiply orders for these cheerful and sturdy heralds of summer glory. \* \* \*

**St. Anselm, Archbishop of Canterbury.** St. Louis: B. Herder.

This attractive volume is another of the "Notre Dame Series of Lives of the Saints." St. Anselm, confessor and doctor, was born in 1033 at Aosta in northern Italy, entered while still young the famous Benedictine monastery of Bec in Normandy, was in due time elected abbot by acclamation, and finally, as successor to the great Lanfranc, became Primate of All England in 1093. As Archbishop of Canterbury, single-handed, for years he defended the liberties of the Church and the supremacy of the Holy See against an overbearing king, who made servile flatterers of the other prelates in the country.

The author does not lay much stress on the technicalities of investiture and homage, but emphasizes rather the principles they encroached upon, and well portrays a fearless shepherd's fidelity to his charge. Anselm became archbishop much against his will. The *nolo episcopari* of the humble Benedictine, moreover, took that violent form we read of in early Fathers like St. Cyprian and St. Augustine, but which has now become somewhat obsolete. For while Anselm protested and struggled, several bishops seized him and dragged him to the Red King's bedside, forced the primate's crozier into the weeping abbot's clenched hand, and raised the cry, "Long live the Archbishop!" Only then, with a bad grace, did he consent to be consecrated and enthroned.

The primate's reign was a stormy one, and much of it was passed in exile, for he seemed to be the only man in England who dared oppose the tyrannical exactions of William Rufus. But his life has been an inspiration and example to subsequent defenders of the Church's rights, and his books have proved him a pioneer in the field of scholastic theology. St. Anselm died April 21, 1109, and was entombed in his own cathedral. The readers of the "Notre Dame Series" would like to be entrusted with the secret of their authorship. W. D.

**When "Toddles" Was Seven.** By Mrs. HERMANN BOSCH. New York: Longmans, Green and Co.

The original "Toddles" was a singularly favored little girl, whose mother had leisure and love enough to unfold before her daughter in simple, motherly fashion some of the beautiful lessons in the life of Our Blessed Lord. There are twenty-two chapters, about evenly divided between explaining some of the parables and dwelling on the tragedy of Holy Week. Very touchingly is the Scripture story set forth; very lovingly are little lessons for little listeners drawn from the story. All are cleverly woven together by means of events in the everyday life of "Toddles." We cordially recommend the book to every mother; and we know of no book that could serve better for that precious half-hour which is devoted to reading stories after the fidgety young pupils have been preternaturally "good" for some time. \* \* \*

Pastors whom the fear of having their motives suspected deters from preaching on the efficacy of requiem Masses will welcome a pamphlet written by Father T. A. Roche, called "Masses for the Dead." The Church's doctrine and practice in the matter are well explained in the booklet, and it can be had from the Kenedys for \$2.50 a hundred.

B. Herder is sending out a neatly printed edition of Newman's beautiful "Dream of Gerontius," which will make a good November "unbirthday present."

Those interested in the problems of conservation should not fail to see the "Annual Reports of the Forest, Fish and Game Commissioner of the State of New York for 1907-1908-1909," lately published in one handsome volume. All that was done during those three years to save the forests, protect the game and stock the rivers with fish is carefully recorded, and the importance of conservation work is strongly urged. The book is made very attractive by the insertion of over a hundred fine illustrations, many of them in colors, representing scenes and life in the forest or by the stream.

"Little Uplifts" is the name of a daintily dressed book that A. C. McClurg & Co., of Chicago, are publishing for Humphrey J. Desmond, the well-known promoter of Catholic weekly papers. The volume's ninety pages of short reflections on moral subjects and its shrewd counsels on the conduct of life many will find helpful reading.

"Devotion to the Holy Angels" is a reprint the Benzigers are issuing of a book which first appeared forty years ago, when Edward Healy Thompson translated it from the French of Archdeacon Boudon. Theology, pious tradition and hagiology have apparently been forced by the author to yield nearly all they contain about God's ministering spirits. The work, however, is more devotional than critical and abounds in fervent appeals to the reader.

### BOOKS RECEIVED

The Brownings, Their Life and Art. By Lillian Whiting. Boston: Little, Brown & Co. Net \$2.50.  
The Five Great Philosophies of Life. By William de Witt Hyde. New York: The Macmillan Co. Net \$1.50.  
France and the French. By Charles Dawbarn. New York: The Macmillan Co. Net \$2.50.  
Everyman's Religion. By George Hodges. New York: The Macmillan Co. Net \$1.50.  
Social Pathology. By Samuel George Smith. New York: The Macmillan Co. Net \$2.00.  
Socialism; The Nation of Fatherless Children. By David Goldstein and Martha Moore Avery. Boston: Thomas J. Flynn & Co. Net \$1.25.  
Cambridge Bible for Schools and Colleges. 2 volumes: An Introduction to the Pentateuch; with notes by A. T. Chapman. The Book of Exodus, with notes by the Rev. S. R. Driver. New York: G. P. Putnam's Sons. Net \$1.00 each.  
The Coming Order. By Lucy Re-Bartlett. New York: Longmans, Green & Co. Net 75 cents.  
Mother. By Kathleen Norris. New York: The Macmillan Co. Net \$1.00.  
The Innocence of Father Brown. By Gilbert K. Chesterton. New York: The John Lane Co. Net \$1.30.  
Alias Kitty Casey. By Mary Gertrude Williams. New York: P. J. Kenedy & Sons.  
When "Toddles" Was Seven. Bible Stories. By Mrs. Hermann Bosch. New York: Longmans, Green & Co. Net \$1.00.  
State of New York. Forest, Fish and Game Commission. Annual Reports, 1907, 1908, 1909. Albany.

#### German Publications:

Luther. Von Hartmann Grisar, S.J., Drei Bände. Zweiter Band: Auf der Höhe des Lebens. St. Louis: B. Herder. Net \$4.50.  
Grundriss der Wohnungsfrage und Wohnungspolitik. Von Dr. Eugen Jaeger. M. Gladbach. 1911. Volksvereins-Verlag.

#### French Publication:

Recherches sur les Superstitions en Chine. Par Henri Doré. Shanghai: Imprimerie de T'ou-se-we.

#### Spanish Publication:

El Catecismo Mayor de S. S. El Pana Pio X Explicado al Pueblo. Madrid: Administración de Razón y Fé. Tomo I. Par G. Fianda. Precio 2.50.

### EDUCATION

Speaking at the solemn pontifical Mass with which the eighth national convention of the American Federation of Catholic Societies was opened, August 9, 1909, Bishop Maes delivered an impressive sermon on the purpose of the gathering. The Covington prelate emphasized particularly the "glorious results of the self-sacrifice of Catholics in maintaining their own schools in which religious instruction of children holds its proper place in the program of studies." In view of the recognized benefits accruing to them in the untrammelled liberty they now enjoy, Bishop Maes, too, urged Catholics to move cautiously in reaching conclusions regarding the various schemes proposed to right the wrong done them in taxing them for the support of a school system of which conscience will not permit them to avail themselves.

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The prudence suggested by the right reverend speaker was and is timely. The injustice of the double burden carried by Catholics is, to be sure, a grievous one; yet until the existence of the burden will have come to be clearly manifest to the majority of our citizens, prejudice and misunderstanding of the position of Catholics in reference to the educational question will make remedial legislation difficult. Whilst they smart under the unfair imposition, Catholics realize that their leaders are right when these bid them be patient. The leaders themselves are inspired, no doubt, to adopt a waiting policy by the conviction that their non-Catholic fellow citizens ultimately will come to acknowledge the sanity of the Catholic contention in regard to religious instruction in schools, and that the looked-for relief will follow as a matter of course.

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That their conviction is sound recent developments would appear to indicate. The growth of socialistic sentiment at home and abroad seems to be the occasion of the long-awaited change of sentiment in the minds of earnest non-Catholics regarding the need of religious training in schools. That the socialistic program is essentially non-Christian and that the one safe remedy to oppose to its advance is to be found in the religious training of the young is a thought which is quietly filtering into the minds of Protestants. It is with considerable satisfaction, then, that we chronicle certain utterances heard at a recent men's dinner at the New York Avenue Methodist Episcopal Church in Brooklyn. These dinners, a feature of the social work of the church in question, serve as the occasion of frank, informal discussion of topics touching the activities in which the members of the church are interested. Mr. Bird Coler, chief speaker at the dinner referred to, called attention to the fact that "one of the distinctive things about the Christian religion was Christ's saying, 'Suffer little children to come unto Me,' and that one of the weakening things about the Protestant Church is that it is not taking care of the children."

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Continuing, Mr. Coler said: "It has allowed materialism and the materialistic philosophy of socialism to be instilled into the minds of children through the public school system, which studiously excludes all reference to religion and to God.

"The consequence of this policy is that Socialism is becoming a State religion and that the Protestant churches are losing their affirmative character, and with it their efficacy for the cause of Christianity.

"Some of the denominations and some who are not of the Christian belief are awakening to the danger to the State resulting from godless schools. Regardless of the State system of education they are maintaining their own schools in order



that their children may receive instruction in the faith of their fathers.

"The Catholics have a widespread system and are maintaining parochial schools everywhere. In the Middle West the Lutherans have a very complete primary school organization. The Episcopal Church is beginning to establish schools in which secular and religious instruction is commingled, and in this City of New York, within the last year or two, the orthodox Jews have established similar schools for their children.

"All these things indicate that this nation is not going to allow materialism to control its educational system. Thoughtful men expect that the State under this growing impulse will find some way of so expending its funds for educational purposes as to pay for service rendered and to discriminate in such payments against no church and, indeed, against no competent teacher of any kind.

"Some day it will be constitutional to hire a religious teacher to furnish secular education."

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Times are changing surely. One needs not go back many years to find statements such as these violently denounced as un-American and as hostile to the principles upon which our boasted common school system rests. Yet Mr. Coler is a representative American; he is not a Catholic, nor were there any Catholics among the one hundred and fifty who sat about the table of the Methodist Church dinner when the plea for religious training in our schools was urged. More gratifying still to those who have fought the good fight for fifty years and more is the assurance given that scarcely an objection was made to the contention advanced by Mr. Coler. Results, it is said, is the argument that appeals to the practical American. Can it be that the claim advanced by men well versed in school affairs that nearly twenty-five per cent. of the graduates leaving certain of our high schools are active Socialists, is beginning to open the eyes of earnest Christians outside of the Church to the deplorable truth of the disastrous effects upon young people of non-religious training.

Early in October the registrars of the various Jesuit schools in the Middle West published the usual announcements of attendance at these institutions for the current school year. The bulletins show a grand total enrollment of 6,727 students on October 1 in the schools controlled by the Jesuits in St. Louis, Chicago, Milwaukee, Omaha, St. Mary's, Kansas, Cincinnati, Cleveland, Toledo, Detroit, and Prairie du Chien, Wisconsin. In three of these cities the number of students listed passes the 1,000 mark—in St. Louis, which has a registration of 1,372; in Chicago, where 1,172 are in attendance; and in Milwaukee, where 1,146 follow the different courses. Creighton University, the one endowed Catholic educational institution in the country, reports a total of 898 in its various departments. Of the grand total, 2,722 are following post graduate courses in universities under Jesuit supervision; 689 are doing work in college and advanced special classes; and 3,337 are registered in classical and English high schools preparatory to entrance into the advanced classes of the university schools. The record, with its testimony of substantial increase in registration this year, offers comforting assurance that the interests of advanced training for our Catholic boys are being carefully considered, and that Catholic schools are keeping abreast of the progress of our people in that section of the country.

From the East the only report that has as yet come to us is that of Georgetown University. This, the Nestor of our Catholic institutions for advanced training, has 1,300 students, a number breaking all previous records of attendance. The freshman class is the largest in the history of the university.

M. J. O'C.

## SOCIOLOGY

Canada, from the commercial point of view, is much what the United States was some fifty years ago. Its principal function is to furnish raw material, chiefly the products of the soil, and is far from being a manufacturing country. Yet the census just completed shows that in the older provinces there is that tendency of the rural population to come into the cities which lies at the root of most of the sociological problems of the United States and Great Britain. This is seen most of all in the Maritime Provinces and Ontario. The condition of Quebec is fairly satisfactory. The population of this province is now, in round figures, two million, an increase of a little over 350,000 during the past ten years. Of this increase over 250,000 belong to the cities and less than 100,000 to the country. Ten years ago the population was about 460,000 in the cities and nearly 1,200,000 in the country, so that the increase of rural population was about 8 or 9 per cent.; and as very little of this is due to immigration, notwithstanding a constant outflow to the New England States, which is less than in former decades, the figures show that the tendency of rural Quebec towards the cities is less than that of the surrounding provinces. On the other hand, there has been considerable immigration into the cities from abroad, especially into Montreal, and this explains satisfactorily their growth beyond their natural increase.

The discrepancy between the estimated and the actual population is chiefly in the western provinces; and these are complaining that the census has been taken very inefficiently. As it was made under the late government, which was looking to the West to increase its supporters, the complaint is antecedently groundless; while, on the other hand, every one keeping his eyes open has noticed that a considerable number of the European immigrants into those provinces have drifted down to the United States. For this reason we remarked a year ago, in discussing the large increase of English and Scottish immigrants into this country, that if the government would indicate the points at which these entered much light would be thrown on the fruit of the efforts to settle them in the western Canadian provinces.

A fact in connection with this has come to light in one of the western cities, apparently most prosperous. In 1901 Vancouver, B. C., had only 27,000 inhabitants. With its suburbs, it has now 127,000. But it is at this moment engaged in revising its list of voters. The list under revision contains some 20,000 names, and from it no less than 6,000 are to be removed as no longer resident. If the last revision occurred three years ago, this means that every year one-tenth of its voters leave Vancouver. As the larger proportion of its floating population cannot consist of voters, this would imply that during the past ten years some 200,000 people have spent some time in Vancouver, and of them nearly half have declined to settle there. Some, of course, have gone to other parts of the province; but it seems more than probable that the greater number have crossed the border to the United States.

Altogether, the immigrant population of Canada is in a very fluid condition. If this be the case after ten years of apparent prosperity, one can judge what will be its condition if a reaction should set in.

H. W.

E. N. Vallandigham, in the *Boston Evening Transcript*, Oct. 21, has a good word for the immigrants living in the North End, Boston's "Little Italy." Settlement workers are surprised at the culture of the quarter. But let us quote Mr. Vallandigham. "Few Bostonians," he says, "know the Italian quarter, and it has its surprises even to those who have long been acquainted with it. The quarter has a culture of its own higher than that of any other mainly given over to strangers, higher, indeed, than that of some quarters where English is the speech of the

inhabitants. One meets in the quarter young men, often with little or no English, who are far better informed and more systematically educated than most native American boys about to enter college. Some of the Italians who have picked up a reading knowledge of English have long been familiar with the great works of the language either in the original or in Italian translations. In manners the Italians of almost all sorts are apt to put Americans a little to shame. In spite of the loud and excited talk that one hears on the street and at indoor gatherings of Italians, they have a smiling courtesy and a tactful ease that are altogether charming."

### PULPIT, PRESS AND PLATFORM

The Rev. J. Keating, S.J., sends the following on "Catholics and Science," translated from the *XX Siècle* of September 7, 1911, to the *Catholic Times* of Liverpool. The significance of the *XX Siècle's* appreciation, Father Keating says, will escape no one who is aware of the high and quasi-official position it holds in the Belgian press:

"In a meeting of a private and friendly character, held at Louvain from the 1st to the 3rd September, about forty representatives of various missionary societies, and of Catholic universities, institutions and associations, assembled.

"This unofficial reunion was due to the initiative of the Rev. Father W. Schmidt, S.V.D., director of the international review of ethnology and philology, *Anthropos*. After an instructive and extremely cordial interchange of views, the resolution was agreed to that an international organization be created, not later than next year, if the scheme can be realized in so brief a space. This in no sense implies a new Congress, but it should, under Providence, become a practical means of offering, in a series of 'Free Vacation Schools' (*Cours libres de vacances*), to give such missionaries or Catholic workers as should wish it a technical initiation into the sciences which throw light upon the various aspects of the religious fact. It might be named an 'Ethnology-Religion Week' (*Semaine d'Ethnologie Religieuse*). Catholic experts would be asked to join it, less in order that they might there produce dissertations or monographs suited only to an audience of specialists than to communicate to such voluntary students as we have mentioned something of the fruits of their professional knowledge, or of the accumulated resources of their experience.

"It is hoped that in this way the invaluable ethnological data which are already being collected with so much zeal by Catholic missionaries will be treated in a most satisfactory and scientific manner, and that more light may thus be shed by them upon the delicate questions on which, in our times, philosophy, theology, apologetics, and the press are so constantly called to speak, or at least to touch.

"We trust that the enterprise thus initiated at Louvain, with the cooperation of numerous missionaries and Catholic experts, and with the emphatic encouragement and express sympathy of a distinguished ecclesiastical patronage, will shortly take definite shape. We shall then be able to supply our readers with further details, certain as we are that this new departure cannot but arouse their keenest interest. Indeed, it may be said that, in one shape or another, this venture had been living in the hopes of every expert and of every intelligent Catholic. It would appear destined to render marked service at once to science and to Catholic apologetics.

"A movement in which, besides a number of University professors, Franciscans, Dominicans, Jesuits, Marists, Fathers of the Society of the Sacred Heart, of the Holy Spirit, White Fathers and others are already in collaboration, cannot but excite the widest sympathies, and be fertile in results. For efficiency and permanency, needless to say, a firm financial basis will be imperative. Few contributions to the modern needs of

the Church could be better advised than the foundation of a lecture, or course of lectures, in the 'summer school.'"

### ECCLESIASTICAL NEWS

The following circular letter has been sent by Cardinal-elect Falconio to the Archbishops and Bishops of the United States: Your Lordship:

By a letter of the 18th instant, His Eminence, Cardinal Merry del Val, informs me that His Holiness, Pope Pius the Tenth, will be pleased to promote me to the high dignity of the Cardinalate on the occasion of the next consistory, which will take place on the 27th of November. In obedience to the wishes of our Holy Father, I have deemed it my duty to accept the great honor which he has thus been pleased to confer upon me, and I do so trusting that, as a member of the Sacred College, the rest of my life may still, with the assistance of God, be of some service to the Church.

And since my elevation to the Cardinalate will mark the end of my mission as Apostolic Delegate to the United States, I deem it a sacred duty to express, before my departure, my highest appreciation of all the kindness which the people of the United States have at all times and in all places shown to me during my tenure of the office of representative of our Sovereign Pontiff, Pius the Tenth; a kindness for which I desire to offer to them all my sincerest thanks and my deepest gratitude.

In a most especial manner, however, my thanks are due to the American Hierarchy the lustre of the Catholic Church in the United States. I am glad to say that I carry with me to Rome the best and most consoling proofs of the great religious and social work which is being successfully carried on in this vast Republic through the earnest zeal of the Bishops and the efficient cooperation of their beloved clergy and faithful people. When at Rome, under the shadow of St. Peter's, though far away from you, I shall ever remember with joy and pride this flourishing portion, now so endeared to me, of Christ's divine Church, and I shall constantly pray that God may shower in abundance upon you all His choicest gifts.

I take pleasure in announcing to you in conclusion that, until a new Delegate has been appointed, Very Rev. Monsignor Bonaventura Cerretti, at present Auditor of this Apostolic Delegation, will, by appointment of the Holy See, act as *Chargé d'Affaires*.

I expect to leave Washington for Rome on the 12th day of November.

Recommending myself and my future to the prayers of Your Lordship, I remain very sincerely yours in Christ,

✠ D. FALCONIO,

Washington, D. C., 31 October, 1911. Apostolic Delegate.

There was a wonderful religious parade in Philadelphia on October 29. Thirty thousand members of fifty branches of the Philadelphia Archdiocesan Union of Holy Name Societies marched in the third annual demonstration to show their reverence for the Holy Name. After passing the Cathedral rectory, on the steps of which Archbishop Prendergast reviewed them for three hours and a half, the marchers crowded into Logan Square, where they assisted at the Solemn Benediction of the Most Blessed Sacrament. The spectacle was most impressive and never to be forgotten by the participants.

In Baltimore, the other day, Cardinal Gibbons went down to the Juvenile Court to sit with Judge Williams and see him try the morning docket of the court. The benches where sit the youthful penitents were crowded when the Cardinal entered, and there were none, even of the boys, who did not recognize the slight figure as it passed up to the rail and sat beside the judge. A little tow-headed lad with a cowlick was the first offender to face the tribunal. He had been throwing stones, and an indignant woman said that he had broken six windows in her store.



The lad was sorry and he wanted to cry; but when he caught a glimpse of the twinkling eyes of the Cardinal, he faintly smiled and hung his head. "Charley," said Judge Williams, "you know it's bad to throw stones, don't you? If everybody were allowed to throw stones this city would be a dangerous place to live in. It is against the law to throw stones, and we must all obey the law. You understand that, don't you?" Charles understood and walked away, promising, on his month's parole, that he would be a good boy and not throw stones. The Cardinal gazed after the boy with keen interest. There was something in Charley's manner that pleased the prelate. Case after case was tried—some of the offenders with smiles, others with tears. One little boy, when asked what he had done, said he had done nothing, adding as clinching evidence, "I've been to my grandmother's." At the end of the session the Cardinal congratulated Judge Williams on what his Eminence said was an admirable institution, which was doing splendid work for the state and for society. The wise counsel of the Judge and the temperate way in which he dealt out justice would be the means of saving many children from criminal lives. The whole incident is quite characteristic of Cardinal Gibbons, showing how democratic are his ways and how he ever keeps in touch with all the people.

### SCIENCE

At the International Electrochemical Congress held recently at Turin it was agreed to adopt provisionally a new code of international symbols. Mass, length and time are to read Mm, Ll, and Tt; electric current, electromotive force, and resistance, I, E, R; quantity of electricity, Qq; magnetic field and induction, H and B; inductance, L. The maximum value of any quantity is to be indicated by the subscript m.

Dr. A. R. Meyer, of the University of Greifswald, offers new figures regarding the conductivity of iron at different temperatures. There is a rapid falling off with a rise in temperature until the 700 degree Centigrade mark is reached. Above this point the decrease is smaller and more nearly uniform. The wattage loss in the wire, the current through it, the electromotive force at its ends, and the resistance are all proportional to powers of the absolute temperature up to 700 degrees C.

The recent tests of Messrs. Claude, Ferrier and Driencourt for the determination of longitude by wireless have proven highly reliable. The positions chosen were Paris and Brest, a distance of about 375 miles, and Paris and Bizerta, close to 968 miles. A comparison of this method with the telephonic indicated a mean error of 0.01 second.

Kernbaum has succeeded in showing that the "oxygenation" of water, which two years ago he proved could be effected by the ultra-violet rays, may be obtained by sunlight. Since it is the ultra-violet rays which are effective, the action is most marked at high altitudes, but it is pronounced enough at sea-level if the water is in the presence of air. F. TORNDORF, S.J.

### OBITUARY

The death of Rev. Charles Eberschweiler, S.J., is mourned by countless friends among the Catholic clergy of our country who have been trained to the sweet service of the Lord under his spiritual guidance. His life was passed under many skies, and amid many varieties of labor. Born at Trierischen, September 19, 1841, he entered the German province of the Society of Jesus in 1860. The course of his theological studies was interrupted by the Franco-Prussian war, during which he served in the German army in charge of the wounded. He was finally ordained to the priesthood at St. Beuno's, Wales, and two years thereafter

sailed for India, where his activity continued for ten years. Sickness took him back to Europe, whence after a short stay he departed for America, whither he was twice sent, laboring for a time among the Indians in Dakota. In 1900 he went to the Josephinum at Columbus, O., where he was stationed as spiritual father for the students until death summoned him from this most fruitful field. His gentle, child-like, loving, earnest, zealous soul has answered to the last call of obedience and has found its home at the Heart of the Master.

### LETTER TO THE EDITOR

#### NEGLECT OF CITIZENSHIP

*To the Editor of AMERICA:*

After reading the able editorials in last week's *AMERICA* on Catholic citizenship and on the vote and propaganda of Socialism, and in to-day's issue the article on "Catholics and Labor Unions," it has seemed to me that a practical way of furthering the interests of Catholic truth through Catholic citizenship would be a more general use of the privileges of citizenship by Catholics.

Statistics show that thousands of Catholics who are eligible for citizenship and the voting privilege fail to avail themselves of either. Many of various nationalities who come to this country, intending to make it their permanent home, either do not become naturalized at all or put the matter off for many years. Moreover, many of those who are native born do not take the trouble to have their names placed on the voting list or to vote when registered.

In the city in which I live, which is sixty-five per cent. Catholic, there are between 26,000 and 27,000 males assessed for a poll tax. The actual registration of voters is less than 16,000; so that between 10,000 and 11,000 who are assessed have no power in the government. It is reasonable calculation that 7,000 of these 11,000 are of the Catholic Faith. The whole of Massachusetts is about sixty-five per cent. Catholic, and it is certain that at least twenty-five per cent. of the eligible Catholic population fail to avail themselves of the privileges of voters. There is reason to believe that similar conditions exist in many parts of the country. It seems plain that the forces of Socialism, and other forces more or less objectionable, can most effectively be dealt with by the elective franchise. It is the duty of every man to take part in the government of his nativity or adoption.

The editor of one of the leading Catholic journals of the country recently admitted that the condition of France to-day is directly attributable to the failure of Catholics, who are in an overwhelming majority, to take part in the government. This certainly is wrong. It is equally so in America, so far as the neglect extends. The responsibility cannot be avoided in either case.

I respectfully suggest that through *AMERICA* and other Catholic journals the Catholic laity be urged to avail themselves of the privileges of citizenship. It is unnecessary to say that they will use the intelligence and virtue which they possess in passing upon matters of public moment, no matter with what political party or policy they may align themselves. As you have stated, and as every one who has investigated the matter knows, the Socialist organization is constant in spreading its propaganda and increasing its power, through just such practical agencies as I have suggested, and particularly by its voting strength at public elections, in labor unions and elsewhere. Clearly it is both policy and duty for us to follow similar methods. Constant insistence upon this duty, not at any particular season, but throughout the year, would be certain to produce results.

JAMES B. VALLEY.

Boston, Mass., Oct. 28.



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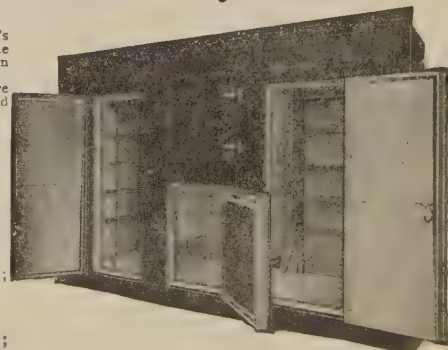
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# AMERICA

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### CHRONICLE

**Election Results.**—In an off election year the Democrats held a very fair share of the landslide of votes that changed the political map of the country in 1910. Probably the most important gains of the Republicans were in New York State, where they recaptured the Assembly, overturned or greatly reduced many up-State Democratic pluralities of last year, captured the Board of Aldermen in New York, and almost wrested from Tammany the control of New York county. The Republicans also won back the lower house of the Legislature in New Jersey, and elected a Republican Legislature in the new State of New Mexico, adding two Senators to that party's strength in the National Senate at Washington. New Mexico's Governor, however, will be a Democrat. Governor Foss, Democrat, won his re-election in Massachusetts, strengthening himself in his party, and scoring a victory over the protectionists after a strenuous contest, in which the tariff was made a leading issue. The Massachusetts Governor will have a Republican Legislature in his coming administration. Mississippi and Kentucky elected Democratic Governors, but Rhode Island's Republican Executive carried the State for a fourth term. For the second time since the civil war, Maryland chose a Republican Governor, Phillips Lee Goldsborough winning over Arthur P. Gorman by a plurality estimated at 2,500 the remaining fruits of victory as far as the State is concerned going to the Democracy. The Democrats scored a signal triumph in the Republican stronghold, Philadelphia, where the Democratic-Keystone candidate, Blankenburg, defeated Earle, the candidate of

the Penrose organization by a plurality estimated at 3,000. The significance of this result is clear when these figures are compared with the Republican Philadelphia pluralities of former years, which have sometimes reached 125,000. The results of this off-election have been very largely disastrous to well-organized party machines. Tammany received a severe setback in its attempt to control the State Government; the Penrose machine is wrecked in Philadelphia; the labor union machine has been defeated in San Francisco, and the Cox organization is overwhelmed in Cincinnati.

**Success of the Red Flag.**—The most significant result of the late election is the great success of the Socialists in nearly every State that voted this year. In New York they captured Schenectady, a city with a population of 80,000, electing a Mayor and eight out of thirteen councilmen. The first Socialist Assemblyman in the State was also elected from that city. Two good-sized Ohio cities—Lima and Canton, the latter the home of McKinley—put in Socialist Mayors, and there were eight lesser cities in Ohio that did the same. The State of Mississippi, supposedly indifferent, like all the Southern States, to the creed of collectivism, almost put the Socialist candidate in the Lieutenant-Governor's chair. Rhode Island, the smallest State of the Union, elected its first Socialist member of the General Assembly. In Pennsylvania the Socialists lost Reading by a narrow margin, but they captured New Castle. In the latter city a free speech fight has been waging, and Socialist editors of the local "Free Press" weekly have been sent to jail. Socialist Mayor Tyler, of New Castle, is a railroad brake-



man. Reading added five Councilmen to its last year's record of a Socialist member of the legislature. Perhaps the most noteworthy feature of the situation is that, contrary to expectation, Socialism has not made its progress in the great centres of population but in the small cities and towns.

**Lincoln Memorial Dedicated.**—A granite temple enshrining the rude log cabin in which Abraham Lincoln was born one hundred and two years ago, was dedicated at the Lincoln farm, near Hodgenville, Ky., on November 9. The ceremony marked the consummation of a nation-wide movement to convert the Lincoln birth place into a national park, and to erect therein a suitable monument to the great War President. On the hundredth anniversary of Lincoln's birth, Theodore Roosevelt, then President, laid the cornerstone of the memorial. Throngs from all parts of the United States witnessed the acceptance of the memorial and farm for the nation by President Taft. Former Governor Joseph W. Folk, of Missouri, president of the Lincoln Farm Association, introduced the speakers, President Taft responding for the nation; Governor Augustus Willson, of Kentucky, for Lincoln's native State; General John C. Black, former commander-in-chief of the Grand Army of the Republic, for the soldiers of the North, and General John B. Castleman, of Kentucky, for the soldiers of the South. Senator Borah, of Idaho, delivered an address on "Lincoln the Man." Cut into one wall of the memorial hall are these words: "Here, over the log cabin where Abraham Lincoln was born, destined to preserve the Union and free the slaves, a grateful people have erected this memorial to humanity, peace and brotherhood among the States." The land on which Lincoln spent part of his boyhood was bought a few years ago by Robert J. Collier, of New York, and by him transferred to the Lincoln Farm Association, which decided that the farm should be turned into a national monument, not through the subscriptions of a few rich men, but by the aid of many thousands of American citizens. The cost of the completed monument is \$112,000, with a surplus fund of \$50,000, which has been invested in safe securities and presented to the commonwealth of Kentucky to provide the necessary maintenance.

**Profit in Postal Service.**—For the first time since 1883, the Post Office Department during the fiscal year ending June 30, 1911, was carried on at a profit. In twenty-four months the conduct of the postal service has resulted in changing a deficit of \$17,479,770 for the fiscal year 1909 to a surplus of \$219,118 for the fiscal year 1911. During the last year the audited revenues of the Department were \$237,879,823, and the audited expenditures \$237,648,926. Certain small losses reduced the surplus by \$11,779. These facts are detailed in a report of Charles A. Kram, auditor for the Post Office Department.

**Mexico.**—One of President Madero's first official acts after his inauguration on November 6 was to request the Washington Government to increase its vigilance over Mexican plotters at San Antonio, Texas, where he had put the finishing touches to his plan for the overthrow of Diaz.—Insurrectionary movements in various parts of the republic and the ominous departure for foreign shores of staunch friends of old General Reyes bespeak a stormy and dangerous time for the new administration.—The cabinet as announced before the inauguration has undergone changes, for there was a very general protest against assigning to Vice-President Pino Suárez the portfolio of the Interior. Don Abraham González, recently elected Governor of Chihuahua, will hold it.—The official returns for the Presidential election show that of the 25,000 electors only 20,145 actually cast valid ballots, all but 148 being for Madero. Pino Suárez received only 10,247. The votes in six districts were thrown out for irregularities.

**Canada.**—Sir James Whitney, the Conservative Premier of Ontario, and Mr. Rowell, the Liberal leader, have issued their manifestos in view of the general election. Both avoid very carefully the bi-lingual school question; the former gives no sign of having pledged himself to the Orange element of his party to procure their abolition.—Mr. McBride, Premier of British Columbia, has reached Ottawa to seek concessions from the Government which will put public lands, fisheries, etc., more into the hands of the provincial Government. There is a general idea that when these matters are settled, he will enter the Borden cabinet. This, however, will depend very much upon the Conservatives' prospects of remaining in power. The naval policy is their great difficulty, and they are far from speaking on it with one voice. If they do not accept the referendum their days, apparently, are numbered. If they do, and the country accepts the position of the Nationalists, their own party will be divided. If the Ontario Conservatives insist on the abolition of bi-lingual schools there will be a breach in Federal politics between the Government and its Nationalist supporters. If Mr. Borden's influence is thrown against that abolition he will offend Ontario Conservatives and bring about dissensions in his own cabinet.—The feeling is growing that the snow will destroy a good deal of the unthreshed wheat in the West, a misfortune we foresaw some weeks ago.

**Great Britain.**—Now that the House of Lords no longer impedes Liberal legislation, Mr. Asquith finds an obstacle in the discussions of the House of Commons. He announced, therefore, that the Insurance Bill must go through in 18 days; and to obtain this, he has not only provided for wholesale cloture, but also has published a time-table, showing the clauses that must be disposed of each day, an unheard-of proceeding.—On November 8 Parliament was surprised by the statement

that the Government intended to pass a manhood suffrage bill. Besides conferring the suffrage on all over 21, this measure will remove all other existing qualifications; and consequently no one will have more than one vote. —The next day Mr. Balfour resigned the leadership of the Unionist party. He has been out of touch with many of the members for some time, but the general impression is, that looking on a political reaction as so far off that he cannot hope to lead the party to victory, he thinks the time has come to make way for a younger man. —The municipal elections show considerable gains by Labor and Socialism in the larger towns. —The joint executive committee of the railway trades unions has ordered a ballot, returnable December 5, to determine whether the report of the royal commission shall be accepted, or whether the recognition of the unions shall be forced on the companies by a general strike. —Lieutenant Schultz, a German officer of hussars, has been found guilty of espionage, and has been sentenced to 21 months' imprisonment. His specific offence is the trying to find out the way in which English officers, especially of the navy, regard a possible war with Germany.

**Ireland.**—In answer to criticisms of the Irish Party's action in supporting the Government's method of expediting the Insurance Bill, Mr. Redmond said that the amendments he was offering to the measure met the objections of the Irish Bishops and County Councils, and these amendments would be passed into law. Various forecasts, alleged to be authoritative, of the details of the Home Rule Bill, were declared by Mr. Asquith to be unfounded. The statement of the *Daily News* that the Irish Parliament would have control of Customs and Excise but without power to erect a tariff wall against England, has received some credence. The Customs and Excise yield over two-thirds of Ireland's total revenue. —The Protestants of Northeast Ulster, the only part of Ireland that is predominantly Unionist, are becoming much divided on the subject of Home Rule. Lord Pirrie and Mr. Shillington, representing the shipping and linen industries, and some two hundred leaders in other important business concerns, have declared in its favor, and a meeting in Belfast of three thousand Liberals, chiefly Protestants, demanded such a measure of self-government as would give Ireland control of Customs and Excise, immediately or ultimately. Mr. Sloan, ex-M. P., the leader of the "Orange Democrats," has protested against the efforts of Sir Edward Carson and others to stir up passion among the workingmen of Ulster, whose interests had been promoted, not by the official leaders of Orangeism, but by the Irish Party. The religious cry would no longer serve; "the day of hypocrisy is past." Ulster would not fight to retain "the nest of incompetency and political corruption called Dublin Castle." The Orange workingmen would not condemn the Home Rule Bill until they had seen it, and

then they would probably find in it their own emancipation. —Archbishop Walsh, of Dublin, referring to a Protestant bishop's fears that an Irish Parliament would confiscate Protestant church property or, at least, restore to Catholics the churches that had been taken from them, said there was no ground for alarm. Such Protestant churches as St. Patrick's Cathedral in Dublin, which had been violently seized by Henry VIII, without vestige of legal process, might be restored by amicable arrangement, but Irish Catholics would not copy the methods of Henry VIII and his successors.

**Tripoli.**—Through his Minister of Foreign Affairs the Sultan has asked the United States Government to protest against the atrocities which he declares are committed by the Italian military authorities in Tripoli against unoffending citizens. —On Monday, November 6, it was officially announced at Constantinople and elsewhere that the Turks had recaptured Derna in Tripoli from the Italians, killing 500 and taking the rest of the defenders prisoners. This was denied later by the Italian Government. —A large number of the best Turkish army officers have gone to Tripoli to direct military operations. They reached the front by passing through Egypt. —The *Herald* correspondent, on November 9, cables that the reprisals of the Italians were severe, but that they were called for by the fiendish attack on the ambulances, the Turks imagining that the nurses were priests on account of the red cross which they wore. The "atrocities" reports are held to be "baiting" by the English press. Worse things happened, it is said, in the British occupation of India, the Soudan, and the Transvaal. The cruelties are emphatically denied by General Caneva, and whatever occurred was due to the unparalleled treachery of the Arabs, who had been kindly treated by the Italians, but who, nevertheless, fell on the unsuspecting troops and not only murdered many, but shamefully mutilated them. —The newspaper correspondents, both Italian and foreign, are forbidden to follow the troops in the African campaign. The order was probably given subsequently to the recent stories that had been sent out to the world.

**Portugal.**—Owing to opposition in the Congress, the Chagas ministry resigned. Augusto Vasconcellos is the new premier. While agent of the republic in Spain, his insistence and importunity won for him the significant title of "the unavoidable." —President Arriaga has signed the law creating a special court for trying conspirators. The measure has caused little outside comment, yet when Spanish tribunals of long standing tried certain conspirators, the press of the world wailed and groaned. —Great Britain has insisted that Portugal, as an ally, shall spend \$25,000,000 on a navy, the vessels to be built in England. But as the treasury is hard pressed to meet the outlay entailed by keeping the army on a war footing and by employing so many spies, it is



difficult to see where so vast a sum is to be found.—The name of the Patriarch of Lisbon is not found among those to be created Cardinals on November 27. The Concordat between the Holy See and the Portuguese kingdom provided that a Patriarch of Lisbon should be raised to the purple at the first consistory after his induction into office. There is now but one Portuguese member of the Sacred College, Cardinal Netto, O.F.M., formerly Patriarch of Lisbon, who is aged and infirm.

**China.**—The revolution has been carrying all before it, and the death knell of the Manchu dynasty is thought to be sounding. The imperialists retook Hankow and ravaged with fire an area two miles long and a half mile wide, but republican successes are recorded nearly everywhere else. Shanghai, a city of great commercial and strategic importance has quietly surrendered to the rebels, three of the Emperor's gunboats went over to the enemy, and Ching Kiang, another large and wealthy town also yielded, while Canton, the largest city of China, with its population of more than a million, declared itself independent on November 9th. In fact, Nanking, a great literary center, and Peking, the capital, are the only important strongholds of the Manchus that are left. The former city succeeded in repelling an attack of the rebels, and Peking has an imperial army in it of more than 22,000, but Prince Chung, the acting Premier, doubted whether they would defend the city. Differences meanwhile have arisen between the National and Provincial Assemblies regarding a constitution. Yuan Shi Kai, the new prime minister, seemed loath to come to Peking, fearing assassination it is said. General Chang, commander of the twentieth division of the imperial army, who was to cooperate with Yuan Shi Kai in saving the dynasty has resigned, while General Wu Tu Chen, a popular general of the Emperor's, has been killed by the order, as is believed, of the supporters of the dynasty. Li Yuan Hing, the rebel chief, would not cease fighting at the command of the National Assembly, great uneasiness prevails at the capital, and foreign warships are in readiness to protect Americans and Europeans.

**Germany.**—The announcement of the various articles of the Morocco-Congo agreement have stirred up a mighty wave of disapproval, which is at present sweeping over Germany. The official organs strove in vain to proclaim the value and advantages of the extensive territorial acquisitions, while the conservative papers were guarded in their remarks and emphasized especially the industrial securities which Germany had gained in Morocco. In general, however, the tone of the press was one of open hostility to the policy of the government.—On November 9 the Morocco-Congo debate was opened in the Reichstag by the imperial Chancellor, Dr. von Bethmann-Hollweg, who vigorously defended the terms of the agreement. He declared that territorial aggrandizement had not been the object of send-

ing the Panther to Agadir, that British interference had not influenced in the least the course of the recent negotiations, and that Morocco was not worth the fearful price of a world-wide war. He argued that the industrial advantages in Morocco and the gain in the Congo were sufficient compensation, and maintained that the national dignity had in nowise been lowered. "We are not living in the Homeric age," he exclaimed, "when threats and boasting were thought necessary. Germany is strong enough to dispense with such shield-rattling and will know how to draw the sword when the time comes." His words met with no response, except now and then with questions or bitter laughter, especially from the Socialist wing. General applause was, however, elicited by the sentiment that his duty was to avert war where it was avoidable and not demanded by his country's honor. The conduct of von Lindequist in his relations with the press he stigmatized as indiscreet. His final words, as he sat down amid an intense silence on the part of the House, were characteristic of the man: "I expect no praise and I fear no blame."—He was followed by the Centralist leader, Baron von Hertling. He declared that the Moroccan policy, dating back to the Kaiser's journey, was not a golden page in the history of Germany; that it began with a mistake, and had since been carried on with indecision.—Deputy Heydebrand then began a most violent attack upon the government and the Chancellor, and appealed to the policy of the armed hand. The Crown Prince, who occupied the royal box, gave evidence of most enthusiastic satisfaction, especially when the speaker, in reference to England, said that Germany knew where to find her foe, and spoke of the "German sword which alone can guarantee the German prestige." The entire speech was intensely belligerent and met with loud applause.—The attitude of the Crown Prince towards the imperial Chancellor was offset by the invitation extended to him and his wife by the Emperor to dine that night with the imperial family.

**Hungary.**—The obstructionists in the Hungarian Chamber of Deputies, who for months past had blocked every measure that came before the House and had brought about the resignation of a president of the Chamber by their persistent opposition, have unexpectedly made their peace with the governmental faction. The national workingmen's party, which forms the governmental majority, was determined to stand solidly by the Minister President, Count Kuehen. The latter had only two days previous declared his intention to wage a relentless war against the opposition, whose purpose it was to overturn him and dissolve the House. Now that the leaders of the various factions have sheathed their swords and given each other the embrace of friendship we may look to see energetic measures taken in the near future, since the long spell of forced inactivity is finally broken.

## QUESTIONS OF THE DAY

### Catholics and Non-Catholic Worship

We have to take a great deal on trust in this world. We trust our butcher and our baker and our milkman even more than they trust us; if we did not we should be very miserable. We do not, as a rule, ask for testimonials and diplomas; but take for granted that our banker, should we be fortunate enough to have one, is not a thief, and that our doctor, should ill health make us consult one, is no charlatan. But this natural tendency to trust our fellow-men may get us into trouble if not controlled with prudence; and so Protestants are continually being deceived through their readiness to take for granted theological science in their ministers.

As a general rule these have no theology, and frequent examples of their ignorance prove it. One of the latest of these examples was given in England by Bishop Welldon, formerly of the Protestant diocese of Calcutta, now comfortably settled in the Deanery of Manchester. Speaking at the St. Asaph Diocesan Conference he said that the "Church of Rome" held every act of Protestant worship to be a sin. Bishop Vaughan, Coadjutor of the Bishop of Salford, accused him of misrepresentation, and he tried to prove his assertion by the following argument: The Church of Rome regards participation in Protestant worship as sinful; therefore it holds every act of Protestant worship to be a sin. Ignoring the suppressed minor premises: "Every act of Protestant worship is a participation in Protestant worship," which would be true only in the supposition that there is no such thing as private individual prayer distinctively Protestant, something we, at least, cannot admit, he proceeded with a show of great learning to establish his major proposition. "It is a matter of common notoriety," he said, "It is found in most manuals of Roman Catholic theology. Let us take the first that comes to hand, etc." The suggestion that Bishop Welldon was writing in his library, of which the shelves were groaning under the weight of Catholic manuals of theology, is exquisitely absurd, since "the first that came to hand" was "Father Bertrand Conway's 'Replies to Questions received in Missions to Non-Catholics,'" for which he was indebted to a lady correspondent. Father Conway would hardly call his book a "manual of theology," but a Catholic priest's notion of such a manual must necessarily differ widely from a Protestant clergyman's. One will notice, too, the pretence to an exhaustive knowledge of Catholic theology implied in the careful restriction: "*most manuals.*" Yet the qualification only makes Bishop Welldon's ignorance the more glaring. Probably one-half of our manuals treat of dogma; and in none of these does the statement occur, except by accident. On the other hand, it is found practically in every manual of moral theology. So much for Bishop Welldon's logic and for his acquaintance with

Catholic authors. Let us come to the question: what do Catholic theologians mean when they say that to participate in Protestant worship is a sin.

In one of the good old books which Bishop Welldon must have known in his childhood, was the following useful tale: Two brothers, Tommy and Harry, asked their uncle's permission to play in the barn. The uncle granted it, and admonished them to be careful to close the door on entering, lest a calf confined there should escape. In their glee they forgot all about the door. After some time they noticed it wide open, and the calf was nowhere to be seen. "Never mind!" cried Tommy, "We'll shut it now. Then we shall be able to say we shut the door, and the escape of the calf will not be blamed on us." As he returned to the house his uncle asked him whether they had let the calf out. "No, sir," was the reply, "the calf is safe in the barn." A few moments later Harry entered. "Well, Harry, did you have a fine game?" said his uncle. "Alas!" he answered, "We forgot all about the door, and the calf has escaped." The uncle examining into the matter found the animal in the barn hidden behind the corn-bin. The question then arose which of the two boys told the lie. Objectively Tommy's statement was true and Harry's was false. Because the calf was really safe in the barn. But, as lying consists in contradicting, not what is objectively true, but what the speaker's mind judges to be true, Tommy was punished as a liar and Harry received the truthful boy's reward.

Let us apply this very distinction to the matter in hand. Protestant worship considered objectively and in the abstract is evidently unacceptable to God, for it rests on a religion He has not instituted. An act of that worship considered subjectively as a concrete human act is sinful or the reverse, according to the state of the intellect and will of its agent. If he apprehends it as it really is, and, nevertheless, performs it deliberately, it is a sin. If he apprehends it as pleasing to God and therefore wills its performance, though he be wrong as regards the fact, his act is no sin, and if he be in the state of grace it is a meritorious act of religion. The Catholic participating in Protestant worship is in the former case: the Protestant exercising his worship either privately or in common, is, so far as we know, in the latter. Unless, therefore, his bad faith be evident we must always presume that he is in good faith, not only because God reserves to Himself the judgment of the secrets of the human heart, but also because his worship has its origin in the recognition of man's obligation to acknowledge exteriorly his dependence on God, and becomes vitiated objectively because the means it uses to do so are not those appointed by God. The moral theologian, therefore, will say to every Catholic—and it is to these only that the moral theologian speaks directly—"It is sinful to participate in Protestant worship." No moral theologian will say without the distinction we have indicated: "Every act of Protestant worship is a sin," and the prudent moral



theologian would avoid this formula and say instead: "Protestant worship, inasmuch as it is Protestant, considered objectively and apart from the dispositions of the subject, cannot be acceptable to God." The reason is sufficiently evident. The distributive phrase "every act" fixes the attention on each individual act in all its individuating notes of time, place, circumstances and the subject, with his particular apprehension of the nature of his worship and the particular quality of his will in performing it. Hence it tends to exclude the abstract objective order to which the Catholic doctrine would confine it, and to push forward the concrete subjective order in which no Catholic would dare to assert it.

The Protestant clergy ought to realize that Catholic theology is a science which they have not the training to understand, and that if they dabble in it they are bound to fall into many blunders. If out of these blunders comes misrepresentation, however innocently expressed, the injury done cannot be considered small.

HENRY WOODS, S.J.

### Was Bishop Ketteler a Socialist?

"LaSalle, the most brilliant of all the leaders of Socialism, won over Archbishop von Ketteler, of Mainz, Germany, to his line of thought. Von Ketteler was in a fair way to fill the ranks of the German Socialists, when Windthorst, able as a leader, statesman and economist, kept the Catholic masses tied up to his Central party."

The author of these astounding statements is a prominent American Catholic publicist and lecturer, and the Catholic journal that gave them publicity counts its readers by the hundreds of thousands. Bishop (not Archbishop) von Ketteler is here held up as a mere dupe of Ferdinand Lassalle (not LaSalle), as a more or less successful "whip" of the German Socialist Labor Party. There is no telling what havoc he would have worked in the Catholic ranks if Windthorst had not sent him about his business.

Perhaps it will interest the readers of AMERICA to know what Windthorst really thought of Ketteler. In the introduction to the fourth edition of Ketteler's famous book, "Die Arbeiterfrage und das Christentum" (The Labor Question and Christianity), Mainz, 1890, he says:

"In Bishop Ketteler we venerate the doctor and leading champion of Catholic social aspirations. . . . It is and will ever remain our glory that it was a Prince of the Catholic Church who, at a time when the Manchester Theory completely dominated public opinion, had the courage to raise the flag of Christian social reform, adopting what was just in Lassalle's criticism of prevailing conditions and ideas, but also pointing out the errors and weak points of his system. I do not know a better exposition of the Christian point of view on the social question or a clearer presentation of the defects and the one-sidedness of the naturalistic position [than 'The Labor Question and Christianity']."

Three years later, in 1893, Professor Hitze, the greatest Catholic sociologist of Germany, during the memorable debate in the Reichstag on the Socialistic Labor State of the Future, declared in the name of the Centre party: "We shall always return to the grand socio-political ideas of Ketteler; we shall always look on Ketteler as the man to whom we owe our social platform; we shall continue to build on the foundations laid by him."

And what does our Holy Father think of Ketteler?

"We rejoice," he wrote to the Committee charged with the preparations for the fifty-eighth Katholikentag, "that preparations are being made for the annual German Catholic Congress to be held in Mainz, and that, at the same time, the hundredth anniversary of the birth of Bishop von Ketteler is to be solemnly commemorated. It is indeed a laudable wish to celebrate the praises of a man who deserved so well of the Church and the State, and we were rejoiced to hear that, not merely the citizens of Mainz, but the Catholics of all Germany were anxious to do honor to his memory with thankful hearts, knowing as they do with what enthusiastic ardor he ever defended the rights of religion and of the Apostolic See; with what wisdom he expounded the Christian teachings, especially on the social question, for whose solution, as he showed conclusively, the Catholic Church offers such marvellously efficacious and salutary remedies; with what zeal he championed the cause of the men and women whose lot in life is daily toil, knowing also what glory his splendid words and deeds shed on the city whose Bishop he was."

Ketteler's political and sociological ideas have been repeatedly analyzed by German, French and Swiss writers. In 1896 M. de Girard, of Fribourg, made them the subject of an academical dissertation. The conclusions he arrived at may be summed up briefly as follows:

Politically Ketteler was an anti-Liberal, an Ultramontane in the true sense of the word. His principles were, so to say, borrowed from the Syllabus of Pius IX, though developed before the publication of that famous document. (Cf. Ketteler, "Liberty, Authority, and the Church," Mainz, 1862).

The substance of the political problem, according to Ketteler, consists in harmonizing the principle of authority with the principle of liberty in the State. Contrary to the tendency of his age, he showed himself a warm partisan of local autonomy, of self-government, and an inveterate enemy of absolutism and centralization. The political order can have no other purpose than to make the way to heaven as smooth as possible for man by permitting him to develop his personality to its full extent here below: the best Constitution is that which gives the individual, the family and the other social organisms the greatest amount of liberty and at the same time subordinates their private interests to the common good.

Economically Ketteler steers a middle course between Schultze-Delitzsch and Lassalle. He cannot be said to

have belonged to any school of economists; he gave the impulse to the movement that resulted in what is called the Catholic school. When he formulated his theories, they formed a category apart. Some of his ideas he found in the writings of the Fathers, others he drew from the storehouse of the *Summa* of St. Thomas, all of them were latent in Catholic tradition, but when he proclaimed them in 1848, they appeared extraordinarily new. No one had gone to the trouble of searching out the Catholic sociological principles under the centuries of débris that hid them from view.

Ketteler's criticism of the capitalistic, or unregulated régime is at times bitter and even violent. Occasionally he repeats the reproaches hurled at the so-called Manchester School without examining them as to their foundations in fact. The economical laws of modern society as they were developed by Lassalle appealed strongly to him, but it is an ugly calumny to class him on this account amongst the Socialists or their abettors.

Indeed, an impassable abyss divides the Bishop of Mainz from Marx and Engels, from Lassalle and Bebel. First of all his Catholicity. He takes his stand on the dogmas of the existence of God and the immortality of the soul, the Fall of man and his Redemption, while positivism and materialism are the traits which the various forms of Socialism have in common. In regard to the right of private property Ketteler and the Socialists cannot be reconciled. Communism, collectivism constitute the foundation of the Marxian theory; Ketteler proclaims on all occasions the inviolability of private property, which is, in his eyes, a necessary postulate of human progress.

Neither is there anything Socialistic in Ketteler's views on the intervention of the State. He appeals to the State only for the protection of certain essential rights of the workingman, rights violated by our actual régime; his aim is to forestall as much as possible the direct interference of the law by regulations emanating from autonomous professional groups. Lassalle wished to transform stage by stage the régime of private property. With the aid of the State, capital was to pass gradually out of the hands of its present possessors into those of the workman. Ketteler would not hear of this, because he thought that such interference exceeded the legitimate powers of the State.

A glance at any one of the bishop's social brochures shows that he was no State Socialist in the accepted sense of the word; on the contrary, he assigns a very restricted mission to the State in the work of social reform. (Cf. "The Catholics in the German Empire: Draft of a Political Programme," Mainz, 1873.)

As a constructive economist Ketteler is also far removed from Economic Liberalism, as well as Socialism. The means from which he expects most for the amelioration of labor conditions is cooperation, provided it be adapted to the exigencies of modern industrial life. He believes in cooperative production, but insists that the

capital required be furnished by voluntary contributions—by a "taxation of Christianity." Lassalle wished to establish a net-work of cooperative unions with the aid of capital supplied by the State and raised by taxation. (Cf. "Christianity and the Labor Question," Mainz, 1864.)

Marx and Lassalle began by preaching that social reform is possible only by subverting the actual social and economical order of the world; Ketteler taught that all social reform must begin with the interior regeneration of the heart. Christianity, religion, the Church, has no place in the Socialistic Labor State of the future; Ketteler insists that, without the aid of the Church there is no hope of ever adequately solving the social problem. The watchword of Socialism is war—war of the masses against the classes until the fourth estate shall have dispossessed the others; Ketteler's watchword is peace, his ideal, conciliation, true fraternity—both the employer and the employed have rights that must be respected and duties that must be observed. Poverty will not disappear from the earth, but the vast majority of men can be put in a position to obtain the necessities and conveniences of life, and Christianity will provide for the rest.

If anyone wishes to form his own judgment on the absolute orthodoxy of Ketteler's sociological teachings, let him take the Encyclical *Rerum Novarum*, of May 15, 1891, in one hand and "The Labor Question and Christianity" or "The Catholics in the German Empire" in the other; he will find the word of the bishop confirmed point by point by the Pontifical authority. (Cf. *American Ecclesiastical Review*, 1911, July, August, etc.)

No, Ketteler was not "in a fair way to fill the ranks of the German Socialists." On the contrary, to his initiative it was due that the Church of Germany was brought into closer relations with the great social problems of the day, and that the inroads of Socialism into the ranks of the Catholic working classes were effectually checked.

GEORGE METLAKE.

### The Hotel Biron

In consequence of the iniquitous laws passed against religious orders by the French Government a number of monastic buildings have been swept away in Paris, and commonplace six-storied houses are quickly replacing these homes of prayer and the shady gardens that surrounded them.

These rapid transformations not only represent a crying injustice, the fact that peaceable, law-abiding citizens are deprived of their property and sent adrift; they are also deplored by archeologists and antiquarians, who, apart from any religious feeling, are indignant at the barbarous destruction of these historical or picturesque landmarks.

Among the religious buildings to which are attached



many interesting memories, the Hotel Biron, belonging to the nuns of the Sacred Heart, stands first and foremost. It is an excellent specimen of architecture under Louis XIV, and when the nuns' property was seized by the *liquidateur* a group of archeologists resolved to save the noble mansion from wanton destruction. Yielding to the pressure of public opinion, the Government bought the Hotel Biron and tacitly agreed to preserve it as an historical monument. A Russian hired the chapel, and the "fêtes" that he gave within its walls seemed organized with a view to wounding the feelings of Catholics; other tenants, chiefly artists, were allowed to live in the big rooms; only the park, with its wide alleys and noble trees, was left untouched, a wilderness in the heart of the city, with a pathetic beauty all its own.

Then, a few weeks ago, it was found that a well-known actor, M. de Max, had hired part of the chapel and was busy establishing a bathroom in the sacristy. The newspapers took up the subject and summoned the Government to keep its promise of preserving the building, whereupon M. de Max and his fellow-tenants had orders to depart, and the Hotel Biron has now relapsed into solitude and silence. It is generally believed that it will become a *Lycée de filles*, and this seems a cruel irony to those who are acquainted with the methods of the Government schools, where so-called neutrality generally conceals a spirit of insidious and active irreligion.

The big, solemn-looking "hôtel," a familiar object to the Parisians of to-day, has a chequered history. It was a dwelling house and a prison before becoming a convent.

Its first master was a successful financier named Abraham Peyreuc, originally a barber, who made a large fortune under Louis XV through lucky speculations. He died in 1732 and left a daughter, Anne Marie Peyreuc de Maras. She grew up between a frivolous mother and a convent home which, like many convents of that day, resembled rather a comfortable and refined boarding-house than a cloistered establishment. The pupils, who all belonged to wealthy families, had their own apartments and attendants, and were allowed to receive visitors. Among those of Anne Marie was a gentleman from Poitou named M. de la Roche Courbon, who, when the girl was fourteen years of age, asked her hand in marriage. According to the ideas of the time, Anne Marie was of a marriageable age, but her mother had other views, and discouraged Monsieur de la Roche Courbon's attentions. The child, she was little more, wept and entreated, but her pleadings being disregarded, with extraordinary resolution she took the law into her own hands.

On October 22, 1737, she informed the Superioress of her convent that her mother was going to send a carriage for her. At the stated time the carriage appeared, and Anne Marie, accompanied by her governess, drove away. Suddenly the governess noticed that they were following what was to her an unknown road, and she was

about to stop the driver, when Anne Marie, quietly drawing a pistol from under the cushions, pointed it at the woman's head. In a few words she informed her that she was on her way to join M. de la Roche Courbon, whom she intended to marry, that the driver was in the secret, and that if her governess raised an alarm she would not hesitate to use her pistol. The carriage stopped at Poitiers, where the girl wrote her mother a letter which is a curious mixture of resolution and diplomacy; then it drove on to the Château de Roche Courbon, where, that same evening, Anne Marie was married by the frightened parish priest of a neighboring village. A week later the bride's uncles appeared on the scene, and, in spite of her resistance, carried her off by force. A lengthy lawsuit began, in which the King took a personal interest, and finally the abduction of the child heiress was punished with a severity that contrasted somewhat illogically with the general laxity of morals. M. de la Roche Courbon's property was confiscated and he was sentenced to be beheaded, a fate he escaped by flying to Italy, where he died; the priest was banished from the country; the governess whipped and branded on the shoulder with a red hot iron, and the heroine of the adventure kept a prisoner in a convent, stricter than that from which she had escaped. Only at the age of twenty-seven did she recover her liberty, and she made use of it to marry a young officer. Like many others, she and her husband fled across the frontier in 1789, and died in some unknown spot abroad. One of their daughters was guillotined in 1794, and their only son shot in 1789.

The great upheaval that wrecked Anne Marie's restored happiness turned her old home into a prison. The Hotel Biron, after belonging for some years to the whimsical Duchesse du Maine, passed into the hands of the Maréchal de Gontant Biron and into those of his nephew, the Duke de Biron. The latter, handsome, witty, totally unprincipled, was a spoilt favorite in court circles; but he so far forgot the traditions of his race as to take service under the Revolutionary government, an unworthy act that did not save him from death on the guillotine in 1794. His wife, a timid, gentle woman, whose married life was a long martyrdom, followed him to the scaffold some months later.

During those evil days of the Reign of Terror Biron's stately home was used as a prison, and the spacious *salons*, where the careless eighteenth century men and women had danced and talked, were crowded with an anxious crowd of doomed victims. Then came more peaceful days, and the hôtel passed into the keeping of the Duke de Charost, whose widow sold it to the foundress of a new Congregation of religious women, Madeleine Sophie Barat.

This daughter of a Burgundian vine grower had been led step by step to found a Congregation for the education of girls. It was placed under the patronage of the Sacred Heart, and soon became extraordinarily popular.

C. DE C.

### New Theological "Convictus" in Innsbruck

An event of no little interest to American Catholics, especially, to large numbers of the clergy, took place in Innsbruck on the 14th and 15th of October, when the magnificent new home of the theological seminary, or "convictus," was solemnly blessed by His Grace Dr. Joseph Altenweisel, Prince-Bishop of Brixen, in which diocese Innsbruck lies. In the fifty-three years since its restoration the Innsbruck "convictus" has been the home of nearly 500 candidates for the priesthood from American dioceses; during the scholastic year 1910-1911, in fact, the American students numbered one-sixth of the whole. A short sketch of the history of the seminary will, then, not be inopportune, nor without interest for readers of AMERICA.

The foundation of the "convictus" goes back to the year 1569, when Father Nicholas de Lanoy, rector of the college founded by Blessed Peter Canisius in 1562, and which later developed into Innsbruck University, opened a dormitory for the students of the college who flocked thither from various parts of Tyrol. A new building was erected for this dormitory in 1588, when the name *Nikolai-haus* was bestowed upon it, a name it bore until the present year, when its new home was christened the "Canisianum," in honor of the great apostle of Germany during the Reformation. The origin of the name *Nikolai-haus* is in dispute. One opinion is that it was bestowed in honor of Father de Lanoy; another has it that it was so named because St. Nicholas was the friend and protector of the poor, and the "convictus" was intended chiefly for poor students. The building was enlarged in 1681 with the growth of the university, and boys from well-to-do and noble families were received as *convictors* or boarders. Several further extensions took place in the eighty years that followed. Then came the suppression of the Society of Jesus, the Brief of suppression being published in Innsbruck on October 1, 1773. A former Jesuit, Father Ignatius von Mohr, kept the "convictus" open, however, for ten years more; but the degradation of the university into a lyceum in 1782 by the Emperor Joseph II, together with the opening of a theological seminary in Innsbruck, made the "convictus" unnecessary, and it was closed at the end of the year.

After the re-establishment of the Society by the Brief of Pius VII, in 1814, the Jesuits did not at once return to Innsbruck. At first the whole of what is now the Austrian-Hungarian monarchy formed a single province of the Society of Jesus, called the Galician province, because the foundation took place in Galicia, to which country the Jesuits were welcomed by Francis I in 1820, upon their expulsion from White Russia in that year. In 1839 the legislature and people of Tirol once more entrusted to the care of the Society the *staats-gymnasium* and the *Theresianum*, the latter a "convictus" for boarders of noble birth, founded by Ma-

ria Theresia, to which was added in 1845 the direction of a "convictus" for students of all classes. The Austrian province was separated from the Galician in 1846. The building of the old *Nikolai-haus* had, meanwhile, passed once more into possession of the Society. It was used as the dwelling of the professors of the *staats-gymnasium*, and later, in 1842, as a theologate for the scholastics of the province. During the revolution of 1848 the Innsbruck houses of the Society, in common with all others under its care in Austria, were closed, and the Fathers, Scholastics and Brothers scattered far and wide. The Society was recalled by the present Emperor, Francis Joseph, in 1852; in 1856 classes in theology for the students of the Society were resumed, and in 1857 the theological faculty of the university was reopened and given over once again to the Jesuits. This result was accomplished mainly through the efforts of Vincent Gasser, the then Prince-Bishop of Brixen, who later took a prominent part in the deliberations of the Vatican Council. Finally, in the beginning of the school year 1858-59, the venerable *Nikolai-haus* was given over a second time to the students of theology at the university.

Since that year the "convictus" has grown steadily in numbers, and long since outgrew the quarters of the old *Nikolai-haus*. In the fifty-four years that have elapsed since 1858, over 3,000 students have received their ecclesiastical training there, the record number for any one year being reached during the school year 1910-1911, when there were 271 *convictors*, forty-five of whom were from the United States. The *convictors* are not, however, the only students who frequent the university lectures in theology. They have formed, as a matter of fact, about half the total number in attendance since 1858, the *externi* being made up of candidates for the secular clergy, as well as of the scholastics of the Society of Jesus and of other orders and congregations having houses in or near Innsbruck. Since 1858 the buildings have been enlarged several times, until the seminary consisted of four separate, but adjoining, houses, two of them in particular being ill-adapted for the purposes of a house of study. The last decade especially, having witnessed so rapid an increase in the number of students that some thirty of them had to be lodged in the immediate vicinity, had made increasingly evident the necessity of a new structure. Accordingly, a splendid site was secured in the residence district in Innsbruck, about eight minutes' walk from the University, and the corner-stone of the "Canisianum" was laid on the feast of St. Aloysius of last year. The work was completed with astonishing rapidity, so that the opening could take place at the beginning of the present scholastic year.

The building is of brick, covered with concrete, in which material the entire exterior ornamentation has been executed. The most striking feature of the exterior is the great mosaic over the main entrance, repre-



senting the Blessed Peter Canisius teaching the catechism to people of all classes, an exercise of zeal which he performed many times during his life in Innsbruck and its neighborhood. This mosaic is 4.80 meters high by 9.82 meters long (about 16 by 32 feet), and is the work of the Tyrolese Art Glass Works, of Innsbruck, Vienna and New York. It is a worthy monument to the great and holy man who opened the gymnasium in Innsbruck in 1562 and was Visitor of the original "convictus" in 1577 and 1578.

Another feature of interest is the coat of arms of the various nations that are or have been represented among the seminarians. These coats of arms are placed just below the capitals of the columns of the main facade, and the countries are: Austria, Bohemia, Hungary, the United States, the British Empire, Ireland, Switzerland, Holland, France, Germany, Italy, Turkey, Roumania and Russia. The "convictus" is nothing if not international; indeed, it may well be doubted if there is a single seminary in the world where students from so many different races live under one roof. Seldom is the Catholicity of the Church brought so forcibly home to the observer as at Innsbruck. M. J. AHERN, S.J.

### A Great Catholic Admiral

Rear Admiral James H. Sands, son of Rear Admiral Benjamin Franklin Sands, of Maryland (Superintendent for many years of the United States Naval Observatory at Washington) was born at his father's Washington residence, July 12, 1845. He entered the Naval Academy from Georgetown College at an early age, and was graduated in 1863. While at the Academy during the years immediately preceding the war, the midshipmen, boys though they were, split sharply on the great question, and Sands, at fourteen years of age, was called upon to make the most momentous decision of his life. He decided, though his dearest friends held otherwise, that his oath bound him to support the Union, and stood firm, with his father and his elder brother, William Franklin Sands, also in the Navy. At the outbreak of hostilities Sands, as spokesman of his class, applied to Congress for permission to go to the front before graduation. Permission was refused to the class as a whole, but granted personally to Sands, who refused to take advantage of it, and accepted his commission a year ahead of his comrades.

During the war he was conspicuous for his activity in the blockade. He took part in both attacks on Fort Fisher, together with another brother, Francis P. B. Sands, now a lawyer in civil life. Under a withering fire from the fort, he turned to help a comrade, Robley D. Evans, (later Rear Admiral) who had fallen severely wounded, bound his wounds, and remained with him under fire in a most exposed position till he could detail a seaman to carry his classmate back to the boats, thus saving his life, after which he took his place again at the head of his men and led the attack, being recommended

later for promotion for conspicuous gallantry in action. He also took part in the evacuation of Charleston. After the war he was on the China station, where through his courtesy and tact he did much to relieve the strained relations between our navy and British Naval officers, whose sympathies had been openly with the Confederacy. Among other incidents of his service in the Far East, he surveyed Pearl Harbor in Hawaii, and first pointed out to the Government its strategical importance as a naval fortress, foreseeing the future power of the United States in the Pacific. His plans are now being carried out by the Government. He was complimented officially for gallantry in a bloody and disastrous punitive expedition against the Formosan head-hunters, turning defeat into success.

He was recommended also on the occasion of the sad death of Admiral Bell at Osaka, Japan. The admiral, in the face of a hurricane, had decided to make a landing from his flagship. Sands, a very young officer, advised against the attempt, but on the admiral's insistence quietly withdrew, called his boat's crew together, stripped to the waist, to give assistance if necessary. Hardly had the admiral's barge left the side when the surf overturned it. Sands' boat touched the water at the same moment, and followed a few moments later by the life boats he raced for the struggling crew. Only three sailors survived, the admiral going down on the reef just as the rescuers reached him. No one on board expected the little band of heroes to return from the terrible surf, but they eventually reached the ship's side in safety.

Admiral Sands was for several years also on the South American coast, where he rendered efficient service in protecting American interests at various times. While noted among gallant sailors as a particularly brave man, cool commander and daring and skillful navigator, he did not cease his usefulness when the old wooden ship became obsolete. He became an expert on armor, steel work, and all the modern equipment of the new fighters. His work at the Boston Navy Yard, and in New York, Philadelphia and Portsmouth is known, and his name revered by the workmen and laborers, who owe to him in a large measure the continuance of two of those labor centres.

In his maturer years Admiral Sands had new opportunity for daring and active service in the Spanish War. He asked for and received command of a small squadron of our fastest cruisers, the famous commerce destroyers, Columbia and Minneapolis, and others. He carefully picked his officers and men, with the intention of intercepting the Spanish relief squadron, and of blocking any attempt by foreign sympathizers to aid the Spanish army in Cuba. It is well known in Spain that his squadron so greatly interfered with the plans of the Spanish Admiralty as to contribute materially to the final victory at Santiago. Together with this duty he was given, at the urgent request of the inhabitants of the New England

coast, the duty of patrolling and guarding them until the whereabouts of the Spanish fleet was ascertained. He took also a conspicuous part in the Porto Rico expedition and surrender.

He was at various times on important Naval Boards, had the training of the navy apprentice boys, and was delegated by the United States as its representative to the International Naval Court of Inquiry in Paris on the Dogger Bank incident of the Russo-Japanese War, when the Russian fleet fired upon English trawlers in the Channel. He declined this duty. Admiral Sands' last and crowning duty was as Superintendent of the Naval Academy, whence he retired in 1907 at the required age of sixty-two.

He was chosen for the organization of the new Academy, then being completed, at the expense of ten million dollars, for the accommodation of eight hundred midshipmen. He was selected among his many able comrades for his traditional qualities of loyalty and unswerving devotion to his duty, his ability as an executive and as an educator, his rare combination of old, deep-water seamanship and knowledge of essentially modern navigation and naval organization, and, probably not least, for his profound and manly religious convictions.

He had entered the navy when he was under fourteen, and it was at a time when the service, naturally rough, was made more so by the war which was imminent, and there was, besides, a feeling of hostility to Catholics which does not exist now. All these were influences calculated to destroy faith in a man, and it is remarkable that a boy should not only have withstood the test, and led an irreproachable and stainless life, but, by his insistence and perseverance, should develop a splendid character and make it possible wherever he was for Catholics to practise their faith openly. That a Catholic may do so now in the navy is not entirely due to increased tolerance; it is due also in a great degree to the man who made all respect him and gave his comrades who were Catholics, whether officers or men, a pride in being associated with him.

Although he never intruded his own religious beliefs upon those with whom he was associated in duty, he always let it be known that he was a Catholic, and by his conduct and example proved the sincerity of his convictions, which were always respected by his messmates and by his superiors. He saw to it that all of the Catholics who were in the crews of the vessels to which he was attached had ample opportunities for the performance of their religious duties.

Admiral Sands was a strict disciplinarian, but always regardful of the rights and the comforts of those who served with him, with the result that when a junior officer his shipmates were devoted to him, and when he was in command those under him were happy and comfortable, and the efficiency of the crew ever manifested the success of his methods. He was at all times looked up to as a conscientious officer, and his character has left

a deep impression on the rank and file of the rising American navy.

W. SANDS.

### Balm for Easy Consciences

The clergy of the Church of England sometimes spend their holidays on the continent, and it is a perennial grievance that they do not attend service in the English Churches abroad. The matter has been brought up again by a correspondent of the London *Guardian*, and the guilty parties are hastening to justify themselves. The way they take is entertaining.

The general position is that all they are obliged to do is to recite Morning and Evening Prayer publicly or privately, and that it's nobody's business which alternative they choose. As tourists, they claim a tourist's privileges, and are happy to be free from the obligations of public services that weigh heavily on them in their parishes. One clergyman takes a higher tone. He boasts that when abroad he follows the advice of St. Cyril of Jerusalem, and asks the way to the Catholic Church. He has never been directed to the institution presided over by a continental chaplain, and only once, in Geneva, did his inquiry result in his being landed in an Old Catholic church. With this exception, he has always found himself in some Catholic church pure and simple, where he has read Morning Prayer or Evening Prayer with much devotion.

Another is still more naïve. He finds it a most useful discipline to abstain from the routine of public services while holiday-making. This, he says, gives one an opportunity to examine his conscience with regard to the spiritual effects of a rigid adherence to Sunday and week-day services during the greater part of the year. We think we see him in a railway carriage, or on a Rhine steamer, or on some Alpine slope, examining his conscience.

All this goes to show that when a man, even an Anglican clergyman, does not want to do something, he can always compel his reason to furnish him with an excuse—which is sound psychology.

### CORRESPONDENCE

#### New Curia for Franciscan Minorites

Rome, Oct. 29.

On Thursday, Oct. 26, the Sovereign Pontiff announced through his special delegate, Mgr. Doehling, the appointment of a new curia for the Order of Franciscan Minorites, naming Father Pacifico Monza as Minister General of the Order; Father Placido Leukas as Procurator General, and Fathers Masulli, Bottaro, Begio, Antomelli, Drayer and Bendes as General Associates (Definitori Generali). The retiring Minister General, Father Dionysius Schüler, becomes titular Archbishop of Nazianzum. At the same time he published a *Man-*



*Proprio* letter, under date of October 23, modifying the government of the Order.

Hereafter there are to be but six Assistants instead of twelve, two for the Italian language, and one each for the German, French, English and Spanish, who shall respectively be conversant with the language they represent, but not necessarily of the nation whose language it is. The term of office of the members of the curia shall be six years; the Minister General, the Procurator General and any two of the Assistants shall be eligible for a second term upon a two-thirds vote of the electors in the General Chapter; none may be elected for a third term without special permission of the Holy Father.

The letter also provides for the mode of election. Provincials, *i. e.*, General Superiors of the different provinces, and provincial Guardians shall hold office for only three years, when the provincial chapter must meet for an election. Reelection for a second term requires the permission of the Minister General, and for a third term the approval of the Holy See. In the absence of the Minister General the ordinary business of the whole Order shall be transacted by the Procurator General, and in the absence of a Provincial the affairs of the province are in the care of the provincial Guardian. All titles of precedence are annulled. All the studies are to be reorganized on a plan to be laid down in a new law shortly forthcoming from the Holy See. A new constitution is to be drawn up for the Order by a special commission named by the Holy See, and will be in force within six months from now.

From the seat of the war comes the news of the zealous work and heroic bravery of the army chaplains and an authoritative denial of the stories of massacred religious; none of the religious missions have as yet been the scene of bloodshed, though one of them, at Bengasi, was threatened by the Turks for some forty-eight hours. The first chaplain to land with the troops at Tripoli, the Franciscan Minorite, Father Bevilacqua, had served before with the Italian force as chaplain in China in the Boxer trouble.

At Modena the Socialists are holding a Congress, a live, volcanic Congress. About the only thing there was unanimity upon was a resolution of condemnation of the war, with fraternal greetings to their fellow-socialists among the Turks, "at this moment when we Socialists of the world stand in united protest against the systems and methods of capitalism." For the rest there was bedlam, out of which shrieked the voice of a delegate denouncing Podrecca, the familiar of the *Asino*, for charging a fee of forty dollars every time he delivered an address for the Socialists.

The times are dull for anti-clericalism. A call was issued for a solemn commemoration of Francis Ferrer for Sunday morning last in the Piazza Romana in Trastevere. There were a half-dozen speakers on hand, but they could muster only some one hundred and eighty listeners, and, strange to say, in the revolutionary twaddle which they perpetrated they forgot to mention Ferrer.

At Pavia on Saturday week, a student who had failed in the summer examinations and failed again on his repetition in the fall, shot and seriously wounded one of the Professors of the University, who happened, by the way, to be an instructor in English. A similar incident occurred some time ago at Palermo, and again at Pisa. It threatens to be as dangerous over here to make a stand for scholarship in an examination as it is in the United States to hint at straightening out professionalized college athletics.

On Tuesday, at Valle di Pompeii, took place the official opening of the Vesuvian Museum, founded by the present director of the Observatory on Vesuvius, Professor Guido Alfani. The exercises were held in the Pontifical Basilica, and were attended by a distinguished gathering of Scientists. The Holy Father sent his benediction. On the list of those congratulating Professor Alfani I noticed the name of the Director of the Vatican Observatory, Father John Hagen, well known in the United States as the former director of the Georgetown University Observatory. C. M.

### India's Curse, The Caste System

COLOMBO, CEYLON, Sept. 10, 1911.

It has been long since the custom with some Buddhist laymen, even women, to go and preach in public places or under the sacred Bo-tree—*figus religiosa*—under which tree Gautamā is believed by the Buddhists to have obtained enlightenment or *buddhahood*. Those trees are surrounded with a fence or enclosure, decked with flowers and offerings, and are even given divine worship by the ignorant and uncritical Buddhist devotees. Public preaching is a good profession, as a collection is made and Buddhistic pamphlets in prose and verse are sold on the spot. So long as the preacher sticks to the exposition of Buddhism no exception can be taken. But often he becomes a nuisance, and more frequently than not he treads on forbidden ground; for having received a special training in Colombo, he goes out of his way and falls foul of Christianity, just as only an ignorant and rabid pagan can do. Should there be Christians in his audience they become enraged, and though few in number, are unable to stand it any longer. Blows have been given on many occasions, but are followed with condemnation in the court. Thus two months ago it happened that a preacher of that kind was running down Christianity in a sacrilegious and shocking way in Ratnapura, some seventy miles from Colombo. Christians of good position heard of it and came to listen, and they immediately lodged a complaint against that Buddhist apostle. He was condemned to ten months' rigorous imprisonment and one hundred rupees fine (a rupee here is the third part of a dollar) by Mr. W. H. Carbery, the district judge of Ratnapura. No doubt this sentence will prove salutary to himself and many others.

The caste system will ever be a curse for India, and even for Ceylon, although caste distinctions are not so sharply defined here as in the peninsula. We have two high castes, the *Wellālus* (farmers) and the *Karāwās* (fishers). All the others are considered somewhat low—very low. There is also a class of most wretched people, the *Rodiyās*, (*rodidi* in Singhalese means filth) who were long ago expelled from the highest caste by a Kandyan King. All of these *Rodiyās* are condemned to beg, and are not allowed to enter the towns. How often is the European not shocked with the overbearing haughtiness of higher castes and the cringing servility of the lower ones! In their daily intercourse with one another they regulate their second personal pronoun and conjugate the imperative present tense of some verbs, according to the person they deal with. Formerly, in old France, we had *vous* and *tu* and *toi* with a very distinct meaning, which has been lost since the French Revolution. Here we have to express the same singular *you* in three words: *tamoosé*, for high castes; *oomba* for



ordinary people, and to for low castes; and often one hears even *moo, it*, addressed to a man of very low caste. St. Paul tells us there is no real charity between pagans. Brotherly love is unknown among them: there is not even a word for it in the language. So castes stand one upon another, a superior one crushing the inferior one, and so on down to the bottom. Fancy what cringing humanity one finds by stepping down the social ladder! The British, who are no respecters of persons, do not encourage the caste system; but if they wished to crush it out they could not. The higher castes hold to their fancied and admitted privileges and have not the slightest wish to see their inferior fellow-men raised to a higher level. It is their interest to keep them down and to have the old machinery going on as in the time of their kings.

Catholicism, which is so prosperous in many parts of the Island, has smoothed away many angular roughnesses by bringing to the mind of the children of the Universal Church the brotherhood of Christ and the equality of man, trying to make them somewhat understand what Thomas à Kempis said so tersely in three little words: *es quod es*: you are what your character and works make you before God; all the other paraphernalia are of no account. Here and all over the East wealth and appearances count for all and excuse all. But how is it, some may ask, that there being no castes among the Bonzes or Bhikkus, *i. e.*, the Buddhist priesthood, they have not done away with castes? How could they do it with consistency? Caste is the punishment or reward for demerit and merit in former existences, and besides when the blind lead the blind both fall into the ditch. But I have no more time to enlarge on this subject. Let me finish my letter, which is already too long, by a famous stricture on a big portion of the Ceylon Buddhist priests by no other than Mr. J. A. Rambukpotta, the *Ratamahatmayā*, of Kegalle, some time ago. A *Ratamahatmayā* (the Lord of the country) is the highest native official under the control of the Government Agent, or provincial governor. There was in the court house of Kegalle a land claim lodged by a Buddhist priest—which he lost—*versus* this *Ratamahatmayā*. This high official is a Buddhist, belonging to a distinguished Kandyan family. So, Mr. J. A. Rambukpotta, stating his case publicly before the European judge of Kegalle, explained that he had kicked the priest, and he went even so far as to declare *Urbi et Orbi*—for all the Colombo English dailies published the stricture—that in the whole district of Kegalle, *i. e.*, in the half of the Sabaragamuwa province, he did not know a single Buddhist priest worthy to wear the robe. Fancy one of the highest officials of New York saying publicly in a court of justice: “I know of no Protestant minister in the whole of New York worthy of wearing the clerical garb.” No doubt all the reverend clergymen would band together and stand as one man to bring that high official to book. But the Buddhist priests kept quiet. Only the laity held a meeting, asking the *Ratamahatmayā* to apologize, which he did not do. D.

### Cuban Politics

CIENFUEGOS, CUBA, Oct. 31, 1911.

In my last letter I spoke of how the politicians were beginning to bestir themselves in preparation for the coming presidential election. What was then somewhat

hazy is now clearer. The division in the Liberal party, which is the one now in power, becomes more manifest day by day. Vice-President Zayas is bent on being a candidate for the presidency, his reason being, as his supporters say, a secret agreement made at the time of the preceding election, when also there were divided counsels in the Liberal camp. Others, however, deny the existence of any such pact.

As President Gómez has indicated clearly that he does not wish a reelection another candidate has sprung up in the party. He is Governor Asbert, of the province of Havana. It is bruited that he has the favor and support of the President, and reasons for thinking so are not wanting; for at a recent banquet held in his honor, there was read a letter from Gómez congratulating Asbert on the attention shown him.

There is still another candidate, a Señor Hernández, who declined the nomination for vice-president. Who will come out the winner of the prize it is now quite impossible to say, though Asbert seems to be in the lead. The Liberals are so split up that, not political principles, but personal ambitions are the engrossing topics of conversation.

Meanwhile the Conservative party is organizing and giving more signs of life. Who is its candidate? That point has yet to be settled, but it is more probable that the choice will fall upon Sr. Menocal, the manager of one of the largest sugar plants in Cuba.

It is safe to assert that life in Cuba is fitly described as constant agitation. Politics swallow up everything. The press of more moderate tone has more than once spoken deprecatingly of this endless agitation, and has even gone so far as to suggest the advisability of a constitutional amendment prohibiting the reelection of a president. As the Constitution now reads, reelection is not prohibited, but since the revolution that overthrew Estrada Palma there is a certain amount of latent opposition to it. The proposal is to lengthen the term to six or eight years and limit the incumbent to one term.

Not long since the President excited no little commotion by expelling two Spanish subjects. It seems that the opposition press were rather fiery in their comments on the present administration; and, leaving aside the question of what warrant they may have had for their violence, the two Spaniards achieved notoriety in the fray. A few hours before the steamer Alfonso XIII cast off for her voyage to Spain, the two newspaper men were arrested and taken aboard with the notification that the President had expelled them. Thereupon, the Spanish minister sent an official note to the Secretary of State, requesting an explanation of this action. Public feeling ran high and many Cubans condemned the President, but it was the Conservative party that undertook most actively the defence of the expelled journalists. The outcome was another decree which permitted the return of the two Spaniards.

Not only the two newspaper men have tasted the sweets of expulsion, for some ten or a dozen Socialists and Anarchists, who had come from Spain to propagate their subversive doctrines, were forced to return. The Government had the approval of all good citizens in its energetic action towards those disturbers of the public peace, for it would have done great harm to the sugar industry if strikes and disturbances had occurred during the grinding of the cane. The sugar industry is being greatly developed by Americans, the Cuban American Sugar Company alone having invested forty million dollars.

S. B. S.



## A M E R I C A

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## Socialism and the Catholic Church

It is an undeniable fact that modern Socialism is characterized by unbelief, hostility to religion and, above all, by uncompromising and bitter hatred and denunciation of the Catholic Church. The public utterances of its leading advocates, its newspaper organs and periodicals, breathe hatred and threats against revealed religion, its doctrines and institutions. Books published by Socialist leaders deny the existence of God, the immortality of the human soul, the redemption of mankind by Christ, the rightful existence of our present social organization, and the independence of the Church as a society complete in itself and founded by God. And yet, when blamed for such utterances, they will maintain that the Church is opposed to the Socialist party, not because it is a party of unbelievers, but because it is a party of workingmen; not because it attacks religion, but because it attacks capital.

Socialism, they say, is the cause of the poor man, it is the philosophy of the suffering classes; but the Church is the paid guardian of the interests of the capitalists. The Socialists, however, forget that the Catholic Church is the Church of the poor, and has been the Church of the poor since the days of the Apostles. They ignore the fact that the Catholic Church has opened orphan asylums, hospitals and other institutions of benevolence and charity for the poor, "has aroused everywhere," as Pope Leo says, "the heroism of charity and has established congregations of religious and many other useful institutions for help and mercy, so that hardly any kind of suffering could exist which was not afforded relief."

And she has always succeeded so well as to have even extorted the praise of the enemies." But, what have the Socialists done? Nothing at all. They hold out promises, they clamor for the emancipation of labor, the amelioration of the lot of the poor man, and his

full participation in the material, intellectual and spiritual heritage of the human race; they will have no charity, but only justice. Now, the Catholic Church does not want to curtail the right of the workingmen. Pope Leo XIII, in his encyclical on the labor question, recognizes the right of the workingmen to organize for the protection of themselves and their families against the greed of capital; he recognizes the sacredness of their contracts and warns employers against the awful sin of which they make themselves guilty when they use their power and the possible helplessness of the workingman to force contracts from him that do not bring him a just wage for his labor. He does not hesitate to declare such forced contracts as oppression and fraud—sins that cry to heaven for vengeance.

In brief, it is because, in the interest of God and religion and honest workingmen, the Church raises her voice in warning against the irreligious and atheistic principles with which Socialism seeks to poison the pure life of labor, that the Socialists cry out in frenzy that the Catholic Church is the enemy of organized labor in the interests of capital.

## The "Britannica" and the Deaf Mutes

A very unexpected and distressing and, on account of the helplessness of those involved, an almost tragic consequence of the "Encyclopædia Britannica's" unfriendliness to the Catholic Church has just been brought to our notice by a letter which we publish in this issue and which we commend to the thoughtful perusal of our readers. It refers to our silent brethren, the Deaf Mutes, who are told by the "Britannica," in the article entitled "The Deaf and Dumb," that, according to the greatest theologian of the Catholic Church, St. Augustine, they are all doomed to eternal damnation for the simple reason that they cannot hear. This doctrine of St. Augustine, according to the "Britannica," is based on the text of St. Paul that "faith cometh by hearing *only*!" The Talmud, however, they are reminded, "recognized that they could be taught, and were therefore not idiotic."

No wonder that the writers and editors of the Deaf Mute papers, the Directors of their Institutions, some of their distinguished men, and especially the ministers who teach them their religion, have inveighed against this terrible doctrine in the most violent language they could command. Catholics are as much shocked as they, and join them in their denunciation.

In the first place St. Augustine could never have given utterance to such a sentiment for the reason that the whole practice of the Church is against it. To adduce no other proof, the eagerness with which she pours the waters of Baptism on the head of the speechless infant, whose ears may never distinguish an articulate sound, makes it sufficiently clear that she does not believe that those who cannot hear are therefore damned. Indeed, the very same article in which the "Britannica" formulates

this blasphemous accusation against the greatest of all the teachers of Catholic theology tells us that those who were primarily and chiefly interested in the Deaf Mutes were Catholics, beginning with St. John of Beverly and the Venerable Bede as far back as the seventh century. In the long list which is given of those who were devoted to these afflicted brethren Catholic names are continually appearing, such as those of the Spanish monks Pierre Ponce de Leon and Bonet, and, above all, that of the famous French priest, the Abbé de l'Épée, whose sign language is the one chiefly employed in the United States to-day, while not a word is said of the Jews, whose sacred book, we are told, speaks so kindly of the deaf.

Again, it is absolutely impossible that St. Augustine could have based his doctrine on that of St. Paul, for St. Paul never said that "faith cometh by hearing *only*." That word "only" is a most reprehensible interpolation. It is not in the Latin nor the Greek, nor is it in the Protestant Bible which we have before us; nor is it, indeed, quoted in the Ninth Edition of the "Encyclopædia Britannica." So that the famous and much-advertised Eleventh Edition must claim the distinction of sacrilegiously tampering with the Sacred Text to maintain a false statement.

Finally, when the author of the article on "The Deaf and Dumb," who, by the way, is a respectable minister of the Church of England, was appealed to or challenged to produce the offensive quotation from St. Augustine, he frankly admitted, after a month of search and inquiry, that he was unable to find it, and, honest man that he is, acknowledged that he had copied it from a previous edition of the "Britannica," and from foolish commentaries.

This is very valuable information, coming, as it does, from one of the chosen contributors of the "Encyclopædia Britannica." Surely the work is fearfully and wonderfully made, and there is no wonder that people refuse to trust it.

### The Holy War

No sensible man ever imagined for a moment that when the Italian fleet crossed the Mediterranean for its more or less successful raid on Tripoli that the expedition was undertaken in the interests of Christianity. For some reason or another, probably to fire the national heart, and make the drafted men fancy they were doing something holy and heroic and unusual, pretence was made to convince them that they were new crusaders in a war of the Cross against the Crescent. Some imaginative reporters even told the world of the white figure at the windows of the Vatican lifting his hand to bless the passing troops; utterances were made, or said to have been made by distinguished prelates of episcopal and even cardinalial dignity about the glory that was to accrue to Italy for sacrificing herself on the altar of Catholicity; a friar all shaven and shorn was patriotically indiscreet enough to predict the possible expulsion of

the Turks from Constantinople, and so on. It was great fun for the paper men at least. Their copy was picturesque and paid. But the cold blooded fact remains that His Majesty the King at the outset had knocked the underpinning from the whole fantastic structure by his proclamation to the devotees of Islam. They were to be his loyal and loving sons; and he assured them that they could be just as fervent followers of Mohammed under the rule of modern Rome as they had been when they belonged to Constantinople.

It is quite possible that some perfervid ecclesiastics did lose their heads and loosen their tongues too much, and persuaded themselves that the days of Godfrey de Bouillon and the Crusaders had come back again, but there were very few of the 260 bishops of Italy who nourished such a delusion. They know as all the world knows that the war is a plain business speculation for the extension of commerce and the expansion of Italian territory; that it is what modern nations are doing all the time, and what we Americans did a few years ago when we seized the Philippines, and what we did more than half a century ago when we laid our hands on Texas and California. Religion is not a factor in modern political enterprises, except perhaps as an obstacle to be overcome.

Of course not to favor the war argues a lack of patriotism in the ecclesiastical world of Italy, but it will not be the first time that churchmen have had to suffer for the truth. Even the Sovereign Pontiff himself is reproached with being out of sympathy with the national aspirations; as if the Father of all the faithful could ever or should ever restrict his solicitude to one nationality. All nations must be dear to him who is the Supreme Pastor of the Universal Church, and so in this sudden ebullition of Italian military and political fury he has said not one word for, nor one word against the war that has been so gaily entered upon and whose issue no man can foretell. At least if the Turks slaughter all the missionaries they meet with in their wide possessions, as they are said to be already killing the hospital nurses who wear the red cross, it will not be because the Sovereign Pontiff has given his sanction to this war, or ever dreamed that the nation which holds him in bondage in Christian Europe would sacrifice its blood and bankrupt its treasury to advance his sway in pagan and infidel Africa.

### A Missouri Method

Father John S. Kuhlman, S.J., whom the St. Louis Federation of Catholic Societies had made chairman of their Committee on Education, chanced to read in the catalogue of a Paris publishing house that a large consignment of bad books written in French or English was about to be shipped to America for sale. The Federation acted promptly and communicated with Mr. Anthony Comstock of New York, who at once took effective measures to prevent them from being received into



the country in any way. Mr. Comstock, moreover, requested the Secretary of State to have our Ambassador at Paris protest against the French government's allowing such books to be published and exported. This is an instance of what can be done by vigilance, organization and prompt action to check the spread of immoral literature! The evil that has been prevented by keeping that ship load of foul novels from being left on our shores is simply incalculable.

### A New Epoch in the Church

It is not for an empty show or a passing pageant that the departure of the Cardinal-elect from his See of New York to his place in the Senate of the Church assumes the appearance almost of a triumphal procession. Six or seven thousand children in the cathedral, the happy representatives of the other sixty or seventy thousand little ones who regard the new Cardinal as their friend, their father, and who tell him so in the jubilant anthems that ring through the lofty vaults of the splendid basilica; the twenty or thirty thousand loving and enthusiastic Catholics forming a living lane through which the carriage of the Archbishop passes from the cathedral to the pier; the glorious carillon that sings its joyous songs high up in the resonant sky; the fluttering banners; the shouts of the multitude, and also the wide and generous sympathy of the country at large that shares in this jubilation means more than a mere manifestation of enthusiasm for a great churchman who has won the esteem and respect of his fellow-man. It connotes a stupendous advance in the religious life of this country. Catholics had grown weary of hearing the incessant and unchanging prophecies wailed out on every note of the gamut that once Catholicity was brought into the light and freedom of the Democracy it would wilt and wither, for it would no longer have at its side the aristocracy and royalty with which it was supposed to be intimately and essentially identified. But lo! at the very moment that Catholicity is at its lowest ebb in countries whose kingly and imperial traditions go back into the mist of ages, it suddenly reveals itself in free and republican America as the great religious power in the nation. Just when the ever multiplying sects are crumbling to pieces and their leaders are resorting to all sorts of devices, even to the abandonment of their distinctive dogmas, so as to attract worshipers to the deserted churches, Catholic America is seen, not only instinct with life and vigor, but so powerful and so respected that three of its citizens are clothed at the same time with the scarlet robes of the senators, counsellors and guides of the world-wide Church, and the whole nation acclaims with joy the honor that is reflected on itself by the selection. It is a long cry from the disdain and contempt, and even hatred with which Catholicism was regarded in this country not sixty years ago, when Archbishop Bedini, a distinguished representative of the Holy See had to remain in disguise

in New York, and later in concealment until he was forced finally to flee for his life, so intense was the hatred of the Sovereign Pontiff, whose message he brought. The world has grown wiser since then and America recognizes that Catholicity, far from being a menace to the public weal, is the great bulwark of law and order, the fearless defender of the rights of its citizens, and at the same time the undaunted champion and upholder of the country's institutions.

### Our Indian Wards

Catholics usually have short memories or imperfect powers of apperception. Thus for instance they have only a faint recollection or perhaps a dim realization of the very pregnant fact that not a very long time ago at the express invitation of the Government, the Catholics of this country spent \$1,500,000 in building schools to educate the Catholic Indian children, the Indian Office agreeing to do its share in supporting the schools. The subsidies were paid for a time, and the most satisfactory results were achieved.

Then arose the cry of "no money for sectarian education," and Congress forthwith passed a law forbidding the continuance of the appropriations. This time it was the memory or the apperceptions, not of the Catholics, but of the legislators that were at fault. For at the very moment they were so solicitous about keeping religion out of the schools, they had no scruple about supplying Hampton Institution, a distinctly Protestant establishment, with all the money it wanted, or thought it wanted for its Indian pupils.

In consequence of the law the Catholic schools had the choice of sending their boys and girls back to the tepees or of going begging through the country for help. They adopted the latter course, when President Roosevelt, whose kindness should never be forgotten, ruled that the schools could draw on the tribal funds for support; that is, the Indians could use their own money to maintain their schools. Even that arrangement met with bitter opposition, but it was upheld by a decision of the Supreme Court. Mr. Sherman, now Vice-President, who was chairman of the Indian Committee of the House, was a staunch supporter of the President's policy, as was Mr. Burke, of South Dakota, but Mr. Stephens, of Texas, fought it fiercely. Unfortunately, when Mr. Sherman entered upon his new office, Mr. Stephens was made chairman of the committee.

At first a new policy was attempted. Instead of the old contract system, a large number of the schools, many of which were Protestant, were purchased and conducted as Government institutions. That, of course, did not embarrass the Protestant schools in the least. They can teach what doctrines they choose. Not so for Catholic schools. Once under Government control everything that savors of Catholicism must be eliminated remorselessly. Hence, a compromise was suggested by President Taft,

who like his predecessor, has been most just in this matter. Instead of purchasing he took over four Catholic schools by lease. That arrangement, however, does not at all suit the idiosyncrasies of the member from Texas, and he now wants to know if there are any religious garbs, or emblems, or symbols worn, or used, or exhibited or employed in such schools. His purpose, of course, is evident. The schools must be closed. If they were Methodist, or Presbyterian or Unitarian, it wouldn't matter to him, but anything Catholic is objectionable. In brief, the sects are not sectarian, but Catholicism is. One naturally asks why this temporary servant of the people cannot be taught that there are other people in this country besides himself, who have just as much claim to consideration. Two Presidents and a Vice-President can declare the justice and the necessity of supporting these schools without bothering about what religious training they give, provided they form good citizens, but is this representative of a remote district of the country going to force the Indian children to accept his personal religious views, or have no religious teaching at all? Again, one is prompted to ask why should Catholics be robbed of the million and a half which they have invested in these schools? For it is clear that these buildings will all go to rack and ruin or be sold under the hammer unless the Government keeps its part of the contract. Or has this legislator power to dispense the Government from its plain obligation? And does he propose to introduce into this country the methods of the French politicians, who confiscated every school in France for daring to prefer Catholicism to infidelity?

Views of this kind were presented to the Knights of Columbus, assembled at Washington the other day. It is very clear that they were not meant merely for the purpose of meditation.

In Carnegie Hall, November 10, the Cardinal-elect presiding, Mr. Shane Leslie, Delegate of the Gaelic League, addressed his initial meeting in New York in support of the Gaelic Revival. Hon. Bourke Cockran introduced him as the latest example of Ireland's power to conquer her conquerors by impressing her national and religious faith upon their children and thus making them "more Irish than the Irish." In a speech of high literary power and convincing sincerity, Mr. Leslie impressed on his audience, that Ireland having regained her land and legislature, must also regain the rich and beautiful language that held her best traditions and expressed her mind when her heart was truest and her faith was purest and her ideals noblest, if she is to retain the distinctive and characteristic nationality that is worthy of her past. He appealed to the love of her American children to help in restoring to their motherland the true speech of her lips and the only adequate expression of her heart.

## LITERATURE

### Present Day "Realistic" Novels

"I don't think the Anglo-Saxon people can expect to have absolutely first-class fiction unless they give their authors a free hand, which they never have done since Fielding's day."

This is the solemn pronouncement of Arnold Bennett, an English novelist who graciously consented to be interviewed shortly after reaching our shores. By "first-class fiction," readers are given to understand, is meant that produced by Zola and the French school of animalism or naturalism, and by their English and American imitators, while "a free hand," as the interview indicates, is leave to disregard propriety and decency in the construction and composition of novels intended for the general public.

This is clear from Mr. Bennett's own statements. For, in the first place, he is proud to call George Moore his master. "I got my ideas for the kind of work I am doing from Moore," he freely acknowledges. Now the works of Moore, an Irish disciple of Zola, are so immoral that they have been excluded from the circulating libraries of England. Then, too, from the books Arnold Bennett praises, it is plain what he considers "a free hand," for he lauds to the skies novels reeking with foulness and suggestion.

Finally we may infer what Mr. Bennett considers first-class fiction from the scornful language he uses about authors whom their uncritical admirers have hitherto thought great novelists. Scott, for instance, in his opinion, is "a rank sentimentalist"; neither Dickens nor Thackeray is "a quite first rate artist"; George Eliot is "clever in dialogue, but that's about all," while Stevenson is merely a stylist, and not a remarkable one either. The reading public should certainly be grateful for being at last set right regarding the true worth of their sometime literary idols.

The unpardonable crime of all these novelists, be it noted, is their "romanticism," Mr. Bennett himself being in theory and practice such a passionate lover of "realism" that he seems to have little patience with authors who write books that a pure-minded person would care to read. For a "realist," in Mr. Bennett's vocabulary, appears to mean a writer who generally makes the "sex-problem" so called the pivot on which his story turns. Then bidding an abrupt farewell to the ancient virtues of propriety and decency, a present-day "realist" proceeds to depict scenes and characters and situations which most readers will find direct incentives to grave sin.

Such novelists unfortunately seem just now to be gaining a greater vogue than ever. Interviews, moreover, like that with Arnold Bennett have been appearing so often of late in the metropolitan press that one has reason to suspect that authors and publishers have laid a dark plot to dull in this way the public conscience and induce respectable people to be at least patient with books which a dozen years ago would have been not only excluded from the home but pitched into the fire.

For when an author "everybody is reading" delivers himself with an air of deep conviction of views about what novels the public should buy, thoughtless admirers, dazzled by his fame or success, and deceived by his sophistries, are prone to conclude that old-fashioned ideas about dangerous books are too straight-laced now, and salve their conscience by saying: "If 'everybody is reading' this story, it can't be so very bad."

Effective measures should be taken to protect the country against the ruin with which it is threatened by this inundation of unclean literature. In Pennsylvania, not long ago, a badly constructed dam gave way, setting free a huge mass of



water that engulfed two towns and destroyed many lives. The indignant public demanded that an investigation be made at once to place the responsibility for the disaster, and that all the dams in the United States should be carefully inspected that there might not be a repetition of the catastrophe.

Would that similar action were taken against the flood of erotic novels that is now pouring through our land! The havoc wrought by that broken dam at Austin, after all, can be in a measure repaired, but the moral ruin that is worked by the free circulation of bad books is often irreparable and may last forever. Suppose this case: A boy or girl, with a pure heart and a clean mind, sits down to the chance perusal of one of these "problem" stories, now so abundant. Curiosity prevailing over prudence, that child by the end of an hour finds its mind and heart irretrievably stained and its innocence gone, and who will venture to say where the harm that that bad book has done will end?

But how can this crying evil be remedied? To stop the sale of unclean novels after they are on the market is too late. Such stories should not be allowed to leave the printer at all. Just as the films of moving pictures before being released are now censured by a select committee, why could not publishers be forced, under heavy penalties, to submit to a like board all books that might be a menace to the morals of the community? After a few objectionable stories were banned in this way publishers would be more cautious about what they take from authors.

Is this scheme unfeasible? No. For why should not our legislatures be as zealous in framing "pure book" laws as they are to draw up pure food or pure drug laws? As for Catholics, their duty in this matter is plain. Far from buying or reading such stories themselves, they must do their utmost, by personal influence and public remonstrance, to prevent or lessen the sale and diffusion of unclean literature.

WALTER DWIGHT, S.J.

**Further Notes on St. Paul.** The Epistles of the Captivity, Ephesians, Philippians, Colossians, Philemon. By JOSEPH RICKABY, S.J. London: Burns & Oates. Price, 3s. 6d.

All who have perused Father Rickaby's "Notes on St. Paul, Corinthians, Galatians, Romans" (1898), will be pleased that, after a lapse of thirteen years, he has completed that scholarly work.

A great improvement in "Further Notes" is its freedom in the matter of an English text. In "Notes on St. Paul" the author hampered himself to little purpose by tying his exegesis down to the text of Challoner's 1752 edition. He now goes to the Greek text, and gives thereof a scholarly, yet not over-studied interpretation. Each section is headed by a paraphrase of the inspired Greek text and not by a translation. Of course, one may follow the comments readily enough with any of the Rheims editions; yet a popular commentary that neither gives nor follows any single English translation of St. Paul will prove tantalizing to those that are not familiar with his Greek.

The pages of "Further Notes" are pretty evenly divided between the letters herein interpreted. The six chapters of Ephesians get sixty-one pages. There are no introductory studies of authenticity, canonicity, time and place of writing, purpose or occasion of the letter. Such apparatus of a learned commentary on Ephesians is apart from the purpose of Father Rickaby. He purposes to jot down a few exegetical notes. They are chiefly a brief exposition of the inspired Greek text, with an occasional reference to one or other of the Fathers and a few citations of current English versions. The astounding array of footnotes, first-hand or other hand

citations from commentators, bewildering rows of manuscript authorities—all these things are not to be found in either "Notes" or "Further Notes"; what is to be found is a straightforward and clear attempt to get at the meaning of St. Paul's own Greek words.

Generally the notes are brief and pithy. If the text be important dogmatically, the treatment is lengthier or more thorough.

To the four chapters of Philippians sixty-two pages are devoted. Here, as elsewhere, Father Rickaby's favorite Plato, together with other classic Greek authors, are called upon to help out in interpreting a word's meaning. Were his work more ambitious in title and scope, we should take him to task for failure to use the new lexicographical materials supplied by papyri, listed by Moulton and Milligan in the *Expositor* and employed by Lowell, Sr., in his new lexicon of New Testament Greek. The bits of verse—for instance, the Jacobite ballad (p. 101)—may be a help to preachers and general readers.

The four chapters of Colossians are interpreted in sixty-four pages. Some very clever essays are made in interpreting difficult passages. What though it depends upon Lightfoot, the study of i, 17 and 18, is an admirable piece of compact reasoning about a text. The famous and most difficult passage, ii, 16-23, is bravely and sincerely wrestled with. "*Nemo vos seducat*" (Vulg.), "Let no man seduce you" (Rheims), is another of not a few instances in which the Vulgate and, consequently, the Rheims miss St. Paul's athletic figures utterly. He wrote, "Let no one umpire you down"—i. e., "rob you of your prize" (R. V.), give a wrong decision as umpire and so deprive you of the prize to which your baptism gives you a right. As for the rest of the verse, "Willing in humility and religion of angels, walking in the things which he hath not seen, vain puffed up by the sense of the flesh," it is not at all luminous; the text and versions vary, and Father Rickaby suggests Lightfoot's conjecture of text-emendation.

There are a few typographical errors in the book—v. g., p. 164, "would not understood." It is to be regretted that "Further Notes" is not uniform with "Notes" in binding and printing. The interpretations are safe and sane and scholarly, such as one would look for from Father Rickaby.

WALTER DRUM, S.J.

**Stuore.** By MICHAEL EARLS, S.J. New York: Benziger Bros. Price, \$1.00.

In "Stuore" Mr. Earls has favored us with a book which, we hope, is but a forerunner of many others of its kind. A series of short stories, set mainly in little country towns of New England, with one or two in the South, introduce us to characters of the most charming type. While the author draws a striking picture of boy-life at Georgetown, he is at his best in the portrayal of Irish character. Mat McGrath, with his simple story of Purgatory, eloquently told; the Irish dames over their teacups, lauding the mother who has sacrificed the companionship of her priestly son for the missions of Carolina; the old Captain, a model of patient resignation to God's chastisement—all possess that charm of strong faith which makes the Irish character so lovable.

The book has its purpose, and that purpose is fulfilled in a manner so entertaining that interest never flags. The readers of "Stuore" would doubtless welcome a novel from the author's pen written in the same vein.

J. F. D.

**Songs of Oriel.** By SHANE LESLIE. Dublin: Maunsel & Co. Those who followed closely in the last few years the literary and social movements known as "The Irish Revival" know that Shane Leslie is an enthusiast for the Irish language

and the Catholic ideals of the old Gaelic life; and also that he is an orator of magnetic personality, whether pleading for the social betterment of the poor, the dissemination of Gaelic and Catholic literature or for political freedom. Subscribers to the Irish Catholic Truth Society publications will have learned from his "Isle of Columcille" and "Island of Lough Derg" that he commands a poetic prose of rare force and grace, throbbing with distinctively Irish Catholic feeling; but even these will be surprised to learn that he has to his name a book of poems, the sweetest and truest, most Catholic and indigenously Irish that the Gaelic awakening has called into being.

Catholics, it must be confessed, are, as a rule, poor advertisers. Men of exceptional powers and high ideals seem to concentrate their minds chiefly on the perfection of their works and little on the manner of diffusing them. Lionel Johnson was a poet who in purity of thought, loftiness of conception and beauty of expression has few peers among lyric writers in the English language, but because he knew not, or ignored, the pushing ways of the press agent, his name is unknown to the average purchaser of books. Johnson died young, and probably thought, as Leslie thinks of his own works in prose and verse, that his books were merely juvenile attempts preparatory to the more finished and critically satisfying achievements of riper years. Fortunately the judicious critic does not share his judgment. Leslie has health as well as youth, and may be expected to have loftier accomplishment in front of him, but what he has done is sufficient to give him place among the poets.

He is Catholic and Irish, and both are united in him as the leaves in the shamrock. In his verse are blended the moor and mist and the tender softness of Gaelic speech; the Irish birds are singing to the chapel bells and the pathos of his note is as simple and apparently as effortless as theirs. We should like to cite "Ireland To-day," "Donegal," "Kathleen Ni-Houlihan," "Ireland, Mother of Priests," "Need of Men" and "Requiem," but to cull all we fancied would almost reproduce the book. We read some of them to a Gaelic-speaking Irishman who is unversed in English poetry, and his eyes filled as he said: "Thanaman-dhee! but he's good. An' I thinking all my life a simple man couldn't understand poetry at all!" Gentle and simple will find Leslie and his poems "good."

M. K.

**The Home of Evangeline.** By A. L. PRINGLE. London: The Angelus Company.

This little book should be read by all who would be thoroughly acquainted with Longfellow's "Evangeline." A ramble in Acadia with the author gives one an insight into the manners and customs of the people, as well as a deeper realization of the sorrows and hardships that were theirs on being banished from their "thatch-roofed villages." The author describes at length the development of "The Home of Evangeline" under the untiring labors of its apostle, the Abbé Sigogne. It is not hard to perceive in him a second Father Felician. The life, labors and death of the zealous priest form chapters which are inseparably interwoven with the history of Acadia.

The latter part of the work portrays in an interesting manner the progress made by the "Acadian Farmers" in bettering their social condition, while their fidelity to their religion and tender devotion to the Blessed Virgin justify their reputation as men whose lives "reflect an image of heaven." The entire work is instructive and interesting and forms an appropriate background for the beautiful pictures the poet has left us of the "Home of Evangeline."

S. J. R.

**Katechesen für die vier oberen Klassen der Volksschule** von P. CÖLESTIN MUFF, O.S.B. Dritter Band: Gebote und Gebet. New York: Benziger Bros. 75 cents net.

We have here a book of catechetical instructions following the Munich method and based upon the Thurer Catechism. Each theme is developed in an introduction, exposition, summary and application. The story or parable at the head of each lesson is very briefly told, and the development which follows is equally short and pithy. The summary suggests questions that may be asked by the catechist, while the practical lessons of life are inculcated in the concluding part. The systematic little work is the result of thirty years of experience. The motto the author must evidently have hung over his desk while writing these volumes has been "Non multa, sed multum."

"The Inseparables," by Rev. John J. Kennedy (Melbourne: W. P. Linehan), are four graduates of Kew College, Melbourne, who weather the temptations of Australian life and remain true to faith and country, the teachings of their college and their Irish blood. The literary touch is lacking, and the proof-reader must have been on vacation when the book was being issued; but the interest inherent to the narrative, the variety and novelty of the topics treated, and the simple earnestness of the writer will hold the reader's attention better, and add more to his profit, than many a more artistically woven tale. Australian life in city and country, hunting in the Bush and in the mountains, business, politics, education, perversions and conversions, spiritualism, vocation, society and home, the old and new style of Australian priest, and many other subjects, fall naturally into the story; and if they are not always adorned, they are invariably presented in a clear and healthy fashion.

"Where the Shamrock Grows," by G. H. Jessop (New York: Baker & Taylor Co.), is better described by its subtitle, "An Irish Boy's Home-Coming." It is a story of "the quality" in distressed circumstances, which are quickly dispelled by two Irish-Americans, who marry the most eligible of the ladies, and pay the bills. The villain is killed by the horse which he made the instrument of his villainy, and justice is dealt out vigorously to all parties—except the brogue, which is bruised and maimed occasionally, but not to such an extent as to prevent the story from being readable.

The Rev. John F. Noll has added to his valuable list of compilations a pamphlet called "When Informed Protestants Speak Their Convictions." From sermons, lectures, magazines and papers he has gathered eighty pages of Protestant tributes to the beauty, power and holiness of the Catholic Church. Those who deal with converts have found that no one can study with an open mind and a clean heart the Church's claims on the love and allegiance of men without submitting to her gentle rule. Father Noll's book is issued from the press of the Parish Monthly, Huntington, Indiana, and sells for ten cents.

The Rev. Dr. N. M. Waters, a Congregationalist minister of Brooklyn, recently delivered a discourse on "Bernard of Clairvaux," in which he paid this warm tribute to the monks of the "dark ages":

"Out of the monasteries came the printing press; out of the monasteries came the universities; out of the monasteries came the libraries; out of the monasteries came modern science; out of the monasteries came the prayer-book, the Litany, the Te Deum. It was in the monasteries the foundations of English literature were laid. It was in a monas-



tery that the first New Testament was written. It was in a monastery that the Bible was first translated into English. The monk, with the life of the recluse, was the great figure in the Dark Ages. Under God he was the great architect of civilization. . . .

" . . . These monks were scholars. These monks had the time and the learning and the devotion in an age when there were no books to seek out for all the sources of the Bible, and to copy and illumine old letters and old manuscripts. Take all the manuscripts from which our modern Bible is derived, which have had such a strange story of preservation; not one of them would exist to-day had it not been for the fidelity and the scholarship of the monks of the Middle Ages. They kept learning alive. They wrote the only books in that time. Some of them are alive still. Many of our hymns come down from those distant ages. Our 'Jerusalem the Golden' came from the pen of the Abbot of Cluny. It was Bernard of Clairvaux who wrote 'O Sacred Head Now Wounded.'"

Copies of "The Lights of Literature," a pamphlet favorably reviewed in our issue of October 14, can be obtained from the author, E. G. Houston, of Hampton Institute, Va.

### BOOKS RECEIVED

- The Religious Question in Public Education. By Athelstan Riley, Michael E. Balder and Cyril Jackson. New York: Longmans, Green & Co. Net \$1.50.
- Private Ownership, Its Basis and Equitable Conditions. By Rev. J. Kelleher. New York: Benziger Brothers. Net \$1.25.
- Our Priesthood. By the Rev. Joseph Bruneau, S.S.D.D. St. Louis: B. Herder. Net 90 cents.
- Saint John Capistran. By Father Vincent Fitzgerald, O.F.M. New York: Longmans, Green & Co.
- St. Pius, Pope of Holy Rosary. By C. M. Anthony. Preface by Very Rev. Mgr. R. H. Benson. New York: Longmans, Green & Co.
- The Raccolta, or Collection of Indulgent Prayers and Good Works. By Ambrose St. John. Sixth Edition. New York: Benziger Bros. Net \$1.10.
- For Lovers and Others. A Book of Roses. By James Terry White. New York: Frederick A. Stokes. Net \$1.25.
- Mary Mother. Sacred Song. Words and Music by Annie D. Scott. New York: Boosey & Co. Net 60 cents.
- How Saint Francis Kept Christmas. By Ruth Egerton. 2d Edition. New York: Benziger Brothers.
- The Golden Spears. By Edmund Leamy. New York: Desmond Fitzgerald. Net \$1.00.

### EDUCATION

The "anti-frat" agitation that started in the West has reached New York. The faculty of Horace Mann, a secondary school affiliated with Columbia University, have unanimously decreed the suppression of the fraternities and sororities that have long been flourishing among the boys and girls of that institution. The teachers are rejoicing over the move, because they hope it will do away with the petty rivalry and contemptible snobbishness "frat" life engenders. But worse evils than these, it should be noted, follow the introduction of Greek letter societies into high schools.

The Annual Report of the Parish Schools of Philadelphia for 1911, compiled by the Superintendent of Parochial Schools, Right Rev. Mgr. P. R. McDevitt, shows that the number of pupils at the beginning of the year was 63,425, and at the end of the year 65,312; the average attendance 59,592; enrollment 70,318. The total increase in attendance over 1909-1910 was 2,478. The corner stone of the Catholic Girls' High School was laid on April 29, 1911. It will probably be opened in September, 1912. This new scholastic enterprise was made possible by a gift of \$100,000 by a benefactor whose name is not mentioned in the report, and by the grant of a piece of property by the late Archbishop Ryan. The new school is already surfeited of its pupils, because since the year 1900 there have been three

High School Centres which began with 146 pupils eleven years ago and have now 442. Nor does this represent the whole number of prospective pupils, for the reason that the restricted quarters of the three centres compelled the teachers to place the admission average at a very high figure. There are many girls now in the highest grades of the parochial schools who can undoubtedly qualify for a High School education.

The Report also deals with the question of the Carnegie Foundation, of which Mgr. McDevitt says:

"The founder of the benefaction might be considered entirely within his rights in putting down and enforcing conditions which he deemed necessary for the right distribution of his pensions and appropriations, but in view of the evils arising from the actual operation of this reputed philanthropy—evils which are becoming every day more conspicuously evident—the adverse comments already made may be amplified and emphasized in this year's report.

"It is only too apparent that the administrators of the foundation have no intention of restricting its influences to the particular colleges and universities that are the recipients of Mr. Carnegie's charity. They have taken up the self-imposed duty of standardizing education in America. Not only have they assumed the delicate function of classifying the higher institutions of learning in the United States and Canada, according to an arbitrary standard determined by themselves, but they have deemed it within the province of their educational mission to discredit all education that draws its principles and inspiration from a fixed, definite, Christian creed.

"This hostile attitude toward denominational education, which is perhaps the most sinister danger of the Carnegie Foundation, has become more aggressive and threatening during the last few years, because the administrators of the fund and the heads of the institutions which are enjoying its favor have resented the charge that the foundation discriminates unjustly against denominational schools.

"In defense and justification of the restrictions which Mr. Carnegie has placed upon them, the administrators have been for some time insidiously insinuating and industriously propagating the opinion that sound scholarship, intellectual honesty and a right progress in education are impossible in those institutions where the teachers are restricted by the limitations of fixed and definite Christian belief. Hence for just reasons the Carnegie Foundation, with its high ideals, its fervent devotion to true education, and its deep loyalty to truth, can offer its subsidies only to those colleges and universities which allow unqualified liberty of teaching and encourage teachers to follow truth wherever it leads.

"No believer in Christianity can view with indifference the principles and the policy of such a body in carrying out a supposedly high purpose of a multi-millionaire.

"The complacent self-importance of the members of the foundation, the confident manner in which they take up the arduous task of determining the educational efficiency of colleges and universities, the apodictic tone that brooks no contradiction, the calm assurance with which they present credentials endorsed by themselves as proof of their impartiality, fitness and justice, show the lengths to which men supported by unlimited means may go in their arrogance. The indulgent toleration of their loudly advertised purpose illustrates, too, the corrupting and corroding power of money, for we can well imagine the withering scorn that would greet any other body of educators, who, without the gold of a millionaire to support their pretensions, should presume to determine and to control the higher education of a great nation."

The New York Chamber of Commerce has adopted a resolution for the appointment of a permanent committee on commercial education, to be composed of fifteen members, with

authority to invite from members of the Chamber and from other sources subscriptions to a commercial scholarship fund, and also with authority to carry out other recommendations of the special committee.

In May last a special committee on commercial education was appointed. In its report to the Chamber this committee says that commercial education in New York, and generally in the United States, is far inferior to that offered in European countries, and far inferior to what it should be. Then it proceeds:

"We have no natural advantages that will enable us to compete successfully in commercial enterprise in foreign fields unless our clerks and salesmen are as well trained as those of other nations. They must understand the language, and the social, religious and political customs of the people with whom they seek to do business. In order that our representatives shall have such training, we must give more serious attention to the mastery of foreign languages than we have done in the past. The study of the great facts of the commercial and economic world must be carefully pursued by those who would become leaders in commercial affairs—commercial statesmen, so to speak. Further, both the economic needs of the lower classes of commercial laborers and the business needs of the commercial world require that better and more extensive opportunities be given for accountants, clerks and stenographers.

"As approximately 90 per cent. of the pupils in elementary schools do not enter secondary schools, and only about 10 per cent. of the remainder enter college, the study of foreign languages and commercial methods must be made a part of the public school course. These students should have an opportunity for training which would render them more independent economically and at the same time more efficient in commercial work.

"Hence opportunity should be given boys and girls to begin their commercial training at the age of 12, after six years of school life, instead of 14, after eight years of school life. In other words, the first six years in school life should be given to the mastery of the elements, the tools of education; the next six years, or such part of them as pupils may have, to the study of subjects that will help them to earn a living. For some the work of this second period would still be a preparation for high school and college, as it is now perforce for the majority, but for many others it would be such a training in commercial work as would render them more efficient and more independent.

"For the class of workers who must perforce begin work early and also for matured men and women of the same class, there should also be efficient evening schools in which they could receive training for the commercial work in which they are to be engaged."

## SOCIOLOGY

### SPREADING THE LIGHT ON SOCIAL QUESTIONS.

The Laymen's League for Retreats, which is now established in the spacious and well-equipped buildings it recently acquired at Mount Manresa, Staten Island, has undertaken an important development of its work. Some thirty to forty men, from various localities, have been making the week-end retreats which have been now going on almost every successive week for over a year, and the consequent increase in numbers, support and interest, has encouraged the directors to deal in a more organized way, and in other centres, with the social problems to which the retreats have directed attention. For this purpose they have organized a School of Social Studies, which will hold sessions at the Fordham University Law School, 140 Nassau Street, New York City, on Monday and Thursday nights of each week. A complete course will be given by competent men, with the object of training a corps of Catholic lecturers who will be able to spread among Catholic men, especially workingmen, a sound knowledge

of social questions and the principles of their solution. The first course, opening November 6, consists of twenty-four lectures on the various aspects of Socialism, its irreligious principles, its dangers to the workman, and its impracticability, by Rev. T. J. Shealy, S.J., Prof. J. A. Ryan and T. F. Woodlock. They will also show how the application of Christian principles, the only remedy for present-day social evils, should be adapted to modern conditions.

There are some thirty young men of education and ability now following the course. When they have graduated they will be at the disposal of parish societies, clubs and other Catholic organizations. They will give their services free of charge and no admission fee will be permitted, as it is deemed desirable that it should be made as easy as possible for all Catholics, and especially the wage-earners, to acquire correct information about the pressing dangers of the hour. The booklet issued by the Laymen's League (140 Nassau street, New York) gives further details of the nature of the work, and appends a useful and very complete list of books and pamphlets on Socialism by Catholic, non-Catholic and Socialist writers. It also announces a course of popular lectures on religious and social subjects to be given every other week at Cathedral Hall, under the patronage of Cardinal-elect Archbishop Farley of New York, by Rev. J. Corbett, S.J., Dr. Condé B. Pallen, Dr. J. J. Walsh and A. J. Shipman.

The work is opportune and well directed. The steady growth of Socialism has brought it beyond the stage of merely academic consideration. It has to be grappled with in practical fashion. The School of Social Studies is eminently practical, and deserves the earnest support, moral and financial, of all who are concerned in the conservation of Christian principles in the conduct of public and private life.

Among the many excellent results of the First National Conference of Catholic Charities, held in the Catholic University, Washington, D. C., in September, 1910, is the project of publishing a complete Directory of Catholic Charities in the United States. The need of such a book is evident. Hitherto local organizations have been working along their own lines, in absolute ignorance of the assistance they might have easily obtained, if they had been aware that efforts like their own were being made elsewhere. To complete such a Directory of course supposes the cooperation of all the local agencies of the various charities, and an appeal is made from the University for the requisite information.

Armour & Co. have started a pension fund for the benefit of 55,000 employees. The company has set aside \$1,000,000 to begin with. The 55,000 employees will pay three per cent. of their salaries annually into the fund. Employees who have served the company for twenty years will receive an annual income of 40 per cent. of their salary at the time of retirement, the minimum age for which is fifty-seven.

## ECONOMICS

The Alaskan gold fields are so well known to-day that they are often supposed to be the source of most of the gold extracted within the territory of the United States. On the other hand, California is no longer, in the popular imagination, the land of gold. The reason is that a poor man can no longer set up his rocker beside a stream and wash out a small fortune in a few weeks. Mining there involves capital now, and is carried on usually by companies. Nevertheless, California still gives more gold than any other State, more even than Alaska. The mines operated to-day number 1,049, of which 564 are placer mines, that is, mines in which gold is washed from the gravel, and 485 are deep mines, or mines in



which gold is extracted from the quartz. Placer mining differs from the methods used in days of the Argonauts only in this, that it is now practised on a large scale by means of machinery, with every possible precaution against waste. Of the placer mines 168 are hydraulic, in which huge jets of water wash the earth and gravel from the hillsides into sluices; and 139 are drift mines, penetrating the old river gravels by means of tunnels called technically "drifts." There is still some old-style mining, and there is considerable profit in working over the richer claims of fifty and sixty years ago, when methods were so rude that much gold escaped.

The most interesting kind of placer mining is dredging, which was introduced a little more than twenty years ago. Such a machine as we see used to deepen our rivers and harbors digs up the river bed, turning the gravel into sluices, where it is washed from one reservoir to another, so that the lighter matter is carried away gradually, while the heavier gold is collected. But besides the existing river beds, the older beds, in which the river ran centuries ago, are also dredged, and from them the richest harvest is reaped. In 1889 dredging yielded only \$206,000; last year it gave over \$7,500,000, and its total yield from the beginning amounted to more than \$40,000,000.

The deep quartz mines are of various richness. In Grass Valley the parent, so to speak, of such mining in California, where work has been going on continuously for more than half a century, some extraordinarily rich deposits were found two or three years ago. But improved appliances make possible now the working of lodes which formerly could not have been touched.

The value of the gold extracted in California averages, year by year, some 20 million dollars, and there is no reason to think that the supply is near exhaustion. H. W.

The value of manufactures passing out of the United States in the calendar year 1911 may exceed one billion dollars. This estimate is based upon figures of the Bureau of Statistics, Department of Commerce and Labor, covering the exports of manufactures in the 9 months ending with September, 1911, which amount to 478½ million dollars for finished manufactures and 240½ million for manufactures for further use in manufacturing, making the total exports of manufactures in the period named 719 million dollars, against 612 million in the like period of 1910. The increase in the 9 months of 1911 over the like period of 1910 is 17.48 per cent., and in case the increase during the remainder of the year continues at the same rate, the total value of manufactures passing to foreign countries during 1911 will be about 970 million dollars. When to this is added the value of manufactures going to Alaska, Porto Rico and Hawaii, not included in the exports to foreign countries, the total outward movement of manufactures from continental United States in 1911 will pass the billion dollar line. This will bring the total value of manufactures exported in 1911 to more than twice that of ten years ago, and more than five times that of 20 years ago, the exports of manufactures in 1901 having been 447½ million, and in 1891 about 185 million dollars.

Practically all the leading articles of domestic manufacture show increased exports when compared with the preceding year, many of them making new high records in the year now approaching its close. The gains in the four great classes of manufactures are typical of those made in other important classes of less magnitude in the export trade. A study of our exports as to countries of destination indicates a world-wide distribution of domestic manufactures, such industrial centres as the United Kingdom, Germany and Belgium sharing with agricultural and comparatively undeveloped sections, such as Canada, Argentina, Mexico and China, in their increasing purchases of American manufactures.

## ECCLESIASTICAL NEWS

Father Louis Billot, the newly designated Jesuit Cardinal, though of parents native to the west of France, was by the accident of their temporary residence born at Mulhausen, in Alsace. He made his undergraduate studies at the Jesuit College at Bordeaux and his ecclesiastical studies in the diocesan seminary at Blois, where he was ordained. His first professorship was at the Catholic University of Angers, where he held the Chair of Ecclesiastical History. He shortly entered the novitiate of the Society of Jesus at Angers, and after reviewing his theology at Laval, began to teach theology in the Jesuit scholasticate of the Province of France in the Island of Jersey. Since 1885 he has held the chair of scholastic theology at the Gregorian University in Rome. During this time he published his lectures "De Verbo Incarnato," "De Deo Uno et Trino," "De Ecclesia" (three volumes), "De Sacramentis" (two volumes), "De Novissimis," "De Gratia," "De Virtutibus Infusis," "De Inspiratione Sacre Scripturæ" and "De Immutabilitate Traditionis," as well as a little work, "De Natura et Ratione Peccati Personalis." He has been an indefatigable student of St. Thomas and an ardent champion of the teachings of the Angelical Doctor. For some years back he has been one of the Consultors of the Holy Office. He is a tall, spare man, with a slight stoop from long bending over his desk at study; his hair is gray, his eyes bright and twinkling, his face most kindly in expression, and his conversation bright and vivacious. His pupils have always been enthusiastic over him as a lecturer of remarkable clearness, depth, interest and force. Scattered as they are over the four quarters of the earth, they will hail with joy the honors coming to their old professor at the close of his days of teaching. For himself, devoted all his days to study and the quiet of his room, it will come with something of a wrench to him to lend himself to the public work of service and social form requisite for his new dignity and station.

The Cardinals-elect are now on their way to Rome to attend the Consistories to be held on November 27 and 30. Archbishop O'Connell sailed from Boston, on November 11, for Naples, accompanied by Mgr. J. E. Millerick, Mgr. E. J. Moriarty, Mgr. M. J. Splaine, Rev. Dr. P. J. Supple and Rev. J. F. Coppinger. Archbishop Farley and Archbishop Falconio left this city on November 14. With Archbishop Farley were Mgr. John Edwards, V.G., Mgr. W. G. Murphy, Mgr. James V. Lewis, and the Archbishop's nephew, the Rev. John H. Farley, S.J., of Fordham University. Archbishop Falconio was accompanied by Mgr. Shahan, Rector of the Catholic University, Washington, D. C. It is notable that they will receive their red hats and the final insignia of their new rank on the great American civic holiday, November 30, Thanksgiving Day. Mgr. F. H. Wall, D.D., Rev. Luke J. Evers, Rev. Charles A. Cassidy, Rev. W. H. Stewart, Rev. John J. McNamee, Rev. James P. O'Brien and Rev. Francis P. Burke are also among those who accompany Archbishop Farley to Rome.

Georgetown University bade adieu to the Cardinal-elect, Mgr. Diomedes Falconio, Papal Delegate to the United States, at a reception and banquet on November 5. The diplomatic corps, judiciary and clergy were well represented. In the dining room of Ryan Hall, where the entire assemblage gathered, Mgr. Falconio was greeted with an address by George E. Hamilton, president of the Alumni Association, who paid a high tribute to the work accomplished by the newly elected Cardinal. This was followed by another address of welcome delivered by the Rev. John Conway, S.J., Dean of the Arts Department of Georgetown University. The guest list in-

cluded Chief Justice White, United States Supreme Court; Associate Justice McKenna, Chief Justice Shepherd, District of Columbia Court of Appeals; Chief Justice Clabaugh, District of Columbia Supreme Court; District Commissioners Judson and Rudolph; Rt. Rev. T. J. Shahan, Rector of the Catholic University; Mgr. Bonaventure Cerretti, Chargé d'Affaires of the Apostolic Delegation, and many other prominent members of the local clergy.

The diplomatic corps was represented by Ambassador James Bryce, of Great Britain; Jonkherr J. Loudon, Minister of the Netherlands; Señor Don Ignacio Calderon, Bolivian Minister; Señor Don Joaquín Bernardo Calvo, the Costa Rican Minister; H. H. Bryn, Minister of Norway; Luang Sanpakitch, Chargé d'Affaires of the Siam Legation; Dr. Alberto Membreno, Minister of Honduras; Mirza Ali Kuli Khan, Chargé d'Affaires of the Persian Legation, and Yung Kwai, of the Chinese Legation.

Père Dandurand, O.M.I., the oldest priest in Canada, celebrated the seventieth anniversary of his ordination on September 12. The venerable priest, now in his ninety-third year, is still able to perform his duties as chaplain at the Hospice Taché of St. Boniface, Manitoba. Père Dandurand was born at Laprairie, near Montreal, March 23, 1819, and ordained by dispensation on September 12, 1841.

Circulars were distributed in all the Catholic churches in Washington, on Sunday, November 12, by the Aloysius Truth Society, denouncing the productions of the "Irish Plays," which were to be presented in that city during the week, as "a malignant travesty of Irish life and religion," and requesting that patronage be withheld from these vulgar, blasphemous and revolting misrepresentations of the Catholic peasantry of Ireland. Father McDonnell, S.J., President of Gonzaga College, denounced the plays from the altar, and many of the other clergy exposed their slanderous character and warned their people against giving them support. Rt. Rev. Mgr. Shahan, Rector of the Catholic University, condemned the plays and branded as a forgery an alleged telegram from him inviting the Players to appear before the University. A similar telegram purporting to come from Georgetown University was also declared a forgery by Professor Walsh, S.J., who, after careful reading, condemned the plays from the moral, religious and dramatic viewpoints, and exposed the persistent mendacity of their advertisers. The Ancient Order of Hibernians, and the United Irish Societies, in special meetings on Sunday, unanimously condemned the productions.

## SCIENCE

Official figures place the world's production of quicksilver for the year 1910 at 3,747 short tons, of which the United States produced 773 tons. The usual quotation is in flasks representing 75 pounds each. The American yield, accordingly, represents 20,601 flasks. Of this amount California furnished 17,211 flasks. Italy and Spain led in this mineral production with 882 and 1,102 tons respectively.

The increase in the consumption of coal for the year 1910 establishes for the first time an output exceeding half a billion short tons, which includes the combined production of anthracite, bituminous and lignite. The value at the mines was \$629,529,745. The above figures represent an increase over the year 1909 of nearly 9 per cent.

Professor Northrup, of Princeton University, has perfected a method which permits not only of a qualitative but also of

a quantitative study of vortex rings. Colored rings of liquid are projected from an opening in the front of a metallic box by a blow from an electro-magnet and travel through a transparent liquid, which gradually decolorizes the projected liquid. With the box slightly tilted upwards, the emerging vortex rings are reflected on meeting the liquid surface, the angle of reflection being apparently equal to that of incidence. Refraction may be had by using liquids of different densities.

In a brochure entitled "Wind Velocity and Direction," compiled by Professor A. H. Palmer, of the Blue Hill Observatory, the following general principles are established: First, the general increase in velocity with height; Secondly, the rare occurrence of gusts of wind above low heights; Thirdly, the frequent clockwise and occasional counter-clockwise change of direction with height; Fourthly, the relative frequency of ascending currents as compared with those descending. These items have a very special significance in aeronautical matters.

Industrial chemists have been insistently advocating carbon tetrachloride, a thin, transparent, colorless, oily fluid, with a pungent, aromatic odor, as a substitute for carbon bisulphid for insect fumigation. They claim, by way of special recommendation, that its odor is far less disagreeable than that of carbon bisulphid. The United States Department of Agriculture, having investigated the matter thoroughly, renders the following report: The claims regarding the odor are sustained. As an insecticide, however, it is far less effective than carbon bisulphid, the amount required to destroy equal numbers of insects in a fixed time being far in excess. Besides, the market prices of tetrachloride and bisulphid vary as four to one.

Remarkable differences regarding the topography of the planet Mars are instanced by astronomers of the Pulkowo Observatory on photographs taken with red and green filters. The "continents" on the "red" photographs are very bright, much brighter indeed than the south polar cap, whereas the latter is the most intense feature on the "green" photos. The "seas" appear very dark on the "red" plates, but of a decided grayish tint on the "green." The "red" plates bring out the canals best, their color being quite close to that of the seas. From a theoretical consideration of these plates it is argued that the south polar cap of the planet exhibited during the month of August last the optical properties of ice, rather than of snow.

FRANCIS TONDORF, S.J.

## OBITUARY

Mr. Martin I. J. Griffin, one of the most indefatigable writers among American Catholics, died peacefully, comforted by all the rites of the Church, at his home in Philadelphia, on November 10. He was born in Philadelphia, October 23, 1842, and educated at private, parochial and public schools. Beginning life as a book-keeper, he soon after turned his attention to journalism and became correspondent for the *Catholic Mirror*, of Baltimore; the *Spectator*, of Washington, and the *New York Tablet*. He also contributed articles to the *Catholic Universe* and the *Catholic Herald*, of Philadelphia. When the *Catholic Standard* was started he was chosen by its editor, the Rev. Dr. Keogh, as the city reporter. In 1867 he secured a part ownership in the *Guardian Angel*, a Sunday-school paper, and from 1870 until 1873 he was assistant editor of the *Catholic Standard*. In 1872 he was appointed Secretary of the Irish Catholic Benevolent Union, becoming the founder and editor of that Society's journal, which first appeared as the *I. C. B. Journal*, but was later known as



*Griffin's Journal.* He organized a Youth's Catholic Total Abstinence Society, the first to be established in Philadelphia, which he represented at the formation of the Catholic Total Abstinence Union of America in Baltimore, February 22-23, 1872. Immediately after the formation of the national union he founded the Diocesan Union of Philadelphia. In 1882 he began the publication of a series of articles in his *Journal* on "Catholicity in Philadelphia." These articles led to the formation of the Catholic Historical Society of Philadelphia in 1884. In 1887 he undertook the publication of the "American Catholic Historical Researches," which he continued to edit until his death.

In addition to his multiplicity of labors as an organizer and a journalist Mr. Griffin published the following works: "History of Old St. Joseph's Church" (1881); "History of St. John's Church" (1882); "Thomas Fitz-Simons, Pennsylvania's Catholic Signer of the Constitution" (1887); "The Life of the Rt. Rev. Michael Egan, O.S.F., the first Bishop of Philadelphia" (1885); "The Trial of John Ury" (1899), and "Documents Relating to the History of the Catholic Church in the United States" (1888). Some other publications of Mr. Griffin are "Catholics and the American Revolution" (2 Vols., 1907), and "History of Commodore John Barry" (1903). The funeral services of Mr. Griffin took place on Tuesday, at the Church of Our Lady of Mercy. His son, the Rev. Martin I. Griffin, was the celebrant of the solemn high Mass of requiem.

Professor William C. Robinson, dean of the Law School of the Catholic University of America, was stricken with apoplexy on November 6, at his home in Washington, D. C., and died, almost immediately. Dr. Robinson, who was seventy-seven, was formerly dean of the Law Department of Yale University, and was lecturer and professor of law there for many years before organizing the Law School of the Catholic University in 1896. He was the only man to whom Yale ever unveiled a tablet while he was living. He held the degrees of A.B. and LL.D. from Dartmouth, and A.M. from Yale. Professor Robinson was Judge of the City Court of New Haven from 1869 to 1873, and Judge of the Court of Common Pleas for New Haven County from 1874 to 1876. He was also a noted writer of books on law. He was born in Norwich, Conn., July 26, 1834, and was graduated from Dartmouth in 1854, and studied for the Episcopalian ministry, in which denomination he was given a charge in Norwich. While preaching there he was attracted to investigate the claims of the Church, and soon became a Catholic.

## LETTER TO THE EDITOR

PERVERTING ST. AUGUSTINE.

To the Editor of AMERICA:

You have given so many evidences of good will towards the deaf mutes, in the brilliant columns of AMERICA, that I feel encouraged to ask you to heed their protest against the outrage done them, and through them the Church and Christianity, in the new "Encyclopædia Britannica."

In the article entitled "The Deaf and Dumb" the statement appears that "St. Augustine erred amazingly when he declared that the deaf could have no faith, since 'faith comes by hearing only.'"

This is an appalling assertion, and I could not believe that the sage, the light of whose intellect has not failed in fifteen hundred years, could ever have been guilty of a blunder so egregious. I therefore took down the eleven ponderous tomes of the saint, and after a reasonable search found but one reference to the deaf and dumb, which indeed, so far from regarding them as desperately deficient, refers to their

method of communication with praise. But to make assurance doubly sure, I wrote the author of the article, the Reverend Arnold Paine, M.A., of Oxford, asking for the passage.

After a month's delay given to search and enquiry, he answered in a frank and manly letter that he was unable to give the reference and, further, regretted that he had simply followed a similar statement given in a previous edition of the "Britannica" and the foolish comments of subsequent writers.

In order to appreciate the poison of this misinformation, and the widespread infection coming from a source professedly so pure and wholesome, it is well to note the baleful effects upon the "Encyclopædia's" gullible patrons. To take a few examples from many, Douglas Tilden, of California, a deaf mute sculptor of national fame, turns the calumny into this form in a daily newspaper:

"An ecclesiastical supreme court that is infallible in the sense that it is the last court of appeal in matters of faith, decided that deaf mutes were beyond the pale of salvation. . . . St. Augustine wrote that faith could come only through the ear."

F. T. Loyd, a writer in the *New York Register*, a deaf mute paper published at one of our State schools, presents the scandal in this dress:

"If Aristotle thought the deaf could not acquire knowledge, it was left for a Christian theologian, the great Augustine, the father of our Western theology, to declare that faith was impossible to those born deaf. Thus were they doubly doomed, being doomed to a life of darkness and ignorance here and denied the hope of happiness hereafter."

J. Schuyler Long, the deaf Principal of the Iowa State School, in a recent lecture before the teachers and pupils of the Mississippi State School, introduces the hoary libel in this guise:

"For a long time the Church denied that they could go to heaven because, being deaf, they could not be taught about God and understand the means of salvation."

The Rev. L. J. Addison, in his book on "Deaf Mutism," depicts the malignant error in these colors:

"Banned by the great Apostle of Catholicism, Augustine, on the ground that 'faith comes by hearing,' the deaf man . . . according to Pauline theology, must be eternally damned."

It would appear, then, that the origin of this scandalous assertion lies in a shallow interpretation, falsely attributed to St. Augustine, of a text from St. Paul. Now here is what St. Paul said:

"Faith then cometh by hearing; and hearing by the word of God. But I say: have they not heard? Yes, verily, their sound has gone forth into all the earth and their words unto the ends of the whole world." Rom., x, 17, 18.

And this is what St. Paul meant, according to the unquestioned interpretation of the commentators:

"Faith comes by hearing, and the hearing, from which springs faith, comes from the preaching of the word of God. But, I ask, is it from the want of hearing of the word of God that men have not embraced it? Certainly not. For as the heavens by their mute eloquence proclaim the perfections of God throughout the entire extent of creation, so has the voice of the Apostles and heralds of divine truth been heard all over the globe."

It is inconceivable that St. Augustine could have perverted this text in flat contradiction of the Apostle himself, as appears from the articles in the "Encyclopædia"—the comprehensive embodiment of accurate scholarship."

MICHAEL R. MCCARTHY, S.J.,

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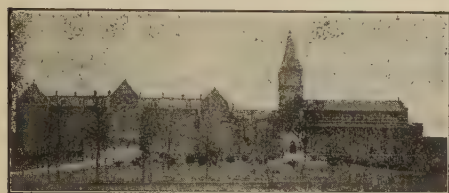
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### CHRONICLE

**The Government and the Trusts.**—The week in politics has been considerably enlivened by a long editorial from Colonel Roosevelt, "contributing editor" of the *Outlook*. The former President declares that the present administration at Washington in its dealings with and treatment of business has brought about a chaotic condition of affairs, both as regards the business world and the policy of the government. Mr. Roosevelt writes at length in defense of the Steel trust and his dealings with it, and he denounces as false that part of the government's petition in its suit against the corporation in which it is set forth that he was misled by Messrs. Frick and Gary in that memorable conference which brought about the absorption of the Tennessee Coal and Iron Company by the giant concern. The editorial is a demand for a government policy diametrically opposed to that which has been enunciated by President Taft and his Attorney-General, George W. Wickersham. The attitude of the Department at Washington is assailed, and the assertion of President Taft that the Sherman law needs no revision is contradicted. The result of the government suit against the Tobacco trust is denounced as a miscarriage of justice. The Colonel asserts that in the case of this corporation and also in the case of the Standard Oil, there is need for far more drastic action.

an appropriate government body, exercise control over all industrial organizations engaged in interstate commerce. This control should be exercised, not by the courts, but by an administrative bureau, such as the Bureau of Corporations or the Interstate Commerce Commission; for the courts cannot with advantage permanently perform executive and administrative functions."

**Comments on the Article.**—By the friends of the former President the *Outlook* editorial is hailed as the announcement of his candidacy for the Republican Presidential nomination. It is viewed by some as a declaration of war against President Taft. By everybody in politics and Wall street, says the *New York World*, it is regarded as unmistakable evidence that the Colonel has emerged from retirement and is ready to take a hand in the national political game soon to open. The *New York Herald* remarks: "We strongly incline to the opinion that this deliverance is not politics, nor humor, nor heroics, but really flapdoodle." The *Tribune*, as if loath to find in Mr. Roosevelt an enemy of the administration, declares that Mr. Roosevelt's discussion of this complex subject should prove helpful to President Taft in his efforts to induce Congress no longer to delay the legislation providing for some form of Federal incorporation which he urged a year ago, and which has been ably advocated by various members of his administration. "In business circles," says the *Evening Post* "the editorial has brought about, for a time at least, a wonderful change of atmosphere with regard to the Colonel. At Atlantic City, on November 18, the American Manu-



facturers Association, representing two and a half billion of capital, warmly endorsed his policy."

**Packers Gain a Delay.**—Counsel to the nine Chicago packers indicted under the Sherman anti-trust act succeeded on Saturday, November 18, in getting a delay until Wednesday of this week in the criminal trial, which was scheduled to begin on Monday in the United States District Court. This will postpone the trial long enough to permit the indicted men to appeal to the United States Supreme Court. James Sheean, of special counsel to the government, objected sharply to this delay. "It has taken eight years to get a plea of 'not guilty' from these defendants," said Mr. Sheean to the court, "and now six months after the 'not guilty' plea has been entered, the trial has not been begun, and these defendants have not faced a jury." From Washington it is reported that the Department of Justice will oppose the effort of the Chicago meat packers to obtain a stay of proceedings in their trial through an appeal to the Supreme Court of the United States.

**Maryland Boundary Dispute.**—The commission appointed by the Supreme Court of the United States at Washington, in 1910, to settle the long-drawn-out controversy over the boundary between Maryland and West Virginia has completed its work and submitted its report to that tribunal for final action. The report of the commission is said to favor West Virginia on nearly every point, and should the Supreme Court approve of it, many who have been voting and paying taxes in Maryland will become citizens of West Virginia. The controversy has been waged for over 200 years, and involves about 36 square miles of land and the citizenship of several thousand persons. The question, "What are the headwaters of the Potomac river?" is at the bottom of the trouble.

**Mexico.**—Deputy Moheno, of Tabasco, delivered in the Federal Congress a very heated speech in favor of his proposed law to withhold from political parties all official recognition unless they are absolutely non-religious. This is an attempt to strangle the National Catholic party.—A widespread plot in favor of Reyes has been unearthed and orders for the arrest of upwards of a hundred persons have been issued. Some of them, it is known, are already safe on the American side of the Rio Grande.—Three men, said to be manufacturing dynamite bombs for criminal purposes, were seized in the capital and conveyed to the penitentiary for safe keeping. Two have admitted that their intention was to blow up the private residences of three members of the Government.—British residents in and near Torreon have obtained through the representatives of their Government permission to arm themselves for self-protection. A general strike has been declared there, and it is feared that the lawless element may take occasion to commit serious depredations.—General Reyes

was arrested in Texas for alleged violation of the neutrality laws.

**China.**—Yuan Shi Kai, "the strong man" of the country, whom the dynasty was forced to make prime minister, seemed loath for some time to go to Peking, until assured that the premier would have a fixed term of office, rather than be removable at the will of the National Assembly. But dispatches dated November 15 brought the satisfactory news that Yuan had at last entered the capital and assumed control of the government. If Yuan Shi Kai becomes president of a Chinese republic Gen. Li Yuen Heng, the rebel chief, is said to be ready to obey his orders, but will not recognize him as the Manchus' premier. The new minister is to have a free hand as long as he is in office. The cabinet he has formed has in it several Manchus, but is without nobles. How well its members will work together remains to be seen. Yuan Shi Kai hopes to win back to the throne, it is said, the fourteen revolted provinces, as but four have remained true to the dynasty. There has been some fighting at Nanking, where the Manchus are still in control, though they are surrounded by a growing army of revolutionists, and a big battle seems to be imminent. Thousands of Chinese were driven from the city and many were massacred. At Amoy the rebels quietly took possession of the city, on the flight of the imperial governor. A regiment of American troops is in readiness to sail from Manila to protect American interests in China.

**Canada.**—The language question seems likely to play a considerable part in the Ontario Provincial elections. The Liberal leader, Mr. Rowell, appears to be waiting for the Provincial Government to commit itself definitely to the maintenance of the present bi-lingual schools in order to attack them. The Provincial Government is avoiding the issue; but the Federal Government is determined to support the French in their rights, for the *Montreal Star* speaks very emphatically on the subject. It says that in Canada there are two official languages, and that one who is to succeed in business or in professions, or anything else, should have them both. The French are anxious to learn English, and it is a pity that the English are not as anxious to learn French. It warns the Ontario politicians that no party ever yet obtained success by attacking the altars and the language of the French, not even in the Province of Ontario.—Mr. Cahan, a leading Conservative, said in a speech that contributions to the imperial navy could be given only if Canada should be allowed a proportionate voice in the government of the empire. The *Devoir* finds this satisfactory from an academic point of view, but insists on the plebiscite on the question, maintaining that on so important a matter the people must be consulted formally. As a point of fact, Mr. Cahan's position is that of every Imperialist, even of Lord Grey, though it has not always been stated

so definitely.—Parliament was opened on the 16th inst. The speech from the throne did not mention the naval question.—The Winnipeg clearing house is admitting contracts for grain of a lower grade than it has ever recognized.—Sabbatarians are much troubled over Sunday threshing of wheat. The police have very wisely contented themselves with noting those who violate the law which they have not attempted to enforce. Winter has come down, as we anticipated, on a large amount of unthreshed grain lying in the fields.—The chief office of the Union Bank of Canada is to be transferred from Quebec to Winnipeg. The bank has 224 branches, of which 148 are in Manitoba and the West.

**Great Britain.**—The King and Queen are on their way to India. It is hoped that the appearance of the King-Emperor among his subjects and feudatories may stir up loyalty and banish discontent. How likely it is that the hope will be fulfilled appears from a communication of Dadabhai Naoroji, and Indian leader, to the *Times*. He reminds the British public of the pledges of Queen Victoria, King Edward and the present sovereign to procure the welfare of India, and he calls upon the King-Emperor to signalize his visit to India by giving free compulsory education and responsible parliamentary government.—The Unionists have gained the Liberal seat of Oldham in a by-election. The reason was the presence of a labor candidate, who got 7,448 votes. The Liberal vote was 10,023 and the Unionist 12,255. In the municipal elections the Unionist gains were 37, the Liberal gains 51 and the Labor and Socialist 56.—Another case of pneumonic plague has been found in the infected district of Suffolk, where cases have occurred during the past five years. It is supposed to have been contracted from a dead rabbit which the patient handled. The authorities complain that the giving of a bounty on rats is more likely to spread the disease than to extirpate it, as the people cannot be induced to abandon the practice of carrying the dead animals in their pockets to the inspectors.—The Thames Iron, Shipbuilding and Engineering Company of London has gone into bankruptcy. Increase of wages is assigned as the cause. It is an old-established concern, and has just finished the battleship *Thunderer*.—The coal miners have voted to postpone the ballot for a universal strike in order to give their employers a chance to practise conciliation.—The London and Northwestern Railway has granted increases of pay that will amount to £80,000 a year. The men are not satisfied.

**Ireland.**—The amendments proposed by the Government to the Insurance Bill in relation to Ireland have been published. There will be a separate Irish Insurance Fund and separate Irish Commissioners, but these will be appointed by and subject to the British Treasury. Migratory laborers and certain classes of homeworkers are exempted. The membership limit of 5,000 in approved societies and the medical benefit provisions have

been deleted. Employers and employed pay about 20 per cent. less than the English rates. Below a certain wage the employed rate of contribution gradually diminishes, and when the wage is less than forty cents per day the employer and the State assume the burden. It is presumed that provision will be made in the Home Rule Bill to have the Commissioners subject to Irish authority.—Mr. Redmond, who has been making a series of effective speeches in England, said the questions to be immediately handled by the Irish Parliament were, first, the railways, which for 3,000 miles had now 261 directors. Their prohibitive freight schedules and other crudities must be revolutionized in order to create a genuine industrial revival. Primary and secondary education, the poor laws, and arterial drainage were also among the matters that demanded immediate attention. There was no religious question. Those who raised it had been enjoying special privileges, and their fear was not of persecution but of equality. He had repeatedly challenged his opponents to produce one case where Irish Catholics had boycotted a Protestant because of his religion. The challenge had not been accepted. Mr. T. W. Russell, M.P., said there were two dominant and conservative forces in Ireland, the Catholic Church and the agricultural freeholders, which would control the Irish Parliament, conserve order and insure prosperity and peace when Socialism shall have its grip on English industries.—A vigilance committee after the Limerick model has been formed in Dublin by the Catholic Societies to suppress or exclude the British Sunday papers and other corrupt literature that have been deluging the city. Newsdealers and newsboys are being organized, and plans were devised to enroll the priests and laity of all the cities and towns of Ireland in the crusade against immoral literature of every form.

**France.**—According to latest accounts there is a widespread dissatisfaction in the country over the result of the conferences with Germany on the Morocco question. Premier Caillaux, however, is satisfied, and the resignation of the German Colonial Secretary apparently gives color to the claim that France has benefited by the arrangements which have been at last signed, if not concluded. France is said to be willing to let Germany purchase Spanish Guinea, and on the other hand Germany will not interfere in any arrangements that Spain and France may make with regard to Morocco.

**Tripoli.**—Two more fights, one at Derna, another at Tobruk, in which the aggressors were the Turks, are just reported as having occurred, on November 1. The Turks were driven back in both instances. The Italians complain that bullets forbidden by the rules of war were employed by the Turks. On November 15, a protest was cabled to the United States Senate by Prince Omar Toussoun, President of the Egyptian High Committee for Aid to Tripoli, protesting against the atrocities which it declares were committed by the Italian troops.—On



Sunday, November 12, five thousand Italians assembled in New York to protest against the newspaper accounts of happenings in Tripoli. After two hours of impassioned speeches, martial music and wild bursts of cheers from the audience, a formal set of resolutions was drawn up and sent to President Taft, King Victor Emmanuel, the Italian Ambassador at Washington and General Caneva, in command of the troops in Tripoli—Operations in Tripoli are practically suspended by a prodigious downpour of rain, filling the trenches and converting the roads into quagmires. A northerly gale has compelled the warships to put to sea for safety.

**Portugal.**—Many European newspapers have reproduced what purports to be a letter of the ex-king, in which he expresses the opinion that commercial interests will prevent Great Britain from assisting him, and that his only dependence is on the German Emperor, who is "an ideal sovereign."—The reported shooting of a missionary bishop of the Church of England by a Government official in Portuguese Africa threatens trouble for the republic, for Great Britain protects its subjects and vindicates their rights in foreign lands.

**Persia.**—W. Morgan Shuster, the American Treasurer-General, whom the Persian Government employs, has been finding his post a difficult one. He complains that his work of reorganizing the country's financial system is obstructed by Russia, whose "sphere of influence" lies in Northern Persia, and by Great Britain, who enjoys like privileges in the South. But Mr. Shuster and the National Assembly are proclaiming Persia's complete independence of both countries, and Moslems are regarding with great concern the "pacific penetration" of the land by these two European powers.

**Germany.**—One of the most momentous developments of the Morocco embroglio is the acceptance by a Budget Commission of a resolution which had been submitted by the Center. The latter party demanded that henceforth the consent of the Reichstag should be obtained before any territorial changes can lawfully be made. The Center, however, in conjunction with the Conservatives, successfully opposed a motion of the Liberals and Socialists to make this amendment to the law retroactive, so as to require the ratification of the Reichstag for the agreement with France which has already been definitely concluded. Thus was avoided all collision with the Government, which was willing to make the first concession, but could hardly yield the second point. The ready acceptance of the amendment of the territorial law indicates that a new era has begun for Germany, when her colonial politics have become too vast and important to be left to the decision of the Government.—Another indication pointing this same way is the announcement made by von Kiderlen Waechter that France has ceded to Germany the right of first purchase to the Spanish

Guinea islands, including Elobey and Corisco. Germany, however, he added, is not to be a party in the Franco-Spanish agreements concerning Morocco, which must now come under consideration.—At Schwartzburg-Rudolstadt the Socialists have won the majority of seats, capturing nine out of sixteen places.—To instill a love of the army into the hearts of the German youth a new organization, under the title "Jung Deutschland," has been formed, and General Field Marshal v. d. Goltz has accepted the presidency. The turner, sport and athletic associations have enthusiastically incorporated themselves in great numbers into the new organization. War maneuvers, games and patriotic journeys, marching and camping and field study are to be undertaken for the promotion of a military spirit. The Emperor has heartily given his approval, and the army is to interest itself in the work.

**Earthquake in Germany.**—The earthquake reported from Germany, November 16, is said to have been the severest experienced in that country for ten years. The tremors were felt in Germany, Austria and Switzerland. In Munich people were thrown out of their beds. At Stuttgart many houses tottered and fell. At Ebingen hundreds of inhabitants spent the night in the open air. At Werra-Thal the towers of the churches rocked and the bells were tolling through the darkness. In many cities walls caved in and buildings were destroyed, while the players ran from the theatres in their motley garments and mingled with the panic-stricken throngs in the streets. The statue of Germania at Constance was shattered on the pavement, and stones dropped out of the walls of the famous minster. The towers of the old castle of the Hohenzollern, begun in the ninth century, destroyed and built up anew in the fifteenth, and finally magnificently reconstructed in 1850, were rent open with large fissures, and the beautiful statues ornamenting the historic structure were cast to the earth.

**Austria.**—The Austrian Emperor, Franz Josef, has accepted the protectorate of the International Eucharistic Congress which is to take place at Vienna during the month of September, 1912.—Alfred Ebenhoch has resigned the leadership of the Catholic Volkspartei and entirely withdrawn from public life. Reasons of health have induced him to take this step. He had been one of the most noted figures in Austrian parliamentary life.—Tumultuous scenes were again witnessed in the Reichstag when the new Premier, Count Stürgkh, admitted the right of Hungary to prevent the importation of Argentine meat into Austria. The privileges demanded by Hungary are said by Austrian statesmen to have no parity with the concessions she is asked to make. Another storm was raised when Representative Malik arose to express regret for his action at a preceding meeting, when he had publicly horsewhipped one of the members during a session of the house.

## QUESTIONS OF THE DAY

### What is the Aim of Socialism?

Many people believe that Socialism aims at an equal division of property, so as to make each man own just as much as his neighbor. This, however, is not true. Socialism means anything but the division of property. It contemplates the absolute concentration of the ownership of the means of production into the collective control and ownership of the people themselves. It demands "the conversion of labor materials into the common property of society"; but consumable goods, or such as are immediately destined for use shall, as a remuneration of labor performed, be divided and become private property. Under Socialism property shall be based on labor. Each member of the community will have to work, and everyone who has wrought shall retain the product of his labor. Nobody shall be without employment, and accordingly, as the indispensable prerequisite of the scheme, the land of the country and all other instruments of production shall be made the joint property of the community, and all industrial operations be placed under the direct administration of the State.

All this is contended for, as a simple matter of right and justice to the laboring classes, on the ground that labor is the only source of wealth, and that the wealth of a nation belongs to the hands that made it. It is contended for as an obligation of the State, because the State is held to be merely the organized will of the people, and the people is the laboring class. "Socialism," as Professor R. Ely says, "means coercive cooperation, not merely for undertakings of a monopolistic nature, but for all productive enterprises. Socialists seek the establishment of industrial democracy through the instrumentality of the State, which they hold to be the only way whereby it can be attained. Socialism contemplates an expansion of the business functions of government until all business is absorbed. All business is then to be regulated by the people in their organic capacity, each man and each woman having the same rights which any other man, or any other woman, has. Our political organization is to become an industrial organization. Private property in profit-producing capital and rent-producing land is to be abolished, and private property in income is to be retained, but with this restriction, that it shall not be employed in productive enterprises. What is desired, then, is not, as is supposed by the uninformed, a division of property, but a concentration of property. (Outlines of Economics, p. 308).

Accordingly, as has been said in a former issue of AMERICA, no one can be strictly considered a Socialist who does not hold the central doctrines of collective ownership and control. There are measures advocated by Socialists, and by them pronounced socialistic, which

are not so, unless they are regarded as steps towards the socialistic ideal or forming part of a national scheme of reorganization. We are not Socialists because we are in favor of necessary legislative restrictions of individual liberty, in order that we may thereby protect the general and permanent physical and moral interests of the community. Again, State regulation of industry, taxation of incomes, municipal or national ownership and administration of business, such as railroads, the post-office, gas, electric cars, are not really socialistic, nor evidences of society drifting as is often said, towards Socialism. No doubt they may be fitted into a socialistic scheme. But as the facts show, they are quite compatible with the existing social order and, as long as the right of private capital stands unchallenged and intact, they cannot be called socialistic.

But here somebody will step in and tell us that Socialism does not attack the right of private property. He will say: "Socialism, it is true, would abolish private property in capital, but the latter institution is not an end in itself. Nor is it necessary as an immediate means to the welfare or development of the person possessing it. Personal liberty is necessary for the welfare of the individual. Not so with property in productive goods; the individual, any and every individual, can properly develop his personality without exercising those activities that are involved in the ownership of capital. So far as the individual is concerned, this kind of property is necessary only as a means to the possession and ownership of goods of consumption. Consequently, if the latter end could be obtained under Socialism, that is to say, if the collectivity provided every person with the power of owning those material goods that are immediately requisite for the self-development and for the family life, the individual need for private property in the instruments of production would cease to exist. The individual would still possess and own all the material goods essential to right living."

We grant that this argumentation shows that man can get along without the ownership of means of production; but it does not prove that Socialism can rightfully take away from the individual the right of possessing such goods. For every individual has a right to acquire property in land and in capital, and he is supposed to exercise this right when he engages in remunerative labor. For as Pope Leo says: "It is surely undeniable that when a man engages in remunerative labor, the impelling reason and motive of his work is to obtain property, and thereafter to hold it as his very own. If one man hires out to another his strength or skill, he does so for the purpose of receiving in return what is necessary for sustenance and education; he therefore expressly intends to acquire a right full and real, not only to the remuneration, but also to the disposal of such remuneration, just as he pleases. . . . It is precisely in such power of disposal that ownership obtains, whether the property consists of land or chattels.



Socialists, therefore, by endeavoring to transfer the possessions of individuals to the community at large, strike at the interests of every wage-earner, since they would deprive him of the liberty of disposing of his wages.

What is of far greater moment, however, is the fact that the remedy they propose is manifestly against justice."

If the Socialists succeed in convincing the capitalists that they ought to take the vow of poverty, renounce their right to private property in the goods of production and be satisfied with the goods of consumption, nobody will wrangle with them about the justice of their demands.

H. J. MACKELL, S.J.

### Lady Herbert of Lea

The death of de Charette the other day turned our thoughts back to the splendid period of which the Vatican Council was the climax. Pius IX was surrounded with enemies: so too is Pius X. What the latter's enemies will do, we cannot say. They plot secretly; but at present their hostility refrains from physical violence. Not so the enemies of Pius IX. We all know the Cadornas, the Fantis, the Cialdinis, the Bixios, the Garibaldis, and the statesmen and sovereigns behind them. But if then there was a violence we do not experience now, there was also the correlative of violent injustice, enthusiasm and self-sacrifice, and a devotion to the Church and its visible Head which one would gladly see renewed to-day. The petty clique of Döllinger and Friedrich in Munich, the few last survivors of Gallicanism, sunning themselves in the French Emperor's favor, supported a feeble Liberalism. On the other hand was a universal love, proving itself in deeds, for Jesus Christ and His Vicar on earth. In England that love was strong in the hearts of the illustrious converts headed by the Mannings, the Fabers, the Wards, who came to the Church, not only as children to their mother, but also as victims of three centuries of error to an infallible teacher, the organ of the Holy Ghost for the leading of mankind into all truth.

Such converts were not men only; there were women equally great of soul. It may seem invidious to pick out of that heroic band some for special praise. Yet those whose memories go back to that great time, if asked to name women notable for their devotion to the Catholic Faith and the Roman Pontiff, would mention, probably without exception, these three: the Marchioness of Lothian, Lady Georgiana Fullerton and Lady Herbert of Lea. Lady Lothian was the first to pass away, dying in her beloved Rome. Lady Georgiana Fullerton survived her a few years. Lady Herbert of Lea was left behind to outlive her generation, and to die on the thirtieth of last month, nearly ninety years of age.

Elizabeth à Court Repington, daughter of Lieutenant-General à Court Repington and niece of Lord Heytes-

bury, was born in 1822, during the reign of George IV, and in the old England before the first Reform Bill, railways and free trade. She grew up to be one of the beauties of early Victorian society, and in 1846, married Sidney Herbert, half brother and heir of the twelfth Earl of Pembroke. Her husband was a close friend of Gladstone, Hope-Scott and Roundell Palmer, a protégé of Palmerston and Aberdeen; and so Mrs. Sidney Herbert became one of the great ladies of the Liberal party.

In 1853 Sidney Herbert became Secretary at War in the ministry of Lord Aberdeen. In 1854 came the Crimean War. The functions of the Secretary at War, an office now merged into that of the Secretary of State for War, was to administer the finances of the army and to provide for its material wants. When, therefore, bad news began to come in from the hospitals at Scutari and elsewhere, Mr. and Mrs. Sidney Herbert felt that, though on account of the extraordinary division of functions in the administration of the army, the Secretary at War was not directly responsible for the medical department, the obligation of providing for the amelioration of the soldiers' unhappy condition rested, nevertheless on him, to a certain degree. We all know the history of Florence Nightingale; and we saw on the occasion of her death how, without any fault on her part, without fault perhaps anywhere, her great merits came to outshine those of the Religious women, Irish and English, who served the Crimean hospitals. But the nuns were not the only ones to suffer. Mr. Gladstone, writing to a friend, said: "I wish some one of the thousands who justly celebrate Miss Nightingale, would say a word for the man who devised and projected her going—Sidney Herbert." To this we may add, as Sidney Herbert would have added—and for the woman who, with a woman's instinct, perceived the only means to cure the evil and the one agent who, under the circumstances, could be called on to use means—Elizabeth Herbert.

During these trying times Sidney Herbert, by his excessive labors, sowed the seed of the disease which was to carry him off in the prime of life. He had been raised to the peerage as Lord Herbert of Lea, in the hope that the quieter atmosphere of the Upper House might conduce to the prolongation of his life. The hope was vain. In 1861 he passed away, and Lady Herbert of Lea began her widowhood of fifty years.

She had always been a pious woman. Her duties in London society as the hostess of one of the great Liberal houses did not make her forget her higher duties as mother of the seven children she bore during fifteen years of her married life and as a Christian. Before Manning's conversion she had been under his direction—indeed this was the cause of one of the few differences that clouded for a moment her relations with her husband. Manning had now been a Catholic for ten years; and she heard, too, the call of grace and entered the Church in 1863.

Her good deeds were now redoubled; and, until her

health broke down a few years ago under the burden of years, she was always before the public in her zeal for souls. She rose early that she might be undisturbed in her converse with God for the care of her own salvation and perfection, and the day was filled with her work for others. She founded and maintained the orphanage of the Sisters of Charity in Salisbury. The missionary college of Mill Hill, Cardinal Vaughan's work of predilection, was very dear to her, and if it looks upon the Cardinal as its founder, it regards her as its nursing mother. Her pen was never idle. Her books and her translations are familiar to us all. "Cradle Lands" and "Impressions of Spain" have done incalculable good in fostering love for our Lord and His Holy Mother. The income from her writings, which was considerable, was devoted to her works of charity, to which also went a large part of her private resources. But her charity was not confined within the limits of her own means. When these were exhausted she became a beggar. She had no human respect; and perhaps there was in England no more persistent writer of begging letters than Lady Herbert of Lea.

Lady Herbert had her full share of domestic griefs. Her eldest son, the thirteenth Earl of Pembroke, and her youngest, Sir Michael Herbert, long in the Embassy at Washington, and finally Ambassador there, passed away before her. Her third son perished in the loss of the Captain, in 1870. One of her daughters is the present Marchioness of Ripon; but the Marquis did not follow his great father into the Church, as she did not follow her mother. Indeed, of her seven children, only one, the Baroness Friedrich von Hügel, entered the Church; and, if one may be permitted to guess, the attitude she has taken with regard to some matters ecclesiastical, cannot but have saddened a mother so devoted to the Holy See.

Lady Herbert of Lea was a shining example of those women whom God raises up from time to time to be the glory, the joy and the honor of her people. May He in His infinite good not leave her place unfilled.

HENRY WOODS, S.J.

### Theosophy in India

Although Theosophy made rapid progress in India, it would be difficult to conceive that, within a few months after its apparent triumph utter confusion would prevail among its adepts; that Mrs. Besant's fame and glory would be but a thing of the past; that many of her most ardent admirers would turn against her; that the columns of papers once devoted to the cause of Theosophy would be flooded with most damaging correspondence, and that finally Mrs. Besant would have to quit her beloved Adyar like a fugitive, "amidst a pelting hailstorm of adverse criticisms." Yet all these things have come to pass; the glamor which surrounded the Theosophical Society is wearing off, distrust is everywhere in the air and warning cries, which cannot be

stified, rise on every side crying "Beware, Beware!" and the din is increasing every moment.

If we now try to explain this revulsion of feeling among such a large section of the Hindu people, we shall find that the fault all lies with Theosophy itself and its leaders, who, blinded by their rapid success, forgot that there is a limit to human credulity and that truth, sooner or later, is bound to prevail.

The first blow struck at the Theosophical Society came from patriotic Hindus who feel ashamed of the present state of their country and wish to see her take her place among the civilized nations of the world. To these men reforms, both social and religious, are a question of life and death for India. They are, therefore, in favor of changes and wish to see old customs discarded for others better suited to modern times. We may imagine with what disfavor they looked upon Theosophy, which they called an "obscurantist, reactionary and immoral movement," and especially upon Mrs. Besant who, in their opinion, had thrown back social reform for at least half a century by "seeking to explain old rotten customs, and by attempting to justify the irrationalities which abound in popular Hinduism."

The second blow came from those Hindus who still cared for the national religion of India, which they saw being gradually supplanted by Theosophy, under the hypocritical professions that by the spread of Theosophy Hinduism would have its youth renewed. Besides the Benares College, which had been turned into a factory of young Theosophists, Mrs. Besant had founded an order called "the Sons of India," the birth of which had been heralded with blare of trumpet and hailed with satisfaction and glee. Before long the disillusioning came, and it was seen that the order had degenerated into an auxiliary of the Theosophical Society, the various branches of the order serving as channels for the dissemination of Theosophical teaching among immature Hindu youths. Of late Mrs. Besant had planned to form a big Hindu University. "In it," she declared, "the Sanatana Dharma, or teaching of Hinduism, would have its rightful place, but the Theosophical school of thought among Hindus must also be recognized as having a claim to courtesy and respect." This made it patent to all that the Theosophical school of thought among Hindus was quite different from the "Sanatana Dharma" of Hindu-India, and that Mrs. Besant's boasted professions that Theosophy was more Hindu than Hinduism itself were a mere deception. Hence a counter movement has been started by orthodox Hindus in favor of a university on Hindu lines and quite independent of Theosophy. Mrs. Besant is trying hard to have both plans amalgamated, but she has let the cat out of the bag and it is doubtful whether those Hindus, who care for their religion, will accept her proposal. "*Timeo Danaos*" is the lesson they have learned from their past connection with Theosophy and Theosophists.

Several quarrels, far from edifying, have of late arisen



among the Theosophists. Mrs. Besant dismissed the vice-president of the society for daring to hold an opinion different from her own, and many general secretaries of the society were ousted from their positions for the same reason. Some months ago a general outcry, even among Theosophists themselves, went forth against a certain Mr. Léadbeater, one of Mrs. Besant's high priests, and Theosophy was accused of countenancing in this man the grossest immorality. Mrs. Besant was asked to have the gentleman removed from the Adyar; this she stoutly refused to do, and by this act she lost the confidence of those Theosophists who still preserved a bit of self-respect. These quarrels and many others, which it would be too long to enumerate here, have shown to every sensible man that the boasted claims of Theosophy to establish on earth the brotherhood of man have been weighed and found wanting.

It would take too much space to mention all the vagaries into which Mrs. Besant has fallen of late. One, however, deserves mention. Judging, as she says, from certain signs of the times, she has turned prophet and loudly proclaims the near advent of a great teacher, another Christ, who is to reform the world and teach the truth. She has actually made choice of a young brahmin lad, named Krishnamurthi, whom she has dubbed "Alcyone," and who is to give his body to the future Christ. Some time ago a small book went forth from the Adyar sanctuary and Mrs. Besant vouched for the statement that its contents had been taken down by her young disciple from teaching given by his "Master." She has actually founded a new order called the "Star in the East," the members of which, on being received, make the following profession: "We believe a great Teacher will soon appear in the world. We wish so to live now that we may be worthy to know him when he comes."

This last appeal to the credulity of the people and her constant mention of the "Master" gave rise to the last and most fatal attack on Mrs. Besant's teaching. People began now to question the very existence of those "Mahatmas" whom no one had ever seen, and to ask for proofs of their existence. Some of the most famous native Theosophists, who were supposed to have been favored with special communications from the "Brothers," were questioned on the subject. Most of them answered that they did not know whether the "Brothers" did or did not exist, some few, while confessing that there were difficulties either way, said they thought the balance of evidence was in favor of their existence. At last Mrs. Besant herself, during her recent stay at the Adyar, was appealed to for her evidences. At first she refused to be drawn into the controversy, but finally, as the *Hindu* says, "she stood at bay with a lecture which was a very poor performance. Logic was thrown to the wind, a passionate appeal to the religious fanaticism of the audience taking its place," and so the question of the existence of the Mahatmas is still *sub judice*.

The latest news given by the papers concerning Mrs. Besant's whereabouts is to the effect that she has taken to London her young 'Alcyone,' "the wonderful boy, who has at his fingers' ends the series of his births and re-births for the past 30,000 years." We shall leave her there with the sad reflection that her existence as a Theosophist, after raising her to the pinnacle of glory, has at last brought her to the pass to which all are brought who abandon true wisdom for the aberrations of their minds or the deceptions of the enemy of mankind. Whether this failure of Theosophy is likely to make wiser people of the heathen Hindus is very doubtful, if one is to judge of the future from the past. Some bold adventurer may still hope to make himself, for a time, the idol of the people, if like Mrs. Besant he can pocket his self-respect and flatter the Hindus right and left; for, as Max Müller says, "with some people the power of believing seems to grow with the absurdity of what is to be believed," and it cannot be denied that a large number of Hindus, swayed by hatred of Christianity and of everything European, belong to this not very enviable part of the human race.

F. BILLARD, S.J.

#### "Magnalia Naturæ"\*

A surprising title, this, for a scientific essay in this our day. And yet it is the title of no less important a paper than the presidential address of Professor D'Arcy Wentworth Thompson before the Zoological Section of the British Association for the Advancement of Science, at Portsmouth, in the beginning of last September. With its literary form and its fine scriptural flavor it reminds us of the days when the scientific investigator was a man not devoid of literary power nor imaginative insight.

And more surprising still, the address fulfills the promise of its title. Seldom, in the last few years, have we read a scientific essay with greater pleasure. Its scholarly references to the past, its literary style, its clear-cut reasoning, the evidence it affords of a thorough understanding of the biological problems treated, and, above all, the soundness of its philosophic position, all this gives proof of a synthetic power that is all too rare to-day among men who have given their lives to the pursuit of science.

In its thought "Magnalia Naturæ" is a defense of vitalism in biology. It shows, on the basis of experimental fact, that the living organism, the plant, the animal and man, must be more than a mere resultant of chemical and physical forces, as the opponents of vitalism, the materialists, would have us believe. Besides these forces there must be another, a force or a reality, not pervious, it is true, to the analysis of the scalpel or

\**Nature*, 87: 325, Sept. 7, 1911.

*Science*, XXXIV: 417, Oct. 6, 1911.

the galvanometer, of the microscope or the chemical reagent, but, nevertheless, clearly recognizable by the reasoning intellect. When all the best material aids to scientific research have done their work, when we have measured the forces manifested in the living organism, a summation of all these results does not equal "vital activity."

Vital activity results only, when to all these chemical and physical forces, that unseen and mysterious reality which we generally call a soul, is added. It has been called by other names, "form" and "entelechy" and "vis plastica," and "vis vitæ formatrix" and "Bildungstrieb" and "Lebenskraft" and perhaps by others; but all these names imply that the organism is something more than the mere sum total of inorganic forces. The wisdom of the ancients taught us all this on the basis of crude, though correct observation; but sceptical science required other tests. And so modern biologists taking their stand on the basis of more accurate experimental facts, have for the most part insisted on a merely materialistic interpretation of life. Professor Thompson, however, taking his stand on these same experimental facts, has shown the inadequacy of a purely materialistic theory to account for the varied manifestations of that which it seeks to explain. And yet, despite his modern views, he is by no means unfair to the past. It must have been an unusual experience for the members of the Zoological Section to see marshalled before their mental eyes the shades of Aristotle and St. Thomas and Suarez, of Galen and Blumenbach and Paracelsus, and to see these representatives of antiquated and *a priori* theories associate with the living, with Driesch and Bergson and a host of unnamed, silent, but none the less enthusiastic sympathisers. And the banner under which they were all gathered was that of vitalism.

Wiser words were never addressed to biologists on the controverted question of materialism versus vitalism than those of Professor Thompson: "While we keep an open mind on this question of vitalism, or while we lean, as so many of us now do, or even cling with a great yearning, to the belief that something other than the physical forces animates and sustains the dust of which we are made, it is rather the business of the philosopher than of the biologist, or of the biologist only when he has served his humble and severe apprenticeship to philosophy, to deal with the ultimate problems."

Professor Thompson is convinced of the truth of vitalism. The fact is unmistakable. Yet he is by no means so short-sighted as to minimize the efforts of those who are resolving the complex phenomena of life into chemical and physical factors. "It is of the essence of physiological science," he tells us, "to investigate the manifestations of energy in the body, and to refer them, for instance, to the domain of heat, electricity or chemical activity." Far from fearing the results of such investigations, he is in hearty sympathy with the labors of those who see the explanation of many a life phenomenon

in surface tension, osmosis, chemical affinity, ionisation and the many other forces that come into play in the complex functions of the living cell. The work of men like Verworn and Bütschli, of Jacques Loeb and Roux, of Herman Meyer, J. Wolff, and a host of others, makes a strong appeal to him. "I believe," he says, "that the phenomena of surface tension, elasticity and pressure are adequate to account for a great multitude of the simpler phenomena, and the combinations and permutations thereof, that are illustrated in organic form. . . . I believe all these phenomena to have been unduly neglected, and to call for more attention than they have received."

Yet with all this sympathy, he is guarded and logical. He has not allowed the brilliancy of such experiments to blind him to their inadequacy. "The physiologists, or certain of them, tell us that we begin again to desecrate the limitations of physical inquiry, and the region where a very different hypothesis insists on thrusting itself in." He knows well "that though we push such explanations (chemical and physical) to the uttermost, and learn much in the so doing, they will not touch the heart of the great problems that lie deeper than the physical plane." "That which above all things we would explain, baffles explanation, and that the living organism is a living organism tends to reassert itself as the biologists' fundamental conception and fact."

Usually the addresses of the sectional presidents of the British Association for the Advancement of Science are regarded by the educated public as indicating the state of thought prevailing in the respective sections. Are we to regard the present address as such a pronouncement? If we are, it is but another manifestation of a growing tendency in biological circles towards the sane views of vitalism. More and more it is being understood that biology is revealing to its student the unseen but not unrealized presence of a force, a soul, that cannot be measured in dynes, nor expressed in terms of chemical affinity. And so we are again coming back to the wisdom of the ancients. The paths of the old philosopher and of the modern seeker for truth, devious as they must be, are again converging. As Professor Thompson says, "Ever and anon, in the presence of the magnalia naturæ we feel inclined to say with the poets: 'These things are not of to-day nor yesterday, but evermore, and no man knoweth whence they came.'"

Yes, there is cause for wonderment in all this and for a great sense of satisfaction. The times are changing and with them much that has produced the evils of our day. Let men grant, and be convinced of the existence of a force unseen, of a soul, vegetative in plants, sentient in animals, and rational in man, and materialism with all its popular but disgraceful progeny of thought and tendency must become an item of history; a fact to be recorded, but only to the eternal shame of the human race. Life, too, will then reveal to all of us the hidden mysteries that are but the proofs of the Infinity of Him who



created it. Or, as Professor Thompson says, in closing his address, "I will not quote the noblest words of all that come to my mind; but only the lesser language of another, of the noblest of the Greeks: 'The ways of His thoughts are as paths in a wood thick with leaves, and one seeth through them but a little way.'"

A. M. SCHWITALLA, S.J.

### "The Common Cause"

We have received notice of a very important work which has been undertaken for the general promotion of a true and enlightened social reform. There is over all the world a spirit of social unrest and the doctrine of a universal revolution against all established authority in Church and State is openly preached. "We make war against all prevailing ideas of religion, of the State, of country, of patriotism," wrote Marx in "The Secret Societies of Switzerland." "The idea of God is the keystone of a perverted civilization. It must be destroyed. The true root of liberty, of equality, of culture, is Atheism." Countless workers are daily swelling the ranks of the Socialist army without any real knowledge of what they are doing, or whither they are tending. Socialism is represented as the only remedy of the evils from which they suffer, the only friend of the worker and the poor, while in fact whatever is good in Socialism and whatever we praise in its achievements is not Socialism at all, but only social reform. Here, therefore, is the mission of the new magazine that is now being launched under the title of *The Common Cause*. Its purpose is "to tell the men and women of America what Socialism really is—what its principles are—what their adoption would mean to the individual, as well as to the nation." Constructively, moreover, it is to advocate the necessary means of reform to meet the present social crisis.

The new enterprise is not to be distinctively Catholic or denominational in any sense. "The great social problems of the day do not affect one faith or one class more than another," says its prospectus. "Socialism is not a peril to one body of citizens, but to all." The board of editors consists of men whose names are familiar to us: James J. Walsh, Dean of Fordham University; Condé D. Pallen, Managing Editor of "The Catholic Encyclopedia"; Bird S. Coler, former Comptroller of Greater New York; Charles H. McDermott, author of "The Gospel of Greed"; Thomas F. Woodlock, President of the Laymen's League for Retreats and Social Studies; Peter W. Collins, International Secretary of the Brotherhood of Electrical Workers; George E. Rines, Managing Editor of the "Encyclopedia Americana"; John R. Meader, Managing Editor of the new magazine itself.

Besides this publication several other enterprises are to be connected with the Social Reform Press, whence it is to be issued. First, there is to be established a

Publicity Bureau, whose object it is to supply, free of charge, for the daily and weekly press of our country, such popular articles as shall cover all the various phases of social work and present a truthful picture of Socialism to the American public. Secondly, an Information Bureau is to be maintained, with a full supply of literature, both for and against Socialism. The service here is likewise to be entirely free. A list, moreover, of lecturers is to be kept on file, and no agent's commission is to be exacted for the engagements made through this medium.

"There is no need, no excuse for Socialism. But there is sore need of social reform," is the motto chosen for the new magazine.

### CORRESPONDENCE

#### The Y. M. C. A. in the Philippines

MANILA, October 13, 1911.

I am mailing you to-day papers giving an account of the very vigorous fight Archbishop Harty is waging against the establishment of a Y. M. C. A. for Filipinos in this city.

In my opinion, it is the most courageous effort made by any prelate against this most dangerous organization—it has opened the eyes of our American non-Catholic population to the real purpose of the Y. M. C. A., and has caused the General Secretary of the Y. M. C. A. for the Philippines to declare openly that the Y. M. C. A. is a religious organization. On Oct. 10, this General Secretary, Mr. W. A. Tener, returned to Manila from the United States, and the same afternoon the Archbishop had in the papers—English and Spanish—his open letter on a "sectarian Y. M. C. A."—protesting against the house for Filipinos. This was an unexpected bombshell in the enemy's camp, as Tener came back with \$120,000 for the Filipino house, and was only asking \$30,000 from local residents.

Tener published an answer in the morning paper of Oct 11, in which he admitted the truth of what the Archbishop said about the restriction against Catholics as "full members," but stated that Catholics could become directors of the Filipino Y. M. C. A. Thereby he put himself in the very ridiculous position of asserting that the existing Y. M. C. A. (for white people) drew the line against Catholics, while the new Y. M. C. A. (for the brown race)—only a stone's throw from the first named building—would graciously admit Catholics into the fold. The Archbishop had his "open letter" reprinted in a neat eight-page folder and mailed a copy to all the leading officials and business men of the city. The Governor-General, Cameron Forbes, however, fell into the Y. M. C. A. trap, and called a meeting of prominent Filipinos in his own house to further the raising of the local fund.

While no one expects that the Y. M. C. A. will be deterred from their purpose by the Archbishop's letter—at least he has gone on record against it. The Y. M. C. A. is calculated to do more harm here than in the United States, as it will cater chiefly to the Catholic students of government schools. Furthermore, they purpose to establish additional buildings later on in all the large cities of the Islands. The more one thinks of it,

the more serious appears the action of the Governor. In eastern countries there is an unusually large amount of divinity hedging the king.

PHILIP M. FINEGAN, S.J.

### The Holy See and the Turkish War

ROME, November 5, 1911.

Rome is at present particularly quiet and uneventful, though the universities have opened, bringing back to the city in increased numbers ecclesiastical students from all quarters of the world, including the annual new complement from the United States. The only excitement visible is on the face of the favorite clerical tailor of the town, whose passing you on the street, beaming like a basket of chips, serves to remind you that cardinals wear clothes.

Apropos of the war the *Osservatore Romano* has published the following note, which has an official ring to it:

"The *Ottoman Lloyd*, a newspaper of Constantinople, as well as several European journals, in spite of the official declaration of the Vatican of its attitude towards the war, persist in a desire to believe that the Holy See is in some fashion or other involved in the conflict between Italy and Turkey, and go the length of insinuating a financial interest. We warn, not only our readers, but also our contemporaries of the press at home and abroad against this false and biased information, which has not the slightest foundation in fact."

As for the war itself it is hard to say anything accurately. The American newspaper correspondents in Rome have been advised from their respective home offices to save the cable tolls by sending no war news from Rome, because as news such information is a joke. Of course, we can see the two or three hundred soldiers who daily leave Rome for Naples en route to reinforce the troops at Tripoli, and have reason to know that the same fact is noticeable at other centres. During the week a second call for reserves was issued, this time summoning the list of the year 1889. The first call was for the 1888 class, and the 1887 class expect their turn soon.

The expedition started out with thirty thousand troops; with the steady reinforcements sailing it is expected that by the time the 1887 class is mustered in the force will number ninety thousand men of all arms. There is official concession of losses in action of six hundred in killed and four hundred in wounded, showing either close conflict or good marksmanship on the part of the Arabs. Yesterday's paper declares that the cholera is playing havoc with the Arabs; if true, it is hard to see how the Italian troops will escape the infection. Among the fallen at the landing at Homs was the naval lieutenant Ricardo Grazioli-Lante, the only son and heir of the Duke Giulio Grazioli-Lante della Rovere here at Rome. He was a handsome and clever young officer of only twenty-two years of age, and was killed in an endeavor to rescue a brother officer fallen in the first clash at landing. His body was brought to Rome and buried on Friday last at Campo Verano with full military honors.

Parliament was supposed to be due for its call to session on the ninth instant, but it is well understood that its meeting has been postponed for a time by the ministry. Giolitti does not desire in addition to his other troubles to have the legislature on his hands at the present moment, and over here the cabinet is in a position to stave off its sessions.

The banks of the country are making generous contributions to the funds of the Red Cross Association and to a government fund to provide maintenance for suffering families of absent soldiers. This will go to counteract popular feeling against the financial interests which are charged by the Socialists with being at the bottom of the war. At the same time, however, this action will doubtless confirm the Socialists in their view and furnish them with an additional argument.

On Saturday a bust of Gabriel Rossetti was unveiled on the Pincio in the presence of the municipal officials and some of the literati of the city. It was presented to Rome by a Municipal Deputation from Chieti and stands on one of the little four-foot pedestals which line the walks on the Pincio. It will find itself in a heterogeneous company ranging from the Jesuit Fathers Secchi and Segneri to Garibaldi and Mazzini.

The daily press announces that the Holy Father has called from Venice, Father Matteucci, S.J., to take the chair of theology at the Gregorian University, made vacant by the promotion of Father Billot to the college of cardinals.

On Monday the new minister from the Argentine Republic to the Holy See, Don Angel Estrada, presented his credentials in audience to the Holy Father, made his official call on the Cardinal Secretary of State and paid his visit of devotion to the tomb of the Apostles in St. Peter's.

The Benedictine Monks of Mount Olivet have just closed the session of their general chapter or diet, which is held at Rome every six years. It brought together all the abbots and active priors of the Order, under the presidency of the Abbot General, Dom Hildebrand Polliuti. The chapter elected as General Visitors, the abbots Dom Maurus Parodi of Milan, and Dom Boniface Ecker, of Carinthia in Austria. They also elected Father Bernard Rosatelli, Chancellor General; Father John Capra, General Prefect of Studies; Father Patrick Papucci, Secretary General, and Father Placidus Lugano, coadjutor to the Abbot General.

On All Hallows, at St. John Lateran, among the numerous Levites to receive ordination to the priesthood were seven candidates from the American College.

The new rector of the Canadian College, the Abbe Perin, is due to arrive in Rome from Montreal tomorrow.

C. M.

### Portuguese Monarchists and Republicans

MADRID, October 30, 1911.

The first attempt to restore the monarchy in Portugal has proved a fiasco. Although we Spanish Catholics feel a lively interest in and a keen sympathy for those Portuguese Catholic monarchists who, cast out of their country by the cruel Carbonari, labor and strive to free their fatherland from the horrid tyranny of the Masonic lodges, and to inaugurate a new era of order, peace, law and justice by restoring the monarchical régime, truth obliges us to confess that Paiva Couceiro and those who share with him the bitterness of exile and the hope of a happier future for the Portuguese people have this time failed to effect what they desired.

The failure, as we understand the question, is to be attributed to three causes. First, we may put down the marked hostility and the activity shown by the Spanish Government against the Portuguese monarchists who had sought refuge in Spain. It did not leave them a moment's rest, but employed and continues to employ



every means to upset their plans and to bring all their efforts to naught. Secondly, the inexplicable spiritlessness, irresolution and cowardice of the Portuguese themselves should be mentioned. They had promised in great numbers to rally to the support of Paiva Couceiro as soon as he should enter Portugal and raise the standard of the counter revolution; but they broke their promise and failed in the obligation which they had taken upon themselves. The result was that he was left with a handful of self-sacrificing, though brave men, to cope with the forces marshaled against him. In the third place must be put the want of understanding, or rather the dissensions and divisions, which from the outset could be seen between the partisans of Dom Manoel, the dethroned king, and those of Dom Miguel of Bragança, who aspires to the throne.

It is a matter of common knowledge that between Dom Manoel and Dom Miguel there was a solemn and formal agreement to the effect that, waiving for the time their claims or pretensions or rights, they would combine their forces and resources with no other aim than that of overthrowing the present demagogic, sectarian and atheistic republic. This having been accomplished, Paiva Couceiro should be temporary dictator and should summon the people to decide at the polls whether they would have a republic or a monarchy, and if a monarchy, whether Dom Manoel or Dom Miguel should rule.

Has the agreement been discarded? As far as it is on paper, we think that it still exists; but practically speaking, it has been destroyed. The Miguelists are dissatisfied with the Manoelists and charge them with treachery or little less; for while these had funds and time to arrange the counter revolution, they have suffered the Republicans to capture the arms shipped into Portugal, and thus are to blame for the failure of the movement.

That the next attempt against the republic is to have a markedly Miguelist bias is clear from several facts. In the first place, the dethroned king Manoel remains far away from the scene of plotting and fighting, while Dom Miguel and Dom Francisco, in company with the Dukes of Parma and other personages more or less allied with Portuguese Legitimists, have made haste to place themselves at the head of their supporters, thus occupying the post of honor which belonged to them in the patriotic enterprise. Next, it is understood that Don Jaime (the Carlist pretender to the throne of Spain) has promised and granted to the Miguelists the unconditional support of the Spanish Carlists in their work of restoring the monarchy. Finally, it is no secret to anybody that the chief contributors to the fund to effect the counter revolution are Portuguese Legitimists.

All these reasons prove that it is not rash to suppose and to foretell that in the event of the success of the movement, Dom Miguel the Younger will ascend the throne, and that on the following day civil war will break out between the two parties of monarchists.

Just at present, Paiva Couceiro and his friends are simply marking time. The monarchists have cached their weapons and have scattered in groups of a dozen or so among the Galician towns and hamlets bordering on Portugal. Paiva Couceiro himself is now in hiding on the estate of a rich Spaniard who lives near the town of Mondoñedo; Camacho, chief of staff of the monarchist army, is living at Verin; and the two princes, Miguel and Francisco, are at Cabreira. The Duke of Oporto, Manoel's unmarried uncle, is near Zamora, and the other monarchists are wandering through Galicia

and waiting for a better chance to enter Portugal. The failure of the movement has grieved but not disheartened them. They are now preparing for another effort and hope to profit by the mistakes made in the first.

Meanwhile, the Republicans are torn by divisions and the spirit of discord is enthroned. Affonso Costa, the most popular, as he is the most radical Republican to-day, hopes to use these divisions as steps to raise him to power. He has made two proposals to this end. The first is to drive all monarchist conspirators out of the country, no easy job, for, though most numerous in the North, they are strong in the centre and in the South as well. His second proposal is to bolster up the public credit, by bringing the budget more into harmony with the revenue. This very prudent course is hard to reduce to practice, for the administration expenses are greater and the income is less than under the monarchy. His radicalism has found expression in the assertion that a republic nowadays must be more radical than even the Portuguese parliamentary block demands. In other words, if placed at the head, he will push the Separation Law to its last consequences. Whichever way we look, we see calamities and disasters ahead for Portugal. The utter ruin of the country seems inevitable.

NORBERTO TORCAL.

### Confiscation of Convents in Brazil

PORTO ALEGRE, BRAZIL, September 20, 1911.

Many years ago the then Imperial Government condemned certain convents of the old religious orders in Brazil to gradual extinction, forbidding them to receive novices. At the death of the last surviving monk the whole property was to devolve to the State. The Republic came and broke the unworthy fetters with which the Empire had chained the Church. The Constitution of 1889, establishing entire separation of Church and State, abolished also the above law. Such, at least, is the opinion of many prominent and competent men. The last religious of the Franciscan Order, Frei Joao Costa, received two young members of the same order into his province; one of them, a native of Brazil, was made Guardian, the other, a German by birth but a Brazilian citizen by naturalization, became Master of Novices. During the following years a number of other young candidates, born Brazilians, applied for admission. Two years ago the old Provincial died, and Frei Diago became his successor. Everything was going on quietly, without any interference being attempted by the Government of the Republic, when on a sudden the enemies of the Church took up the old obsolete law as a welcome weapon against her. Of late there have been rumors about an intended blow against the Catholics, and on the afternoon of September 4 several officials of Dr. Rivadavia, the Minister of the Interior, appeared at the gate of the Franciscan Convent of Sao Antonio, in Rio de Janeiro, accompanied by a force of the police, and in the name of the Government, seized the Monastery and its property. There were only, besides Frei Diago, the Provincial, the few religious who formed the Community. He made a vigorous and dignified protest against such an unconstitutional act of violence, but as the officials threatened to imprison him and his brothers, Frei Diago was forced to deliver all the money in his possession, a sum amounting to \$4,310. The officials then made a careful inventory of everything in the house, searching the library and showing great lack of



respect in handling sacred utensils. A guard of the Federal Treasury was left in the Convent.

This action of the Government raised a storm of indignation on all sides. The following day a procession of prominent citizens and friends of the Fathers, clergy and laymen, walked up the low hill on which Sao Antonio stands, to show their sympathy with the Fathers. The Catholic Congress in session at Bello Horizonte, capital of Minas Geraes, sent a despatch with their protest; similar action was taken by seventy Catholic Associations from S. Paulo, the Catholic Confederation from Ouro Preto and the clergy of the Archdiocese of Rio, at an extraordinary session.

The reader will see that it is a question of fundamental and far-reaching importance. The Federal Judge has directed his subordinates in S. Paulo and Espirito Santo to seize other convents, four in the State of S. Paulo, two in that of Rio de Janeiro, and two in Espirito Santo. The Government, it seems, does not mean to take actual possession of the convents just now, but it wants to make sure of them for the future, when the old friars, who signed the contract under the Empire, have died. Our Catholic newspaper, *O Universo*, laid the question before four of the most distinguished lawyers and jurists, and they agreed that the law *da mao morta* does not exist under the Republic; that the right of possession, passed from the old religious, who were natives of Brazil, on to the younger members of the Order who have been lawfully received, though they be only naturalized Brazilians.

This view is upheld even by the leaders of Positivism. Dr. Teixeira Mendes urged the President of the State of Rio Grande do Sol, Dr. Barbosa, and Dr. Berges Medeiros, head of the leading party, to assert their influence in Rio in favor of the religious, unjustly attacked in the rights guaranteed by the Constitution. So they did, and on the 15th of September they sent a telegram in these terms to Minister Rivadavia in Rio. The Procurator General of the Republic, Dr. Barreto, of course, defends the odious step taken by Government, but this does not mean much, since he is an ardent Freemason, whose aim has long been to seize all religious possessions and declare them national property. Whether the President, Dr. Hermes Fonseca, will allow himself to be misled by his Masonic counsellors, the near future will show. The question has already been discussed in the Senate, and the decision of the courts is generally awaited with great interest. A. H.

### Religion and Business

LONDON, October 28, 1911.

London is placarded with a very effective poster showing a black silhouette map of South America, on which stands out boldly in white letters the inscription, "FROM PANAMA TO THE HORN." In further letterpress outside the map it is announced that the "Lord Bishop of the Falkland Islands," is delivering a series of lectures on missionary work in South America, illustrated with lantern and cinematograph views.

The Bishop is an Anglican colonial prelate, who has his See at Stanley, the capital of the group of islands down by Cape Horn, from which he takes his title. The total population of this British outpost on the verge of the Antarctic is about two thousand. Some hundreds of these are Catholics, under the jurisdiction of a Vicar-

Apostolic. Some hundreds more are Dissenters. The Bishop has at the very outside a thousand subjects. It is a little flock, but he is a man of very large ideas. He licenses chaplains who look after the Anglicans and Protestants, generally in the small groups of British men of business in some of the ports of South America, and the sailors who come and go at these places. This has apparently given him the idea that he is, for all practical purposes, not only bishop of a couple of foggy islands off the coast of Patagonia, but also Anglican missionary bishop of the whole continent of South America, "from Panama to the Horn."

In lectures from the platform and sermons from the pulpit he puts forward proposals for a great missionary campaign among the South American peoples, with its headquarters in the Falkland Islands. He asks for funds to finance the undertaking, and unlike the first Apostles and their Catholic successors, he promises more tangible results than purely spiritual gains. He suggests that his mission will bring good business to British manufacturers and traders. A friendly writer in one of the great London daily papers says that: "The bishop's idea is that we shall go with the Bible in one hand and the ledger in the other. He is quite frank about this." And we are told that what his proposals amount to is—"that this vast district of two million square miles shall be brought under British influence. He thinks he can do it for £100,000."

The bishop may get the money, but so far the appeal has met with a mixed reception. There are many good Protestants who are not edified by the bishop's frank suggestion of combining the Evangelist with the commercial traveler. And notwithstanding all the nonsense that has been written about South America, people are beginning to realize that its people are civilized Christians, who have their own bishops and pastors, and are not likely to be very eager for new light from the foggy Falkland Islands.

To Catholics the proposed mission looks like a colossal piece of impertinence. How little need there can be for "evangelizing" South America is strikingly shown in a book published within the last few days in London—"South America of To-day," by Georges Clemenceau. M. Clemenceau is a pronounced anti-clerical, but strong as are his feelings against all things Catholic, he bears outspoken testimony to the high character of South Americans of all classes in the countries he has visited. He nowhere says that this is the result of their religion—that would be too much to expect from him. But while the advocates of Protestant missions tell the traditional stories about the "degradation" of South America under the "yoke of Rome," this veteran of anti-clericalism gives unstinted praise to the purity of life, the public spirit, honesty, industry and enterprise of these South American Catholics.

In one remarkable passage he contrasts Paris with Buenos Ayres, to the disadvantage of the former, and he declares that in the wealthy South American capital the class euphemistically described as the *demi-monde* does not exist. People who have been taught the truths of the Gospel with such practical effect cannot want a new kind of teachers from England, via the Falkland Islands, nor is it likely that British commercial interests will be served by combining their advocacy with an organized attack on the religion of South America. If the Bishop of the Falklands gets his £100,000 it will be sadly wasted.

A. H. A.



# A M E R I C A

## A · CATHOLIC · REVIEW · OF · THE · WEEK

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## BY THE PRESIDENT OF THE UNITED STATES

### A Proclamation

The people of this land having by long sanction and practice set apart toward the close of each passing year a day on which to cease from their labors and assemble for the purpose of giving praise to Him who is the author of the blessings they have enjoyed, it is my duty as Chief Executive to designate at this time the day for the fulfilment of this devout purpose.

Our country has been signally favored in many ways. The round of the seasons has brought rich harvests. Our industries have thrived far beyond our domestic needs, the productions of our labor are daily finding enlarged markets abroad. We have been free from the curses of pestilence, of famine and of war. Our national councils have furthered the cause of peace in other lands, and the spirit of benevolence has brought us into closer touch with other peoples, to the strengthening of the bonds of fellowship and good will that link us to our comrades in the universal brotherhood of nations. Strong in the sense of our own rights and inspired by as strong a sense of the rights of others, we live in peace and harmony with the world. Rich in the priceless possessions and abundant resources wherewith the unstinted bounty of God has endowed us, we are unselfishly glad when other peoples pass onward to prosperity and peace. That the great privileges we enjoy may continue and that each coming year may see our country more firmly established in the regard and esteem of our fellow nations is the prayer that should arise in every thankful heart.

Wherefore, I, William Howard Taft, President of the United States of America, designate Thursday, the 30th of November next, as a day of thanksgiving and prayer, and I earnestly call upon my countrymen and upon all that dwell under the flag of our beloved country then to meet in their accustomed places of worship to join in offering prayer to Almighty God and devout thanks for the loving mercies He has given to us.

In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Chicago, this 30th day of October, in the year of our Lord one thousand nine hundred and eleven and of the independence of the United States of America the one hundred and thirty-sixth.

BY THE PRESIDENT.

## Thanksgiving Day

We publish, as usual, the President's annual proclamation, which this year designates Thursday, November 30th, as Thanksgiving Day. We do so, not to chronicle a fact, but to express our gratification as Americans at the permanency and growth of a custom which began at the birth of the Republic, and which we trust will never fall into disuse, of observing a day every year for a universal act of homage to God. All the people are called upon, not only "to cease from their labors" on that day, but "to meet in their accustomed places of worship to join in offering prayer to Almighty God for the loving mercies He has given us."

The Governors of the several States issue similar proclamations in their respective commonwealths, and the same religious tone characterizes their official utterances as that adopted by the President. Indeed, the people of the Empire State are this year advised of their duty in words that almost seem to be borrowed from the Catholic liturgy. "It is meet and right," says the Governor, "that we render to Almighty God our grateful acknowledgment for the abundance which has been vouchsafed us," and he bids us "lift up our hearts and voices in our homes and the churches of our faith." This is nothing else than the *dignum et justum est*, and the *sursum corda*, which the Catholic priest sings at every altar where the Eucharistic or thanksgiving sacrifice is offered.

Beyond the border, in Canada, on the last Monday in October, a similar day of thanksgiving was observed, and the same sentiments of reverence for the Creator, and dependence on His bounty, marked the official utterances there as in the United States.

We note this merely to mark the striking contrast it displays with the methods adopted by certain Governments of Continental Europe, where not only the name of God never appears in the State documents, but is expunged from every school book of the land. Though once Catholic, the officials in those countries, not only never dream of summoning the people to prayer, but expel them from the churches, confiscate the sacred edifices, and condemn the feeblest manifestations of religion as treason against the State.

It is also somewhat remarkable that the very day of our National Thanksgiving is the one on which three American citizens will kneel before the Holy Father to be invested with the insignia of the cardinalial office. The coincidence is, of course only fortuitous, but nevertheless the fact that the solemn and significant function is to take place on that day will add a new note of jubilation to this year's *Te Deum*. Hitherto the United States ranked only as a missionary country; now, four of its illustrious representatives are seated in the Senate of the Church, and are the recipients of an honor which not only announces to the world that religion is held in veneration in the land which is essentially the home of freedom, but proclaims to all nations, kingdoms, empires

and republics alike that devotion to the Vicar of Christ is not an abdication, but a guarantee of individual and political liberty, and a pledge of an ardent and undying love and loyalty to one's native or adopted country. In brief, this year's celebration of the American Thanksgiving Day in Rome will give new heart to the valiant champions who in the various countries of the world are arrayed in battle against the enemies of Christianity and civilization.

### Bon Voyage

We think it would be hard to find a parallel in American Church history for the magnificence of the public demonstration that was evoked by the departure for Rome, on November 14, of the eminent prelates who are to receive from the Holy Father the red hat, and with it the Cardinalial dignity on November 30. The universality, as well as the cordiality of the Godspeed tendered the illustrious churchmen by the citizens of a great centre of civilization, which with its five million inhabitants ranks as second in size and commercial importance in the world, might almost persuade a Catholic that he was living again in the Ages of Faith, when the arrival or the departure of a Roman Envoy was an event of national and historic importance. If the newspapers of the day reflect the sentiments of a people, the unanimity with which the metropolitan press recorded every incident attending the departure of the Cardinals Designate, Archbishop John M. Farley and Archbishop Diomedeo Falconio, bears witness, not only to the popularity of these representatives of the hierarchy, but furthermore to the recognition by the American people that Rome in bestowing her highest honors on these men has likewise honored America. It is not easy to single out for special mention any particular daily where all seemed to vie with one another in spreading before their readers the smallest details of the unusual event. Striking features incidental to the drive of the two Archbishops through the streets, the thousands of children waving national and Papal flags, the throngs along the highways leading to the Hudson River, the mounted escort of New York's finest, the multitude on the pier, waiting there patiently in the frosty morning air, to wish the great men bon voyage, all these and other accompanying scenes were made the subject of numerous illustrations which all but rendered the reading of the text superfluous. The *Globe* showed its enterprise by sending to Rome Mr. George H. Gordon, of its staff, to describe by letter and cable the ceremony of bestowing the title and the insignia of the high office on the coming Cardinals. As Mr. Gordon is attached to the suite of the Archbishops he will enjoy every facility for reporting fully the most important event in a generation to the Catholics of America. Day after day the incidents of the trip across the Atlantic were sent by wireless to countless readers, enabling them to accompany the party

through every hour of the momentous voyage. If such has been the Godspeed for the departure, what shall be the welcome at the home-coming?

### Plays That May Not be Patronized

After many postponements the Irish Players have plucked up courage and ventured to New York. No little courage, or assurance, was required. They have had a chequered career on both sides of the ocean. Wherever they appeared decent opinion has branded their productions as slanderous and immoral. Everywhere they have aroused passion and just antagonism, and in Boston as in Dublin they were compelled to rely on the protection of the police. They were denounced in every Catholic Church and by every Catholic Society in Washington, and both the Georgetown and the Catholic Universities have branded as forgeries invitations alleged by their managers to have been extended to them by those institutions. In their efforts to deceive the public they have stopped at no subterfuge. To counteract Catholic condemnation in Washington they claimed "the sanction of the Catholic Church in Boston"—because a Catholic mayor found no legal grounds to interfere with them.

The Mayor of New Haven, where the Yale students seemed to promise patronage, had no such scruples. One of their plays was allowed to be presented only after careful excision of obscene and immoral passages. "The play," said Chief Cowles, "was absolutely vicious. The lines addressed to one of the women were obscene and filthy, such as should be addressed to no woman on or off the stage." Another of their plays, "The Showing Up of Blanco Posnet," by the notorious Bernard Shaw, escaped his notice. "This play," he said, "which is forbidden on the stage in England, abounded in profanity, sacrilege and grossly offending lines. Had I known of it at the time, I would have ordered it off the stage." Many men and women, and a large number of Yale students, left the theatre in protest.

A correspondent writes that the acting is good and not all the plays are objectionable. We would go further and say that one of them, the only one he picks out as praiseworthy, is admirable. But this only intensifies our objection. "Cathleen Ni Houlihan," a patriotic Irish drama of a century ago, is used as a decoy to a series of productions that vilify the Irish priesthood and exhibit the Irish Catholic peasantry of to-day as devoid of decency, chastity and reverence, and of respect for any law, human or divine. We have had the stage Irishman. The Irish Players have invented the stage Irishwoman, of even a more degraded type. The better the acting of such plays, the more vicious the effect.

The judgment of a prominent New England daily, the *New Haven Union*, on the acted plays is in accord with our reading of them. Referring to Lady Gregory's claim that they "typify the idealism of the Irish race."



it protests that they attain no such an end: "The very poorest types were presented and the best characteristics were not portrayed. The Irish people are proverbial for their wit, humor, sympathy and ideality. The people of Synge's 'The Shadow of the Glen' did not possess one of these characteristics. . . . The Irish are proverbial for their happy, whole-souled nature. The Irish plays left their leading characters without the semblance of the milk of human kindness in their hearts. We protest that such pictures are not typical of Irish hearts or homes, even among the most poverty-stricken and lowliest of the Irish people."

The character of "The Well of the Saints," one of the first to be presented in New York, has been already outlined in AMERICA. No decent pen could describe it in detail. It is more immoral and far more blasphemous than "The Playboy," that has not yet been presented, an omission, however, which J. B. Yeats supplied by well advertised public reading. A vulgar-spoken priest is represented as working miracles "by the power of the water I'm after bringing," and the miracle is sought and obtained by Catholic peasants for the gratification of lust. Most of the other plays are in similar vein. Thus do Protestant playwrights "typify the idealism" of Irish Catholics. It is obvious that all who respect decency must refuse them patronage.

#### Porto Rico's New Institute

It is currently reported that Sugar Trust men of the United States are contributing funds to an industrial institute that has just been founded in Porto Rico. The new institute is to be established at San German, in the extreme western end of the island, and has at its head the Rev. J. Henry Wills, supported at present by the Presbyterian Board of Home Missions. A considerable offer of sugar plantation land has been made, and it is planned to have students of the institute work the sugar lands, and so learn how to work them well. The institute is starting with a budget of \$25,000 a year, and efforts are to be made to establish a foundation of \$300,000. That the Presbyterians should go into the sugar industry is quite in keeping with the business movement about to start in Protestant missions generally. It is the natural outcome of religious conditions among Protestants themselves. The future life appeals only to men who have a firm hold of the supernatural, and when this is lost sugar raising or coffee planting, or any means that will better one's social position will naturally present itself as an object worthy of ambition.

#### Heresy Hunting

Some time ago the directors of the Montreal Wesleyan Theological College dismissed the Rev. Dr. Workman from his professorship at the college, on the ground that his teachings were unorthodox. The trial was in-

teresting. Incidentally it disclosed how little of revealed truth may be accepted by the twentieth century Methodist, and how complete the wreckage since the hurricane of higher criticism began to disport itself with the Wesleyan freighter.

The Virgin birth, the Bible story of the Fall of Man, the reality of Christ's and our own Resurrection, and even the divinity of the God-man, all were tossed overboard. The wonder is, how the shattered hulk still floats, sans cargo, sans ballast, sans chart, sans everything except wrangling and insubordinate sailors, who are steadily engaged in pitching one another overboard. The issue of the trial did not turn on the principal allegations against Dr. Workman. Judge Weir ordered that the directors of the Montreal Wesleyan Theological College pay the discharged professor \$3,500 damage, holding that they had acted illegally, because if Doctor Workman had to be dismissed it should have been done by the Methodist General Conference. Heresy hunting is not always profitable to the hunter.

A New York newspaper, which seldom misses an opportunity of asserting a claim to be a moulder of the popular mind, published lately this item of news:

Professor Thomas Chamberlin declares that, "the true era of humanity will have begun when moral purpose and research come to be the preeminent characteristics of our race by voluntary action and by the selective action of the survival of the fittest, and when these attributes join in an unflagging endeavor to compass the highest development and the greatest perpetuity of the race."

Many, who resent the moulding operation, on reading this and other such pieces of inflated verbiage, begin to feel that the time has come to throw off the tyranny of the editor and of the professor. Even the Chinese are weary of doctrinaire rule.

Upholders of co-education maintain on a weak basis of fact that, "It refines youths to attend class with young ladies." That it often coarsens girls, however, has again been shown by a disgraceful occurrence that took place recently at MacAlester College, St. Paul. For when the "freshwomen" appeared in chapel one morning with new class caps their sisters of sophomore, after the service was over, fiercely attacked the offenders with fists and hat-pins, until the faculty parted the combatants. Could the roughest boys behave worse? Imagine such a scene taking place in a convent school!

The London *Tablet* publishes a full page advertisement of the "Encyclopædia Britannica." The casuistry back of this proceeding runs parallel with that of the New York *Independent*, which along with notices of new editions of the Bible, "Tissot's Life of Christ," "Catholic

Manual of Prayers," and "Sermons" by a number of ministers, puts in a conspicuous place an advertisement of a novelette by Emile Zola, and informs its readers that it is "an unexpurgated version unfamiliar to the American public, and characterized by the bald realism that marks the work of the great French master. Cloth, deckled edge, \$1.00." Thus a Catholic weekly flaunts an advertisement of an anti-Catholic work; a secular paper that would resent any reflection on its moral tone gives a prominent place in its columns to extol the merits of Emile Zola.

Apropos of Cardinal-Designate Farley's sending a wireless message from his steamer, the *New York Times* remarks: "The spectacle of a Cardinal of the Church which holds fast to the rulings of the Council of Trent using the wireless is both significant and interesting enough to suggest a new theme for Kipling."

To the ordinary intelligence, however, just what bearing the decrees of that great synod have on the use of the Marconigraph does not at once appear. As the Fathers of Trent confined their deliberations wholly to matters of faith and morals, the rulings of the Council are singularly free from any legislation against the Cardinals of the future sending wireless messages.

### THE HIGHER LIFE

Superiors of religious orders and congregations in the United States are complaining of the difficulty they experience in securing suitable subjects as novices. It is feared that the life of the Gospel counsels may be losing its attractiveness to the youths and maidens of our land. Are the world's allurements exerting over the young Catholics of America such a witchery that scant heed is paid to God's call? Where selfishness and love of ease are strong, no doubt faith grows weak, and none but souls full of faith and generosity can find happiness in the cloister. Yet our academies and high schools surely are rich in boys and girls whom God has intended from all eternity should become religious, and who have all the qualifications too for such a career. Yet through lack of prayer, instruction, guidance or opportunity they never find the place in the Divine plan that is theirs, and in consequence attain neither on earth nor in heaven that measure of happiness they would have had, if they had only taken the vows of religion.

Any falling off just now in vocations cannot but cause deep concern to all who have at heart the Church's welfare in this country. For owing to the rapidity of her growth through immigration and conversions, there has likewise grown the need of a multitude of zealous and efficient men and women who will devote themselves to establishing or maintaining the numerous educational or charitable institutions that are required for safeguarding the faith and morals of thousands of Catholic children. But it is plain that zeal and efficiency for such work can nowhere be found in greater abundance than among those who are religious.

It is much to be desired then that the advantages of the religious state should be made to appeal forcibly to Catholic youths and maidens who are choosing their work in life. Ever since Our Divine Lord said to the rich young man "If thou wilt be perfect, go, sell what thou hast, and give

to the poor, and thou shalt have treasure in heaven: and come, follow me"; and to His disciples, with regard to continency, "He that can take it, let him take it," there has been established in the Church the theory of the religious life. This means in practice the observance by vow of poverty, chastity and obedience with a view to imitating the life and character of Our Saviour, thus winning the reward of a hundred fold here and of life everlasting in heaven. He promises those who leave for His name's sake, home, brethren, parents or lands.

Let the poet Wordsworth tell of what this hundred-fold consists. Paraphrasing St. Bernard, he finds these words written over a monastery gate:

"Here Man more purely lives, less oft doth fall,  
More promptly rises, walks with stricter heed,  
More safely rests, dies happier, is freed  
Earlier from cleansing fires, and gains withal  
A brighter crown."

Lines as true as beautiful! For who would not wish to pass his days wholly free from grave sin? Yet, by exercising only ordinary care, so well shielded is he from temptation and so abundantly provided with aids to holy living, the religious can not only easily avoid all serious offenses against God's law, but numerous minor lapses as well. The good religious, moreover, is practising from morning till night fair virtues which in a convent or monastery are commonplaces, but would be the marvel of beholders if observed even in the most pious Catholics who are not religious.

Friars and nuns "more safely rest," too, because they know that those received into an order or congregation approved by the Church are always doing the Divine will, for it is conveyed to them by their rule and by the behests of their superiors. Free from care and concern for the morrow, exempt from the vicissitudes of secular and family life, religious can devote themselves wholly to the transaction of their Father's business, either by prayer and expiation, or by the exercise of teaching, of the care of souls, or of the corporal works of mercy. For according to the promise, as Father Meschler puts it:

"Poverty maintains, feeds and clothes religious, just as she gives them birth in the orders. Having nothing, they yet possess all things; they are needy and yet enrich many; are sorrowful, yet always rejoicing. Like the flowers, they labor not and spin not, and yet are arrayed in glory; like the birds, they sow not, or reap not, and yet their heavenly Father feedeth them. The 'dead hand' has become the most powerful and beneficent of all."

The promise made is indeed kept. For in return for the father or mother religious leave, they find several in the cloister; to compensate them for the sisters or brothers they have lost, they gain in religion hundreds, and in place of the one home they renounced, there will be a score in their order to welcome them.

The religious "dies happier," too, "and gains withal a brighter crown." For long before their last summons, they have given up all that makes death hard. They leave this world with joy and confidence because they believe that Christ who has promised to reward even the cup of water given in His name, will be particularly gracious to those who by their vows have given Him both fruit and tree. Fervent religious will go without fear to meet their Judge, for they have confessed Christ by the patient beauty of their lives, not merely for an hour or two as did the Good Thief, but for years and years. Devout religious finally will always be ready to go with gladness to meet the Bridegroom, and "hear the unex-



pressive nuptial song," because they are sure that God will never let Himself be surpassed in generosity, and in return for the holocaust they have freely offered Him by their vows, they will receive a "treasure in heaven" that in value and duration has no bounds.

WALTER DWIGHT, S.J.

## LITERATURE

**France and the French.** By CHARLES DEWBARN. New York: The Macmillan Company. \$2.50.

In this book the author sums up the impressions received during a ten years' residence, and he gives us from time to time things worth dwelling on. He does not admire the French method of arranging marriages, namely, an agreement of parents after a comparison of fortunes. Nevertheless, he tells us that "marriage without love is fairly common in England, and less common than one would suppose in France. By a merciful disposition of Providence the love seems to come after marriage." As a matter of fact, the French method considers, besides suitability of fortunes, social position, education, disposition, judged by those best able to do so, and, in its fulness, religion. As marriage is presumably a rational act, it seems that love should be the natural consequence of marriage so made, rather than "a merciful disposition of Providence." We Catholics, who know that marriage is a sacrament with its own special grace, must hold that the French method in its fulness is eminently Christian, and must look for the happiest results from it, both natural and supernatural. Those who prefer the arrangements common amongst English speaking peoples to-day might read with profit the history of the marriage of the younger Tobias.

Again, Mr. Dewbarn reminds us that in seeing France one does not necessarily see the French. Take Paris for instance. There is a Paris provided for tourists, which the Parisian, as such, rarely enters; and so the Moulin Rouge closed its doors when, during the Boer War, there were few of those English visitors, whose idea of seeing Paris is wider than that of the subject of Hood's lines:

"Mrs. Bill is very ill and nothing will improve her.  
Unless she see the Tooleree and gallop through  
the Looover."

The great religious Paris is open to all, but few tourists care about it: as for social Paris, they can not penetrate it.

Talking of politics, Mr. Dewbarn notices the passing of the old short-lived cabinets with the perpetual turmoil of which they were the effect. He sees in this a sign of the consolidation of the Republic. Whether he judges rightly is open to question. Cabinets last to-day because the long war between the last survivals of Christian France and the Revolution is over for the moment. The Waldeck-Rousseau cabinet saw its closing: the violation of the concordat was its definite end; and Masonic France enjoys now the false peace that follows the triumph of injustice. How long this peace will last depends on many things, of which some that will have, perhaps, the greatest influence in the future, are hidden in God's Providence. Of the others, we may note two: the religious revival, of which there are signs already; and the fact noted by Mr. Dewbarn, that the leaders of the party in power come no longer from the traditional Liberals, but from the lower Radical Socialism. Whether they imitate Briand in abandoning former principles, or whether they use their office to apply these principles, their rise foretells new wars.

There is much in Mr. Dewbarn's book that no Catholic may admit. Thus, in blaming the horrors of the French Revolution, he maintains that its principles found in the

Declaration of the Rights of Man, are unassailable. But these rest on the sovereignty of the people, which contradicts the idea of civil society contained in the Scriptures, taught by the Church and drawn by the wisdom of ages from nature itself, the necessary subjection of the multitude to legitimate authority. There are senses in which the sovereignty of the people must be admitted; as, for instance, that a people organized under authority is supreme in its own order, and that in a democracy the will of the people legitimately expressed must prevail. But these truisms are far from the theory of the Revolution; an error which the introduction of Evolutionism into every order has made more dangerous than ever. The Evolutionist assumes that human society is urged on necessarily to higher and higher perfection by intrinsic forces, before which no existing order, no established authority can have any rights. These may be profitable in their time and place; but when in the evolutionary process the inevitable moment comes, they must yield and even disappear before what is called indifferently the onward march of the race, or the expression of the sovereign popular will. Hence revolutionary upheavals condemned by reason and revelation as rebellion against lawful authority and, therefore, against God, its author, are the necessary struggling of society toward its higher perfection. In themselves they are good. Those attending circumstances of suffering for individuals are to be mitigated as far as possible; otherwise to be endured as the pangs inevitable of a new bringing forth.

From this false root came with logical necessity the personal equality of man, the preference to be given to the ideas of the lower classes who are more closely connected with the people working out its perfection, the abnormal freedom of speech and of the press as the organs the people must use in arousing itself to a forward movement, and indifference regarding religion. Between the Revolution and the only true religion, that of the Catholic Church, there must be irreconcilable antagonism. The function of the Church is to bind with authority the intellects and wills of men in order to direct them to their supernatural end. It is therefore on earth the supreme teacher of truth, the supreme judge of the morality of human actions. The theory of the Revolution can admit no such claim. Its forces are necessary in their working, they are ordained by God, nay even God Himself working in man; they are therefore necessarily good, and have their own morality, and therefore cannot be subject to any dogmatic or moral judgment of the Church limited as this is by circumstances of time, place, defect of knowledge in the judge, etc. In one word, the Revolutionary social philosophy is, in civil matters, what Modernism is in religious.

Mr. Dewbarn does not hesitate to pass judgment on the religious question, and it goes without saying that he does so in the sense of the proposition condemned in the syllabus of Pius IX: "The Roman Pontiff can and ought to reconcile himself with progress, Liberalism and modern civilization and to adapt himself thereto." How little reason there is to take him seriously and how scanty is his knowledge of Catholic matters, is shown by his view of the "lamentable mistake of the definition of Papal Infallibility." He says: "That the Pope can do no wrong is a hard doctrine." We thought that blunder was dead and buried. Another example of his ineptitude is, that all his religious women are "sisters of mercy." He takes a sneering tone when speaking of Catholic matters which, in one case, seems to bring its just punishment. Speaking of the coronation of Henry IV at Chartres, he says it could not take place at Rheims because that city "was in the hands of the English." Apparently, he was so taken up with preparing a sneer at the sacred ampulla that he fell unconsciously into this absurd blunder.

Mr. Dewbarn has a real capacity for observing and communicating his observations. Within his limits he is so entertaining and generally so sane, that one must regret his disfiguring of his works by going beyond them. H. W.

**De Actibus Humanis. De Formanda Conscientia.** Auctore, VICTORE FRINS, S.J. St. Louis, Mo.: B. Herder.

The present volume is the third in a series of excellent manuals on moral topics, by the venerable Father Frins, S.J. And although the author in his modest little preface laments that the book does not measure up to his desires and expectations, yet there can be no doubt either of its intrinsic worth, or of its value to those interested in moral theology. The volume is divided conveniently into three sections. The first contains a clear and sufficiently exhaustive treatment of ignorance, vincible and invincible, in its relations to morality. The second deals exclusively with conscience and the principles involved in the "formation" thereof. This part of the book is of especial importance to professors and directors of souls. No point of interest is left untouched, and though the treatment is at times necessarily brief, yet it is always clear and convincing. Moreover the author very wisely gives numerous references to the great authorities on the topics under discussion, so that teacher and scholar may pursue their study as far as they desire.

The third section of the volume though perhaps not as important as the foregoing, has an interest all its own. It deals with the vexed question of Probabilism. Here more than any place else, the author shows himself a perfect master of his subject. He brings all the powers of great learning to bear upon the different phases of the question, with an effect that will be most gratifying to advocates of the doctrine. His arguments are forceful and well marshalled, while his citations are of unquestionable value and always timely. He runs down the line of the great authors who have held different views on Probabilism, citing, explaining and answering difficulties honestly, and withal, skilfully. The volume is brought to a close by a short dissertation on the authority of St. Alphonsus, which will commend itself to all students of the doctor-saint by its clearness and moderation.

The book will be of great service to those who are engaged in the work of teaching moral theology in our seminaries, or in hearing confessions. For although the subject matter is by no means new, yet it receives here a fuller treatment than can possibly be afforded to it in the ordinary manuals of theology. This together with the fact that the author has the gift of lucid exposition, which is never hampered by the cumbersome Latin style nowadays so prevalent in our text books, gives the volume a unique value. R. H. T.

**St. John Capistran.** By FATHER VINCENT FITZGERALD, O.F.M.  
**St. Pius V.** Pope of the Holy Rosary. By C. M. ANTONY. New York: Longmans, Green & Co.

These are two more of the "Friar Saints Series," those attractive little biographies the Dominicans and Franciscans are writing, and Longmans, Green & Co. are bringing out for the moderate price of fifty cents each. There are many points of contact between Pius V and John Capistran. Italians both, friars both, ascetics both and who also were, the one in the fifteenth and the other in the sixteenth century, above all reformers of the Church and defenders of Christendom from the Turk.

For St. John preached zealously against the heresy of the Hussites and Fraticelli and against wickedness in high places, while St. Pius was a relentless inquisitor, told a pope plainly that boys of twelve should not be made cardinals, and tried

to check the spread of heresy by declaring a powerful queen deposed. It was this humble Franciscan friar who really saved Europe from a Moslem invasion, by lifting the siege of Belgrade, and this Dominican Pontiff was the soul of the naval expedition that again broke at Lepanto the power of the Crescent. W. D.

**The Monkeyfolk of South Africa.** By F. W. FITZSIMONS, F.Z.S. With 60 Illustrations. New York: Longmans, Green & Co.

"I wish it distinctly understood that this volume is a book of fact, the style adopted being solely with the object of trying to 'sugar-coat' the facts, and thus make them more presentable to young readers." Though some of our heirs expectant and other friends may surmise that we are becoming "young" again, we must say that we have relished hugely the feast that the author has spread for those youngsters whose years are still few. "I think," he says, "that if our boys and girls can be taught to take a real live interest in the Creator's handiwork, they will grow up truly and genuinely reverent."

The monkeyfolk do their own talking and tell their own stories in their own way; but, fortunately for us, Mr. Fitzsimons has translated them into plain English. How those odd quadrumanes live and labor and love their young and strive to help one another, how "knowing" they are and yet how shortsighted, what they eat, how they get it, who their enemies are and why there is endless war between them and the farmer are some of the things that they tell us. Incidentally, those monkeyfolk show a wonderful knowledge of boys and girls, and of what those same boys and girls ought to be, but they say it in a very gentle and kindly way. Happy the boy or the girl who can own, or even borrow, this book. \* \* \*

**The Reason of Life.** By WILLIAM PORCHER DU BOSE, M.A., S.T.D. New York: Longmans, Green & Co.

**Everyman's Religion.** By GEORGE HODGES. New York: The Macmillan Company. \$1.50 net.

Dr. Porcher is, we believe, a person of some consideration among Episcopalians. He seems to have a theological mind, to be endowed with considerable natural talent and to have read extensively, if not entirely profitably. What he needs is a course of dogmatic theology such as is given in our seminaries; and that without it he has attempted to discuss the questions implied in the title of his book, only proves the more clearly his need of it.

The modern world was introduced a few years ago to Everyman; who, as we all know, is a type with which all men are supposed to correspond. We know only one authority in this world capable of expounding the religion of Everyman, and it is not found in the precincts of Harvard University. It seems therefore rather presumptuous of Mr. Hodges to have undertaken the task. Having glanced over his book we have only this to say. Not only every Catholic, but also every Oriental schismatic and very many Protestants, would repudiate what he would pass off as the religion of Everyman. \* \* \*

**Narratives of Early Maryland.** Edited by CLAYTON COLMAN HALL, LL.B., A.M. New York: Charles Scribner's Sons.

These narratives are reprints of a number of original documents to each of which the editor has prefixed an Introduction, which is a summary of the chapter. Such papers are naturally of great interest for the student of history. Thus, for instance, we have "Instructions for The Colonists by Lord Baltimore" (1633); "A Briefe Relation of the Voyage unto Maryland, by Father Andrew White" (1634); "Ex-



tracts from the Annual Letters of the English Province of the Society of Jesus 1634 et seq."; "Babylon's Fall, by Leonard Strong 1655." All these may be read in connection with Father Hughes' great work: "The History of the Society of Jesus in North America."

**The Life of James Cardinal Gibbons.** By ALLEN S. WILL, A.M. Litt. D. Baltimore: John Murphy Company.

The occasion of this biography as is well known was the twenty-fifth anniversary of the Archbishop of Baltimore's elevation to the Cardinalate, and the fiftieth of his priesthood. "I resolved," observed the author in his preface, "that if any compromise with the standards that should govern an impartial biography were encountered I would not proceed with the work and I have fully satisfied myself, at least, that this obstacle did not arise."

Mr. Will, who is the city editor on the Baltimore *Sun*, has brought to his work ability and enthusiasm, and his book will closely hold the interest of the many who will enjoy reading how a grocer's boy became a prince of the Church, and the best-known and most influential prelate in America. The author paints sympathetically the charm of the venerable Cardinal's character, and gives a good history of the wonderful progress of the Church in the United States during the past seventy-five years. \* \* \*

**The Lives and Times of the Popes.** By THE CHEVALIER ARTAUD DE MONTOR. 10 vols. New York: The Catholic Publication Society of America.

It is quite an unusual thing for a Catholic publication society in America, or elsewhere, to give the public such an elaborate and beautiful series of books as these ten volumes on the "Lives and Times of the Popes." Indeed such a business venture could not have been made had the sets not been subscribed for. "Les Vies des Papes" by de Montor is, as every one knows, an old work, but the editors of this "Lateran Edition," as it is called, inform us that the present publication is a revision, a retranslation, and has been "written up to date." The scope of the writer was not to give us a great historical work which would enter into the details of the lives of the Popes, or furnish us with exhaustive studies of the times in which they were usually the most conspicuous figures. Indeed the restricted number of pages allotted to even the most illustrious occupants of the Throne of the Fisherman is sufficient evidence that such was not the intention. It is merely a brief chronicle of the rulers of the Church from Peter to Pius. The book is crowded with portraits of the Pontiffs, most of them of unusual excellence, and the choice of binding as well as the letter press, displays a very exquisite taste.

A writer in the New York *Evening Post*, discussing the line in "The Merchant of Venice": "The floor of heaven is inlaid with patines of bright gold," derives the word "patine" from the Spanish *pateña* or *spangle*. It is quite wrong, he assures us, to imagine that it refers to "the plate on which is placed," as he expresses it, "the consecrated wafer." Such *patens* would be, according to him, "too large, and besides they are of silver and not 'bright gold.'" Without animadverting on the offensive use of the word "wafer," or worrying about the *patens* being "too large," the theory is somewhat upset by the fact that the *patens* used on the altar are not of silver, as he fancies, but either of solid gold or gold plated.

In London, on November 16, a manuscript of the Apocalypse was sold at auction for \$17,750. It dates from the fifteenth century and consists of 124 leaves. It is a paraphrastic translation

with a copious commentary and glossary. It is thought to have been written in England for Margaret of York, sister of Edward IV. Against this claim, however, of its being executed in England is the fact that the miniatures are certainly not English, and were probably painted in French Flanders. Another Apocalypse, a block book of the same century, went for \$6,000. It is bound in velvet and is very rare. A manuscript Antiphonarium brought \$1,800. An "Ars Moriendi," a block book of the fifteenth century, of 25 leaves, sold for \$7,500, and another of the same title for \$1,050. A manuscript of St. Augustine's "Confessions" was knocked down at \$750, and the "De Civitate Dei" at \$810.

Placing as a motto on the title page:

"If thou of fortune be bereft,  
And in thy store there be but left  
Two loaves,—sell one, and with the dole  
Buy Hyacinths to feed thy soul,"

James Terry White has prepared as soul-food "For Lovers and Others, a Book of Roses," namely some 150 sets of prettily printed verses, all of which are gracefully written and many full of deep religious feeling. The pages' backgrounds of changing skies may assist in producing "atmosphere" for the reader, but most of the illustrations hardly illustrate. Frederick A. Stokes Company are the publishers.

In the *North American Review* for November, Mr. Arthur Benington, Vice-President of the New York Branch of the Dante Alighieri Society, has an interesting paper which examines the great Florentine's alleged indebtedness to St. Peter Damian's "Opusculum XXXII." Professor Amaducci, the eminent Italian student of Dante, is of the opinion that the "Divina Commedia" has passages in it that correspond with the mystical interpretation St. Peter Damian gave the forty-two "mansions" or stopping places of Israel's journey in the desert. Mr. Benington holds, however, that Dante, "the voice of twelve centuries" does not derive his wonderful poem "in scheme and allegory from this one treatise of Damian's" wholly, but "that the latter influenced him and supplied him with many ideas there can be no doubt."

"Ecclesiastical unity was the curse of Western Europe," avers the Rev. Arthur C. McGiffert, summing up in the November *Century* the life and work of Luther. This is a novel view indeed. For most Protestants have the grace at least to deplore what they consider the unavoidable splitting up of Western Christendom into sects. To instance but one result of the rebellious friar's preaching, who can read of the cruel religious wars, with all their dreadful consequences, that ravaged Europe through the ensuing century, without being brought to the conviction that it was not the unity of the Church but rather Luther's severing of that unity that was "the curse of Western Europe."

## BOOKS RECEIVED

The Lives and Times of the Popes. Including the Complete Gallery of the Pontiffs, reproduced from "Effigies Pontificum Romanorum Dominici Basse." Being a Series of Volumes giving the History of the World during the Christian Era. Retranslated, Revised and Written up to Date from *Les Vies Des Papes*, by the Chevalier Artaud de Montor. In ten volumes. New York: The Catholic Publication Society of America.  
Short Readings for Religious. By the Rev. Father Charles Cox. New York: Benziger Brothers. Net \$1.10.  
Elevations to the Sacred Heart. From the French of Abbé Felix Anizan by a Priest. New York: Benziger Brothers.  
The Story of Cecilia. By Katharine Tynan Hinkson. New York: Benziger Brothers. Net \$1.25.  
The Monkeyfolk of South Africa. By F. W. Fitzsimons. New York: Longmans, Green & Co. Net \$1.25.  
An Eirenic Itinerary. By Silas McBee. Impressions of Our Tour with Address and Papers on the Unity of Christian Churches. New York: Longmans, Green & Co. Net \$1.00.  
The All Sorts of Stories Book. By Andrew Lang. New York: Longmans, Green & Co. Net \$1.50.  
My Heaven in Devon. A Volume of Eucharistic Verse. By Olive Katharine Parr. New York: Benziger Brothers. Net 45 cents.

## EDUCATION

There has been considerable discussion in British journals of late regarding the real value to the East Indian of the European education he is receiving. For many who begin their course at the government university, as dreamy Buddhists, are said to leave it restless materialists. But some idea of what is being done at the five Jesuit colleges in India to impart to the natives all that is best in Western culture may be gathered from AMERICA's correspondent in Trichinopoly.

St. Joseph's College has, during recent years, made phenomenal progress in the extent and efficiency of teaching, and the numerical strength of the scholars. Last year the college undertook to prepare candidates for B. A. honors (a course of two years after B. A. pass) in science and history. To meet the exigencies of recent evolution in science teaching a magnificent laboratory has been built. It is 167 feet long and 90 feet wide, with two stories, and consists of a double row of spacious rooms, divided by a corridor. About the laboratory equipment it is enough to say that it is scarcely surpassed by that of any other college in India. The study of the properties of matter, sound, heat and electricity, is carried on with the help of the best and most up-to-date scientific apparatus. Some of these are home-made, being either new inventions or improved adjustments. The practical chemistry room affords accommodation for 70 students to work at a time. Here under the direction of the professor, the students carry on private experiments in quantitative, both volumetric and gravimetric, analysis.

\* \* \*

A part of the second story of St. Joseph's College is occupied by an excellent museum, with zoological, geological and historical collections. The lower groups of the animal kingdom are well represented by specimens from various parts of the world. The brilliant types from South America are conspicuous. Seven hundred large specimens of rocks, with numerous others awaiting analysis and classification, form the geological section. The historical department is in its initial stage, and exhibits some pre-historic stones and other antique curiosities.

\* \* \*

The college staff consists of 100 teachers and professors, of whom 30 are Jesuit Fathers (23 French, 4 English and 3 Indians). Three of the Fathers are Fellows of the Madras University, and four chief examiners. The number of students at present (October, 1911) is 2,050, an increase of 300 since 1909. The percentage of Catholic students is about 35, a very creditable proportion, if we consider the missionary condition of India. About 500 of the Catholic students are boarders and 200 semi-boarders, who return home in the evening. The chief languages taught are English (compulsory in all classes), Latin, Sanskrit, French, Tamil, Malayalam and Telugu.

During the sixty-five years of its existence, the college has sent out into the world more than a thousand educated Catholics, and supplied about 150 candidates for the sacred ministry. The total number of graduates since 1880 is 750, of whom about 100 are Catholics. Some of the latter have climbed the higher rungs of professional success. One of the Catholic former pupils, Dewan Bahadur L. D. Swamikannu Pillay, M.A., LL.B. (Lond.), and Fellow of the Madras University, has been recently promoted to the Registrarship of the Co-operative Credit Societies—one of the most responsible offices under the Madras Government. Mr. Swamikannu is a good scholar in Greek, Latin and French, a very rare accomplishment for an Indian official. He is also the author of some valuable books: "The Bearing of Indian Astronomy on Indian History," "Phonal Series" (including

a new system of shorthand), etc., published by Messrs. Higginbotham & Co., Madras. His system of phonography is singularly free from the intricacies and mysticism of the school of Pitman.

\* \* \*

What is still more important for Indian Catholics, Mr. Swamikannu is a very active social worker, employing his influence and power in raising the social status of his fellow-Catholics. The Church in India, and St. Joseph's in particular, may justly be proud of Mr. Pillay, who combines in himself high intellectual and literary talents with a living, warm-hearted Catholicity. With Mr. Swamikannu as their leader, the majority of educated Catholics in South India are proud to look up to St. Joseph's as their great Alma Mater, and a most potent agent in the diffusion of Western and English education in India, with all the noblest and purest ideals, which in the hands of Christian masters it invariably tends to foster.

## SOCIOLOGY

In Canada lately two clerks, one twenty-two years old, the other, twenty, contrived a system by which they robbed the bank employing them of eight thousand dollars, which they spent in riotous living. When they found detection imminent, they set the bank's office on fire, in order that, with the account books, the record of their crime might be destroyed. They were sentenced to the penitentiary, the elder, who was the chief agent in the crime, for three years, the younger, for two. Immediately sentimentalism was aroused. Their lawyer had told the judge that they were only victims of youthful folly, and that, if sent to the penitentiary, they would come out real criminals; and the Rev. C. W. Gordon, better known as "Ralph Connor," the author, pleaded their cause in his pulpit with sentimental eloquence. We are all criminals, he said, and between those outside the jail and those inside the difference is only of degree. "The boy, new to crime, fresh from his mother's home, his heart pierced with the shame of sin and with agonied penitence, is sent to comradeship with men old in crime, dead in vice, shameless and brutalized. Why punish at all? Three answers are given. First, to satisfy justice—words without meaning. Second, to deter from crime—a wise and necessary reason. Third, to reclaim the criminal—a main and God-like reason."

The judge who sentenced the young men, in giving their very deliberate crimes an apparently light sentence, recognized the fact that the disgrace the criminal suffers which is proportionate to his social position, is in itself a punishment to be reckoned with. Nevertheless, regarding the sentimental cry for discrimination, he said very appositely: "If this means that men of good bringing up and better education are to be treated more leniently than the men who are so unfortunate as to have been reared in a less favorable environment, then I don't believe in it at all." He added, what all who have experience must agree with: "The reformatory is more dangerous as regards contamination than the penitentiary. The worst boy cannot be kept apart there from the better ones. If a boy of seventeen has committed a crime to be punished by imprisonment, I think it is on the whole better that he should be sent to the penitentiary than to the reformatory. The discipline of the former is a great benefit to a young man going wrong." These words of one who has been administering the law for thirty years deserve serious attention.

Mr. Gordon mentions the three ends to be attained by punishment. Much remains, it is true, to be done for the reformation of criminals, but it is certain that the other two



ends of punishment, which, if rightly understood, would be called "God-like," no less than the third, may not be sacrificed to it. Religious influence is the best agent of reform. By it we do not mean the sentimental influence some well-meaning people provide for prisoners, hymns such as "Where is my wandering boy to-night?" and sermons about the mother at home—why does Mr. Gordon suppose his young criminal to have just left his *mother's* house, not his *father's*? Is the young criminal always a widow's son?—may move momentary tears, but they rarely produce reform. This must be, ordinarily speaking, a supernatural work. It is founded in the divine order and forbids the ignoring of the obligation of satisfying justice and of performing exemplary penance. Humiliation, Christianity teaches us, must go before the moral resurrection, and the criminal must learn to accept his humiliation, even the striped prison suit, willingly and lovingly for the sake of Him who became for us the scorn of men, the outcast of the people, who humbled Himself for our sins to the death of the Cross. One must be rehabilitated before God and the angels before he may ask to be rehabilitated before men. But when the former is accomplished, Christian men and women are ready to forget the fact and to receive him as a brother.

Had Mr. Gordon understood this, he would not have uttered his foolish gibe at the first, the most universal and the most necessary of all punishment. He preaches, no doubt, that man is the image of God, that the whole universe, down to the least creature, shows forth the divine attributes. Hence not only the necessary physical order, but, still more, the moral order subjected to man's free will are expressions of the infinite wisdom of God and of His most just and holy will. If an individual, forgetting that he is God's image, deliberately violates God's moral order, public authority, God's representative, must exact from him the penalty. As heat is removed by cold and the sour by the sweet, so is the effect of self-will removed by constraint, and pleasure unlawfully sought is atoned for by pain. This the wisdom of all ages testifies to: it is denied only by the sentimentalists of to-day.

H. W.

### PERSONAL

Next to Governor Foss, perhaps the most interesting personality in the recent election campaign in Massachusetts was that of David I. Walsh, the Democratic candidate for Lieutenant-Governor. About 3,000 votes transferred from the Republican candidate would have given him the election. The *Springfield Republican* of November 12 has the following notice of Mr. Walsh:

"David I. Walsh, the Democratic candidate for lieutenant-governor, early came to the front in the recent political contest as a star campaigner and lent grace and dignity to the oratory of his side. He got a bit impatient over Governor Foss's early delay and serene optimism and pushed out for himself. Later the governor waked up to the need of making a strong fight, and joined Mr. Walsh and the rest of the speakers on the Democratic ticket. But always Walsh was the one folks cared most to hear. Mr. Walsh is a successful lawyer, now of Fitchburg, but formerly of Clinton. He was born in Leominster, November 11, 1872, one of ten children. The late John W. Corcoran was a cousin. The father died in 1884, and the mother had a hard time of it. Two of the girls are teaching in the Clinton schools and three of the boys became lawyers, one of them having died. David I. Walsh took the course at Holy Cross College in three years. He had to work for a year before going to the Boston University Law School, where he was graduated in 1897. These facts cover a career of the kind calculated to

hearten all youth who enter into the race of life under what might seem to be a handicap, but which in this case and so many others has helped to form character and to promote success. The Democratic party should keep Mr. Walsh in mind when it may have public honors to distribute, as is quite likely to be the fact as the result of the next presidential campaign, as things now look."

### ECCLESIASTICAL NEWS

Advices from Rome confirm the report that the Archbishop of Seville, Spain, Mgr. Enrique Almaraz y Santos, will also be created a Cardinal at the Consistory of November 27, making eighteen in all who will receive the dignity on that date.

The creation of so many Cardinals at a Consistory though unusual is not unprecedented. Leo X in the sixteenth century created thirty-one.

The coming Consistory will also be notable for the preconisation of some three hundred archbishops and bishops in various parts of the world, an unprecedented number.

Of the 64 Cardinals who will form the Sacred College at the close of the Consistory 33 are Italians, and 31 non-Italians, divided into 7 French; 6 Spaniards; 6 from Austria-Hungary; 4 from the United States; 2 Germans, and one each for Ireland, England, Holland, Belgium, Portugal and Brazil. The religious orders will have this representation: three Friars Minor, one each for the Capuchins, Benedictines, Oratorians, Carmelites, Jesuits, Redemptorists, and Augustinians. The Redemptorist Father Van Rossum is the second member of that Congregation to become a Cardinal since its foundation by St. Alphonsus Ligouri, Cardinal Deschamps, Archbishop of Malines, being the other.

Cardinals Bisleti and Pompili are well known in England, where they have officiated as representatives of the Pope at important court functions. Cardinal Pompili is forty-seven years old and the youngest of the new dignitaries. He has for the past four years been Secretary of the Congregation of the Council. Cardinal Lugari, who was Assessor of the Holy Office, is sixty-five years old and practised as a consistorial advocate (canonical lawyer) until he was fifty, when he took holy orders and was ordained priest. He has been Assessor of the Holy Office for the past five years.

Archbishop Francis Bourne, the new English Cardinal, had an Irish mother, Ellen, daughter of John Byrne, a Dublin merchant. Mgr. Bourne was born at Clapham, March 23, 1861, educated at Ushaw and ordained priest in 1884. He founded the diocesan seminary at Womersley in 1889, of which he became rector, and in 1895 was consecrated Titular Bishop of Epiphania and Coadjutor for Southwark, to which See he succeeded in 1897. He was translated to the Archbishopric of Westminster in 1903.

The Redemptorist Cardinal-Designate, William Van Rossum, was born September 3, 1854. At the age of nineteen he became a Redemptorist, was professed in 1874, and ordained a priest in 1879. He was first appointed professor of the humanities at the Juniorate of Rermond, then professor of dogmatic theology, and finally Rector of the Scholasticate at Wittem, near Maestricht. Summoned to Rome in 1895, to take charge, in union with Father Fabre, of a higher institution of learning which the Redemptorists were planning and which was eventually established only in 1909, Father Van Rossum was kept in the Eternal City as Consulor of the Holy Office. Since April 15, 1904, he has been an active member of the commission which has charge of the codification of Canon Law. That Father Van Rossum is highly esteemed by his religious brethren for his prudence and

austerity of life was shown at the time of the election of the Very Rev. Father Murray, C.S.S.R., as General of the Redemptorists, when he was the second choice of the electors. Father Van Rossum was elected Consultor-General, which is the same as assistant to the Superior-General.

Father Van Rossum has published a controversial work, "De Judicio Sacramentali"; a Latin version with critical theological notes of the dissertation of St. Alphonsus on Predestination; and a work on St. Alphonsus and the Immaculate Conception for the fiftieth anniversary of the promulgation of the dogma. However, his chief employment has been the editing of the reports of the Holy Office; the sound theology and good judgment he has displayed therein have for a long time been highly appreciated by the Holy Father. To him are due the recent classification and rearrangement according to scientific methods of the archives of the Holy Office at Rome. The new Cardinal is master of several languages, speaking Dutch, German, French and Italian with elegance, and understanding English and Spanish.

Of the Cardinals who were in the Sacred College when Cardinal Gibbons entered it only three besides himself—Oreglia, Neto and Capecehatro—survive, and in the whole Church there are only four bishops who have worn their mitres longer than his Eminence.

In addition to the elevation of Archbishop Bourne of Westminster to the cardinalate, the following has been officially announced in England:

"The Archbishop of Westminster has received communication of the Apostolic Letters whereby new ecclesiastical provinces are created at Birmingham and Liverpool, and the present Bishops of Birmingham and Liverpool are raised to the Archiepiscopal dignity. The Archbishop of Birmingham will have as Suffragans the Bishops of Clifton, Menevia, Newport, Plymouth and Shrewsbury. The Suffragans of the Archbishop of Liverpool will be the Bishops of Hexham and Newcastle, Middlesbrough, Leeds and Salford. The Archbishop of Westminster remains the Metropolitan of the Sees of Northampton, Nottingham, Portsmouth and Southwark, and is granted precedence over all the other Archbishops and Bishops, with the right to convoke and preside at all meetings of the Hierarchy, to act as representative of the Episcopate in all official negotiations with the Government, and to the use of the Throne, Pallium and Archiepiscopal Cross throughout the whole of England and Wales."

The statistics of the new provinces, as given in the current English "Catholic Directory," show these figures:

Province.	Priests.		Churches, Chapels, etc.
	Secular.	Regular.	
Westminster .....	868	739	618
Birmingham .....	468	361	455
Liverpool .....	951	345	640

The numbers of churches and chapels do not include the private chapels of communities.

It is also stated in England that it is expected that there will be a further division of the dioceses, and that an Apostolic Delegate will be appointed for Great Britain and Ireland.

His Eminence, Cardinal Gibbons, was the surprised and delighted recipient, Friday, November 17, of \$50,000 for the Catholic University at Washington. The method of making the presentation was as remarkable as the size of the gift. Coming unheralded, a gentleman, whose name the Cardinal withheld in the absence of permission to reveal it, but who he said was from Philadelphia, and a Catholic, called upon his Eminence and placed in his hands \$50,000 in first-class securities for the establishment of a chair in Scripture in the new Gibbons Memorial Hall at the Washington University.

## MUSIC

The past year has been a fruitful one for the cause of Sacred Music. In Rome an event of deepest significance has been the foundation of an "Advanced School of Sacred Music" by the famous Jesuit, Father de Santi. There all the seminarians and young clerics who are studying in Rome can receive a thorough training in liturgical music, ancient and modern. The courses take in the traditional chant of the Church, Classic Polyphony, and Modern Music in as much as it bears upon liturgical requirements.

Catholic art, and especially Catholic music, has not escaped the taint of heretical doctrine, and the Church is facing the necessity of reasserting herself as Teacher in her own domain. That Sacred Music is strictly within her domain is unquestionable in view of the fact that she has made of music an integral part of her ritual. It is therefore the wish of the Holy Father that the Church should train her own musicians, and the plan is being carried out by Father de Santi in the very centre of Christendom.

At Saragossa, Spain, an effort is being made in the same direction, though on a smaller scale. For the present the work has centred in the two Cathedrals (that of Seo and that of Pilar). An able Benedictine has been put in charge of the restoration of Gregorian Chant. In the mornings he undertakes the training of the clergy attached to the Cathedral, rendering the music allotted to the Celebrant. In the evenings he devotes his time to the singers, the choirmasters, and the organists, who come from all the churches of Saragossa to the number of forty or fifty each night. From this small centre the work is spreading rapidly.

In Paris the most important event has been the "Congress of Liturgical Chant and Sacred Music," held during the early summer in honor of the fiftieth anniversary of the first Congress of Church Music, held at Paris in 1860. It is noticeable that French musicians arrived at an appreciation of liturgical music, through a certain delicate and unerring perception in matters artistic, many years before our Holy Father drew the attention of the world at large to the religious necessities of the case. To the Jubilee Congress this summer were invited all those who took a serious interest in religious art, all loyal supporters of the Church's rulings in matters of liturgical music. It was a notable gathering. The highest authorities, ecclesiastical and artistic, cooperated; a number of the best choirs in the city lent their services, among others the famous "Chanteurs de Saint Gervais" and the choruses from the Schola Cantorum of Vincent d'Indy. Each day opened with a solemn high Mass, which was followed by lectures on the theory and practice of liturgical music, with practical demonstrations, and, discussion of the individual experiences and difficulties of those who attended.

Were such a congress possible in this country, it would fill a real need. Though discussion would doubtless have to be confined to the more elementary aspects of the subject, it would be none the less useful, but would serve to reveal wherein lies the special difficulties that confront our own parishes, and it would encourage cooperation and mutual help among those who are striving to bring about better conditions throughout the country. For whether a musician has been holding firmly to high artistic ideals in spite of local misunderstanding and even opposition, or whether he has allowed himself to drift with the tide, succumbing to the allurements of a cheap personal triumph, it will brace him to come in contact, for a while at least, with a set of people among whom serious artistic standards prevail. The stimulus of contact with trained minds, the opportunity to discuss ways and means, to compare methods of achievement, and for some, to learn in concrete form what they have dimly perceived but were unable to carry out,—all this would be of incalculable value in the beginning of so great a movement.

We sincerely hope that such a Congress can be organized in this country during the course of the next few years. Mean-



while we propose to give a brief summary, from time to time, of the activities of the various dioceses and parishes throughout the United States, and of the steps which they have taken to conform to the regulations of the Holy See in the matter of Sacred Music during the past eight years. We shall be glad to receive information as to the form in which the regulations of the Holy See have been put in force in the various dioceses, the progress made in the churches, and to what extent the systematic teaching of music has been introduced into the schools. We hope in this way to encourage those who are valiantly leading the way, and show the more timid by practical example how the problem can best be dealt with, how it has successfully been dealt with in various parts of the country, and demonstrate that the difficulties of conforming intelligently to the requirements of the Holy See are not so great as would appear at first sight. J. B. W.

### SCIENCE

In view of the fact that creosote is the chief commercial preserver of woods, it is of interest to know just what may be the volatilization of its component oils after it has entered the pores of the wood. The United States Forest Products Laboratory has investigated this matter in the case of loblolly pine with the following results: the lighter components of creosote, when separated by distillation and separately injected into the woods, volatilize much more rapidly than when combined in the original creosote. It seems possible that with light treatment, in which the ducts and cells of the wood are not filled with creosote, but the cell walls are simply coated with oil, there would be a lesser tendency to the sealing, more or less, of the outer cells and so to the preventing of the volatilization of the lighter oils in the interior of the wood. In the course of the experiment a loss of weight was noticed in the wood treated, and it was surmised that it might be due to the evaporation of the water in the wood. This was proved not to be the case, as pieces having a low moisture co-efficient treated with an equal quantity of the same component, lost as much, if not more, than pieces with a higher moisture co-efficient.

Pure platinum is quite as soft as untempered iron, and needs, for most commercial processes, hardening. Up to date this has been effected by the addition of iridium. W. C. Heraeus has recently found that osmium is far superior for this purpose. He contends that two per cent. of osmium imparts as much hardness as does five per cent. of iridium, and that besides the elasticity of the metal is greatly increased. There are, however, some difficulties encountered in forming the alloy. The presence of even a trace of copper or of iron in the platinum considerably neutralizes the effect of the osmium. Again, if osmium is added in excess of twenty per cent. the alloy becomes brittle. The alloying must be effected in a deoxidizing atmosphere, as the osmium readily oxidizes and the fumes are highly poisonous.

Dilatations and contractions in the volume of solids, liquids and gases, are usually explained in the physics lecture room by the increasing and the diminishing of the interstices between the molecules of these substances. In a recent lecture before the Chemical Institute of the Royal Society, Professor Theodore W. Richards, of Harvard University, questioned very emphatically the existence of these interstices or empty spaces. He pointed out that the behavior of solids indicates that their atoms are in close touch with one another. Glass, as the experiments of Landolt prove, is impermeable to oxygen, nitrogen and water for long periods. Hydrogen is an extremely attenuated substance, yet palladium expands in occluding it; and platinum, nickel and iron do the same, though to a less degree. Professor Richards an-

swered the objection, which he styled apparent, against this notion of the continuity of matter, namely that with the particles in condensed material touching one another, heat phenomena are impossible of explanation, by saying that if atoms are compressible, and experimental evidence is convincing here, they may contract and expand, or vibrate within themselves, even when their surfaces are prevented from moving by being closely packed together. It is possible, he added, to conceive vibration, even in contiguous atoms, provided these atoms may be looked upon as elastic throughout all their substance. We are glad to note that so distinguished a chemist is beginning to return to the Scholastic doctrine of continuous quantity.

Discussing the action of the air on coal, M. Lecrivain says: All coals suffer characteristic oxidization in air, with the ultimate result of spontaneous combustion if the oxidization continues for a sufficient time. The process of slow alteration he classifies as so many stages. First, the physical state of the coal is altered. The surface oxidization causes minute fissures which rapidly extend clear through the lumps. Secondly, the coal suffers a change of weight. There is a loss consequent to an escape of moisture and occluded methane, as also of hydrocarbons formed by the partial decomposition of the coal. Surface oxidization occasions a gain in weight. Thirdly, there is a loss of calorific power and a deterioration of lighting and coking values. Lastly, the available by-products are diminished and the quality of the coke lessens. The quantity of ammonia salts recoverable may decrease fifty per cent. in three or four months. Storage under water is recommended as the safest procedure to meet these losses.

F. TONDORF, S.J.

### OBITUARY

Right Rev. Monsignor Charles J. Kelly, rector of the Church of Our Lady of Grace, Hoboken, N. J., was called to the reward of his faithful labors on November 16. The devoted priest had been afflicted for a year with anæmia, but until October 15 he was able to attend to his duties. On that day he viewed the parade of the Holy Name Society. A day or so afterward he was forced to take to his bed. Monsignor Kelly was born at Plainfield, N. J., on February 2, 1857, educated in the parish school and St. Charles' College, Md., and graduated from Seton Hall in 1877. He then took the theological course at Seton Hall Seminary and was ordained on June 7, 1881. His first assignment was as assistant at St. Aloysius' Church, Newark, from which he was transferred in 1884 to St. Mary's Church, Jersey City. He founded the Holy Name Society in that parish and established the Catholic Club, for which he built a club house that cost \$75,000. The death of Father Corrigan, pastor of Our Lady of Grace, Hoboken, left a vacancy that required a man of business ability to fill, as the parish was heavily in debt. During Monsignor Kelly's administration extensive improvements were made, a large school and an orphan asylum were built, and the debt reduced to less than \$5,000. The death of this zealous and worthy priest leaves a wide gap which it will not be easy to fill. The memory of his good works, of his eloquent words and priestly life will long remain as an inspiration to the clergy and laity of the Newark diocese.

The Rev. John Connolly, S.J., who died on November 15, at Sault Ste. Marie, Canada, was for several years editor of the *Canadian Messenger of the Sacred Heart*. He was born March 31, 1848, and as a seminarian entered the Jesuit novitiate near Montreal, September 9, 1870. He taught theology in the Jesuit scholasticate, held the office of Superior in several houses of the Order in Canada, and was widely known as an efficient and zealous priest.



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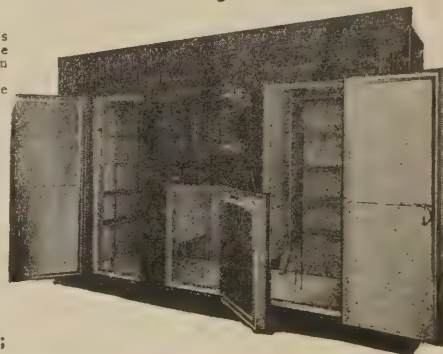
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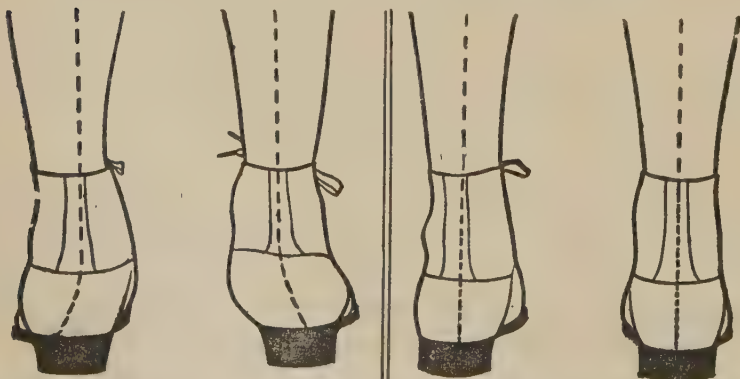
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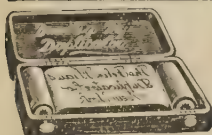
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### CHRONICLE

**The Cardinal on Peace Treaties.**—Cardinal Gibbons in a recent interview makes a masterly presentation of the arguments of the arbitration treaties advocated by President Taft. The Cardinal brushes all technical objections aside and urges the use of every proper device to prevent the carnage and horrors and barbarism of war. "I am in favor of the general arbitration treaty principles," the Cardinal says, "and I indorse the idea of the new treaties with Great Britain and France because I believe that questions that might otherwise result in war should be first taken away from the influence of party politics and considered seriously in the calm, neutral air of some impartial tribunal." The Cardinal calls attention, besides the other horrors of war, to its effects upon the non-combatants—the soldier's family and friends at home, who are living in an agony of fear, and the injury to trade. The countries of the earth have become so closely related by the progress of civilization and its appliances for intercourse as to be a family of nations; no two of them can engage in war without injuriously affecting citizens of other nations. The United States, therefore, is interested in maintaining not only its own peace but the peace of the world.

**Case of the Packers.**—Chief Justice White on November 23 refused to grant a stay in the trial of the Chicago beef packers, but referred the attorneys making the application to the entire court, with the statement that the matter was of too much importance for him to pass on individually. The ground for the application was gone

over in some detail before the Chief Justice announced his decision. On the other hand, Judge George A. Carpenter, in the United States District Court in Chicago, granted the indicted men a delay until December 6, pending proceedings for the defendants before the United States Supreme Court. Counsel for the packers will seek further delay when the Federal Supreme Court reconvenes in Washington on December 4.

**Bank President Convicted.**—William J. Cummins, former head of the directors of the defunct Carnegie Trust Company of New York, was sentenced to serve not less than four years and eight months and not more than eight years and eight months in State's prison for appropriating for his own use a trust fund of \$149,000. This is the maximum sentence for a first offender. Cummins was convicted by a jury in the Criminal Branch of the State Supreme Court. Justice Seabury, on application of the condemned man's counsel, issued an order directing the District Attorney to show cause on Wednesday, November 29, why a certificate of reasonable doubt should not be granted. The order also granted a stay of execution pending the result of argument on the motion.

**Gompers Attacks Socialists.**—At the recent convention of the American Federation of Labor at Atlanta, Ga., a resolution was offered "respectfully requesting" its officers to resign from the National Civic Federation, in which the labor leaders associated with Andrew Carnegie, August Belmont and other so-called "enemies of organized labor." After a stormy debate, during which the Socialists rallied to the support of the resolution, the



convention refused its endorsement by a vote of 11,849 to 4,559. President Gompers bitterly assailed the Socialists in a speech in defence of the Civic Federation. He said in part: "There is nothing we can do to please the Socialist party unless we go over, body, boots and breeches, to that party. Then they will remain quiet as long as we remain subordinate to that party. If they had succeeded in passing this resolution they would offer something else, anything to antagonize the trade movement as a militant force of this country. Their idea is that the whole nation should be brought to a state of poverty and then, by some cataclysm, they would come into their own and take charge of society. If the theory of the Socialists is right then the work of the American Federation of Labor is a waste of time and ought to be abandoned."

**General Reyes Arrested.**—The United States is determined to stamp out revolutionary activity along the Mexican border. This was reflected in orders issued by the Secretary of War directing General Duncan to take all necessary steps to enforce the neutrality laws without awaiting orders from the department. On a warrant charging him with violation of the neutrality laws, General Bernardo Reyes was arrested in Texas. Indictments were returned against Reyes and five alleged co-conspirators by the federal grand jury at Laredo, on the charge that they were preparing to launch a revolution to overthrow the Madero government of Mexico. The names of Emilio Vasquez Gomez and Emilio Zapata are linked with that of Reyes in the reported effort to overthrow the Madero government. Three pronunciamientos, published over the printed name of General Reyes, were seized in Laredo. They are dated at Soledad, Mexico, and purport to be an offer by General Reyes of his services to the people of Mexico in the character of Provisional President. General Reyes said the manifestos were printed without his authority.

**Mexico.**—The Italian Minister to Mexico having made some uncomplimentary remarks about the Turks, a Turkish subject challenged him to a duel, which his position prevented him from accepting. A certain "General Magnaggia la Rocca," however, accepted it, for the honor of Italy; but it soon developed that the "general," who ostentatiously wore a large and varied assortment of knightly decorations, was a poor harmless natural, and his decorations were home-made. No duel yet.—The administration has requested the Congress to authorize the withdrawal and use of twelve million pesos of the reserve fund.—U. S. Ambassador Wilson has asked the Government to send Federal troops to Torreon, where the lives and property of American citizens are in danger from striking workmen, whose number reaches about ten thousand. President Madero has informed the strikers that their action is inopportune and that they are playing into the hands of the enemies of the people.

—The attempt at a new revolution, says Emilio Vasquez Gómez, is due to Madero's action in forcing J. M. Pino Suárez on the country as vice-president, thus repeating the fatal blunder of Díaz. The new vice-president made the usual affirmation on November 23, having left his post of Governor of Yucatan in charge of a member of his family.—The State of Oaxaca, the home of Juárez and Díaz, is in revolt against Madero, and is disposed to set up an independent government.—The U. S. Government and the State of Texas have taken energetic measures to prevent filibustering. General Reyes is out on bail.

**Central America.**—The prospective union of the five republics, with President Estrada Cabrera of Guatemala as President of the confederation, has been coldly received by Salvador and violently opposed by Costa Rica. However, a special envoy from Costa Rica arrived in Guatemala early in November with the object of smoothing away the difficulties by diplomatic maneuvers. The five republics became a part of Mexico in 1822, as the supposed result of a general election. Three years later they broke away and formed the United Provinces of Central America. The confederacy lasted eighteen years. Frequent attempts have been made to revive it.

**Canada.**—The bilingual school question is becoming important in the Ontario elections. Mr. Foy, the Attorney-General and a Catholic, has declared that they must not exist. Sir James Whitney, the Premier, says that they do not exist; but he promises, notwithstanding, a solution of the difficulty. The fact is that there is no difficulty in the matter. Whatever difficulty there may be arises from the anti-French spirit of a section of the people. One would think it was more important to make French an obligatory study in all schools, when one sees that the Speaker of the House of Commons in Ottawa does not understand it, and has to vacate the chair when a French Canadian member speaks.—Sir Wilfrid Laurier brought up the naval question in the House and Mr. Borden declared his policy. This is the abandonment of the so-called Canadian navy as both expensive and useless, and the submitting to the people of the question whether Canada shall contribute efficaciously to the Imperial navy or not.—The reaction in favor of the Conservatives is showing itself in provincial elections. In Alberta, where the Legislature is almost solidly Liberal, the Conservatives have gained three seats in by-elections. In Nova Scotia they have gained two, and in Prince Edward Island they have defeated the Liberal Government and gained a majority of two in the House.—The Ottawa *Telegram*, which ought to be well informed, announces that the Duke of Connaught will take part in no Masonic function while in office. He had been invited to lay the corner-stone of a Masonic temple.—The famous Hébert case has been settled for the present. Miss Cloutier prevailed on to appeal from

the decree declaring her marriage null. Mr. Hébert's lawyers have allowed the case to go by default, and so Miss Clouatre is legally Mrs. Hébert; but the question of the effect of canon law in Quebec remains untouched. Mr. Lancaster has introduced a private bill into the House of Commons at Ottawa to provide for the validity throughout Canada of every marriage performed by any person authorized to perform any marriage ceremony. It is not likely to pass, but even if it should, its constitutionality would be questioned.

**Great Britain.**—The Unionists have won South Somerset, the second of the seats opened by the elevation of Liberals to the peerage. It was a straight contest in a constituency that was Liberal even during the Unionist ascendancy.—Some light is being thrown on the exchange of offices between Messrs. McKenna and Churchill. It appears that when England was on the verge of war with Germany lately the fleet was short of supplies and was not fully manned. The Government may find itself in difficulties over the failure of the Fisher naval policy of skeleton crews and the Haldane territorial army, though the former is a legacy from the Unionists.—The Women's Suffragists have resumed their violence on account of Mr. Asquith's refusal to introduce a clause in their favor into the Manhood Suffrage Bill he has promised. The women met at Caxton Hall and set out for Parliament. In Parliament Square they were met by 1,800 police, and over two hundred were arrested. On their route they broke the windows of the National Liberal Club and of many other buildings. They were led by Lady Constance Lytton, Miss Pankhurst, the Hon. Mrs. Haverfield and others of high station. The march on Parliament was itself gravely illegal. Those arrested refuse to pay fines and so have been sent to prison. The Government has to choose between the fiasco of about a year ago and the treating of these women as ordinary prisoners.—Lord Ashton, owner of mills in Lancaster, has withdrawn a promise of increased wages. He told his workmen that he has always sought their good, that he has kept his works going in bad times in order to give them employment, and that he has always paid the best wages possible. In return he finds agitation that makes his position intolerable, and he will close his works forever sooner than submit to it. He added that should the works be closed through railway or coal strikes he will pay no wages. The workmen have responded with an address professing loyalty, but acknowledging the existence of agitators. Lord Ashton is now engaged in weeding them out.—The London and Northwestern Railway has made further concessions to its men, and these are opposing the contemplated general strike. The Great Western is likely to follow its example.—The South African Government has ordered that as the state railways are used by both English and Dutch, it is necessary that the employees who deal with the public must know both languages.

**Ireland.**—The finance of the coming Home Rule Bill is becoming the main subject of political discussion. The general opinion is that there can be no "full self-government" without fiscal independence, namely, that Ireland shall control and collect the Customs and Excise duties, which the Gladstone Bills reserved to England. Among other evidences that this solution is finding favor with the Government, Hon. Thomas Lough, M.P., an influential Liberal and an authority on finance, writes in the *Nation*: "Two-thirds of the Irish taxation are derived from Customs and Excise, and the country can enjoy no control over her finances if this vast proportion of her revenue is dealt with at Westminster." Pointing out that indirect duties on necessities yield less than half the taxation in England, but three-fourths in Ireland, that their social and economical differences make it impossible for a single Custom House to work equitably for both, and that there can be no such knowledge of the articles imported or exported as would be required for building up intelligently the fabric of economic prosperity without separate Irish machinery for the purpose, Mr. Lough continues: "A Custom House is the indispensable first step to reestablishing an industrial Ireland. In itself it will make large incidental branches of business possible, such as public warehousing in bond and advances on produce, which have now to be carried on almost exclusively in Great Britain." He also insists, as a corollary to fiscal independence, that the Irish members shall be excluded from Westminster, as in the first Gladstone Bill. Allowing Irishmen to interfere in English affairs while exclusively managing their own would be unprecedented and intolerable. A measure of this kind will not only satisfy Ireland, but become popular in England, for "it will restore a free Parliament to Great Britain." The claim is also made that the control of the Post Office is a necessary part of "full self-government."—The agitation started in Limerick against the importation of the British Sunday newspapers has assumed practical form in Dublin and many provincial towns. Vigilance committees are being formed, whose business is to see that newsagents and newsvendors will not supply or stock such wares. The success of the movement in Limerick has been complete, and the Lord Lieutenant has written to the London Vigilance Association in enthusiastic praise of the Irish committee's resolute action.

**France.**—The secret treaty made in 1904 between France and England with regard to Morocco was made public on November 24. According to its provisions, England and France agree to give each other a free hand in Morocco and Egypt respectively. To test the sincerity of this pact Germany sent the Panther to Agadir; the speeches of Asquith, Lloyd George and Sir Edward Grey let it be known that the agreement was intended to be kept. Besides matters affecting themselves, the contracting powers concede a certain amount of Moorish territory near the Spanish presidios to Spain in case the Sul-



tan ceases to exercise his authority there. Part of the seacoast also was to be administered by Spain.

**Italy.**—The Government has authorized an extraordinary expenditure of \$65,000,000 to cover the cost of the war for November.—Several repulses of Arabs were reported by Caneva, and news was sent to the Home Government of the burning of a village which was bombarded by a warship.—The bad weather which subjected the Italian troops to so much inconvenience and danger has ceased.—The desirability of a blockade of the Dardenelles is being discussed but nothing definite, as far as the public is aware, has been decided upon.—Two vessels have bombarded villages on the coast of Arabia.—Eight thousand Italians have registered in New York at the recruiting headquarters for two years service in the army. The Consul thought that about 5,000 would be found fit to be sent as soldiers.—From Ottoman sources comes the report that the Turks have reoccupied the greater part of the oasis where the massacre occurred, and by daily attacks are preventing the Italians from extending their front; and also that two weeks ago the Italians made an attack from the sea in front of Fort Hamedieh, but that 200 of them who succeeded in landing were captured and all but 5 were massacred; also that on November 15 the Turks made a descent on the Italian outposts at Rigdaline during a hurricane and captured five quick firing guns and a quantity of ammunition.—The famous picture by Fra Angelico which was known as Madonna della Stella and valued at \$500,000, stolen lately from the Museum San Marco, in Florence, has been found and the thief captured.

**Germany.**—The diplomatic relations which existed between Germany and England during the Moroccan controversy have now been made public by the German Secretary of State. They show that although Germany had on the first of July notified Great Britain, as well as the other powers, of her reasons for dispatching the Panther to Agadir, no reply was received from the English Government until July 21, when the speech of Lloyd George well might precipitated a war. From this date to July 27 the situation remained most critical. The threat of England did not affect the attitude Germany had taken in resolutely forbidding all interference on the part of England in the Morocco treaty. It was only when, on July 27, the English Government formally announced that it would in nowise be involved in this controversy, that the imminent danger of open hostilities and the outbreak of a possible war was definitely avoided. From this time forth the negotiations drew gradually towards a peaceful conclusion.—The leaders of the various parties are unanimous in their approval of the stand taken by the Government. A desire is expressed on many sides that an immediate publicity should have been given to these conditions. This, however, might only have pre-

cipitated a war, which was evidently to be avoided if possible.—The German press points to the strained relations still existing between England and Germany. "The acute crisis is past," writes the *Kölnische Zeitung*, "but the situation still remains most serious. Germany is awaiting with even greater anxiety than England the explanation of the English Government. On this will depend the future relation between the two countries, whether they are to be distrustful and unfriendly, or whether a better understanding can be effected. Germany hesitates to believe that a war between two of the world's great Powers can develop over night without any real question at issue; but recent events have spoken only too plainly."

**Bavarian Center Party.**—A serious disagreement, which sprang up between the Center Party and the Minister of Commerce, von Frauendorf, who was supported by the entire Ministerial Council, led to a dissolution of the Bavarian House of Representatives. The Center had severely criticised the governmental policy for having displayed weakness in dealing with the South German Railway Union, a purely Socialistic organization. It demanded that the governmental authority should be firmly upheld, and that no elements whose avowed object was the destruction of such authority should be allowed to enter into public office. The debates which followed upon this protest led to a situation which made impossible for the time all cooperation between the Center and the Ministerial Council, and finally brought about the dissolution of the House. The announcement of this act was met with resolute silence by the members of the Center. The latter had ruled the House during the preceding sessions with a majority of ninety-eight representatives, as against sixty-five from all other parties combined. Of the latter twenty-five were Liberals and twenty Socialists. It is expected that a block will be formed of practically all other parties to contest the supremacy of the Center, which is probably facing one of the most severe battles in its history. The elections are to take place on the third of January.

**Persia.**—Mr. Shuster, the American head of Persia's Treasury Department, fell foul of Russia when he seized the property of the ex-Shah's brother, who was thought to be conspiring against the State. The Czar's ministry at once protested, demanded the restoration of the property and an apology from Persia. So when a regiment was dispatched to enforce Russia's claims, Persia humbly apologized. Mr. Shuster will probably have to resign, as his financial reforms interfere with English and Russian plans for absorbing several Persian provinces.

**China.**—The situation is not much changed. On November 18 our minister took the precaution of ordering all Americans to leave the interior for the nearest port town.

## QUESTIONS OF THE DAY

### The Sacred College of Cardinals

I. THE ADVISERS OF THE EARLY POPES.—Although the Bishop of Rome, the Visible Head of the Church, when speaking from the Chair of Peter as the Supreme Teacher of revealed truth, is safeguarded, according to the divine promise, from all error in what concerns faith and morals, this does not hinder him nor, much less, excuse him from availing himself of those natural and ordinary helps which prudence may suggest. From the earliest ages, therefore, we see that the Popes were wont to call together the clergy of Rome for consultation on weighty matters of faith, discipline and Church affairs in general. This assemblage was known as the *presbyterium*, or presbytery. Prelates who chanced to be in Rome were commonly invited to attend the presbytery and to take part in its deliberations. Thus Pope St. Cornelius, writing in 251 to St. Cyprian, says that he had assembled a presbytery and that five visiting bishops had taken part in it.

II. ROMAN COUNCILS.—Many of the Popes, including St. Damasus, Felix III, and St. Cornelius himself, held councils which, from their nature, were neither provincial nor plenary nor general nor ecumenical, but in a class by themselves and simply Roman; for they were attended by all bishops that could conveniently reach the city. Most of the prelates, therefore, were from Italy and the neighboring countries. Some of these councils were very numerous attended. One held under Pope St. Agatho in 680 brought together one hundred and twenty-five bishops, and another under Pope St. Sylvester in 325 saw 275 prelates gathered around him. These councils, nevertheless, could not be held with great frequency, for the difficulties of communication and travel were too great to be overcome, and hence the Pope's main dependence for advice and help was the presbytery.

III. THE "TITLES."—When the surcease of persecution permitted the free multiplication of churches, a means of distinguishing one edifice from another was found by giving to each the name of some saint, and this name was called the "title" of the church. Parish churches, where holy baptism was administered, were the first to receive this distinguishing mark. By the sixth century there were in Rome twenty-five parish churches, each with its own title. Soon the two terms, parish church and title, became interchangeable; so that if an ecclesiastic was called, for example, the priest of the title of St. Chrysogonus, it signified that he was the parish priest of the Church of St. Chrysogonus. Soon, also, arose the practice of raising men to the priesthood for service in some particular church, which thus came to be called their title (or church) of ordination.

Here is seen the origin of the expression used nowadays to indicate the different reasons for raising a young

man to the priesthood. If he simply wishes to be a priest for his own consolation and spiritual good, and intends to live on the income from his own property, he is ordained under the title of patrimony. If, as is often the case in countries long Catholic, a sum has been put out at interest for the maintenance of a priest, a seminarian may secure the appointment, if there is a vacancy, in which case his title of ordination is a benefice. In religious Orders and Congregations the candidate for major orders is ordained under the title of poverty, to which he is bound to vow. Pious associations of secular priests may have a "common table" as their title. In the United States the diocesan clergy are ordained under the title of "service of the Church," that is, for work in the diocese. The bishop undertakes to secure their proper maintenance, of which they will not be deprived except for grave shortcomings. Here, as in all things human, mistakes have been made and unmerited hardships have sometimes been imposed. The object of the "title" is quite manifestly so to provide for the maintenance of the clergy that they may never be compelled by untoward events to seek a livelihood in ways not becoming their state of dedication to God's service.

IV. INCARDINATION AND CARDINALS.—But, back to the early ages. By the bond which attached the priest to a certain church or "title" he was said to be "hinged upon" that church, and to it he looked for decent sustenance. The particular church itself was called his "hinge" (in Latin, *cardo*), and hence the priest was styled "*cardinalis*," because of his connection with that church or *cardo*. Several of these "*cardinales*" might be attached to one church, as a parish priest may now have one or more assistants. In the fifth century, for example, we find in the same document the signatures of three priests "of the title of St. Clement."

In our time and country some dioceses are well supplied with priests, while others are in great want. It often happens, therefore, that a bishop will permit some of his priests to go to toil for several years in the vineyard of his needy colleague in the episcopate, or he may even allow them to sever their connection with the diocese and join the other. In this case they are "incardinated" in the new diocese. Our English word is of respectable antiquity, for Pope John VIII, writing on October 28, 876, to the bishops of the ecclesiastical province of Bourges, in France, told them that he had "incardinated" Frotarius in the church of Bourges. The Pope's meaning was that he had made Frotarius Archbishop of Bourges by attaching him to the *cardo* or church of Bourges.

V. CARDINAL DEACONS AND CARDINAL BISHOPS.—It was in 240 that Pope St. Fabian appointed a deacon for each of the seven districts of the city. The duties connected with the office were to look after the needy and the suffering and to take charge of a little oratory or chapel, where the faithful could gather for their devotions. From such humble beginnings sprang the seven



deaconries which, after Constantine gave peace to the Church, though they were not parish churches, received distinctive names. As the deacons were also attached to some church, they too were known as "*cardinales*" of that church, because incardinated in it.

Near enough to Rome to make the journey comparatively easy, there were seven towns, each the seat of a bishop. These seven prelates, consequently, were often summoned to advise with the Pope and his presbytery when matters of moment were to be discussed. This practice having continued after the Pope had his episcopal chair in the basilica of St. John Lateran, the prelates of the seven suburban sees were considered as attached in a special manner to the Pope's cathedral, and were therefore called "*cardinales*" of the Lateran church. The expression is found in documents of the pontificate of Pope Stephen III (768-772). By a decree of Pope Calixtus II, in 1119, two of these suburban dioceses were permanently united under one bishop. Thus there were first Cardinal Priests, then Cardinal Deacons, and finally Cardinal Bishops. The earliest known use of the word cardinal in a signature is appended to a letter of Pope John XIII to Landulph, Bishop of Benevento, bearing the date May 26, 969; but twenty-four years later a Bull of Pope John XV has attached to it the signatures of nine "Cardinal Priests." From that time on the examples multiply rapidly. The present usage is founded on a Constitution of Pope Sixtus V, who ordained in 1587 that Cardinals in signing apostolic documents shall invariably express their Cardinalitial title or deaconry or diocese.

H. J. SWIFT, S.J.

### College Rowdyism

"I want my son to become intellectually well informed and clever, conscientious and morally upright, sanely religious, strong and healthy, energetic and enterprising, cultivated in taste and feelings." Some one has suggested this as a fairly good summary of what a father should have in mind when he undertakes to answer the question: What sort of a man do you want your son to become? And a fairly good summary it may be conceded to be, though it does not directly emphasize that sterling something which lies at the root of the best in human nature and embodies it—character or life dominated by right principles.

It is the essential scope of education to lay before the growing youth the best and noblest possible ideal; to get that ideal stamped into his mind in the concrete form of sound principles; and, finally, so firmly to establish the habit of acting according to these principles that it will last for the rest of his life. Accepting this as fundamental, it should be a comparatively easy matter for the Christian parent to decide who may be entrusted with the all-important task of training the mind and forming the character of his child. Generally speaking, the future man and woman are what the teaching and environ-

ment of their youth make them; how grave, then, the responsibility resting upon parents to surround their sons and daughters with influences which will not permit them to develop into mere self-inflated egotists without a scintilla of true character formation being found in either their mental or moral anatomy.

The thought is brought home to one in startling fashion by the perusal of a couple of scandalous news items recently chronicled in the daily press. New Haven, seat of Yale University, was the scene of the first of these. The infamous Gaby Deslys had been secured by the management of the Hyperion Theatre in that city as the attraction for the performance following Yale's football game with Princeton. Censorship of theatrical offerings means something in New Haven, it appears, and the Chief of the City Police warned the Hyperion management that the performance would be stopped if anything improper were to be said or done by those on the stage. The management resented this gratifying action of the authorities, and in a pique, instead of omitting certain objectionable sections and continuing the performance, brought the presentation to an abrupt end. Were they aware of the confession their action implied?

"Angered by the sudden stopping of the performance, a part of the audience, made up chiefly of Yale students, took revenge by ripping up the chairs and other furnishings of the playhouse, breaking the stage footlights and statuettes on each side of the stage, and doing other damage inside and outside of the theatre.

"The disturbance inside the playhouse was finally partially subdued by the stage hands turning a stream of water on the rioters from a large hose which had been run on to the stage. The police were called to the house, and six arrests were made."

Staid and cultured Baltimore comes to the front with the second story of student rowdyism. Hazing in its most virulent form, says the *Sun* of that city, broke out recently at the College of Physicians and Surgeons.

"The freshmen, it appears attempted to lock the sophomores in the laboratory, but were repulsed. While a professor was lecturing to his class the sophomores advanced with hose, water and lamp-black. They caught the freshmen in the classroom and deluged them with smut and water. A big fight ensued, the freshmen struggling with the sophomores, who attempted to smear lampblack over their faces. In the melee the room was drenched as if there had been a fire. One account says the sophomores 'threw the "freshies" bodily down the stairway.' Glass doors of classrooms were smashed, 'the floors covered with lampblack, water and glass.'

"This disgraceful affair took place in a leading medical college, practically within the walls of a great hospital in which were hundreds of the sick, who must have been alarmed at the savage battle. If the college authorities were unable to quell the riot, they could have called upon the police to end it. A few arrests and fines, a few ringleaders sent to jail, would soon put an end to this outrageous rowdyism."

A writer in the *Chicago Tribune*, praising the stand taken by Williams, Amherst and Hamilton, three well-known Eastern colleges, in favor of pure scholarly courses as opposed to the growing leanings of American schools toward technical education, with its concomitant decadence into mere utilitarianism in training, told us lately: "They mean to defend this country against the accusation of universal materialism, and to provide some opportunity for the growth of men of letters, for critics and for lovers of life in its richest and most serene aspects." "Lovers of life in its most serene aspects!"—What a comment on his words the items quoted from scholastic experience in two noted schools afford. Unhappily, they might be multiplied ten—nay, a hundred-fold, and, more unhappily still, the spirit they portray is not entirely absent from some of our prominent Catholic schools. A result, it may be, in this latter instance of the unwise imitation of secular school methods and ways that speedily weakens, if it does not totally destroy, Catholic principle in their training.

M. J. O'CONNOR, S.J.

### Socialism for Youth

Just now *Jugendpflege*—systematic care of youth—is all the rage in Germany. You cannot speak with a pastor or a curate, a municipal official or a school-teacher, without being drawn into a debate on the best ways and means of furthering *Jugendpflege*. Persons who never bestowed a thought on the youngster, transformed overnight from a "whining school-boy" into a factory hand, unless he happened to be their own, have suddenly become enthusiastic for his moral and religious welfare. Judges, burgomasters and policemen, who were wont to look on the boy emerging out of knickerbockers merely as a possible criminal or deserter from the ranks, are busily engaged devising plans for his entertainment during the long winter evenings or preparing illustrated lectures on patriotism for his moral "uplift." Responsible for all this excitement is a Rescript of the Prussian Minister of Public Instruction, Herr von Trott zu Solz, on *Jugendpflege*. Though the document in question does not expressly say so, it is generally understood that the action of the Government was called forth by the alarmingly successful propaganda of the Socialists among the youth of the land—a propaganda devised and carried out with a zeal and method worthy of a better cause.

Fully alive to the truth of the old adage that the boy is father to the man, the Socialist leaders from the very start turned their attention to the school-room and the workshop of the apprentice, but systematic efforts on a large scale to win over the rising generation were not made until the law closing the doors of the political clubs to boys and girls under eighteen was repealed in 1906.

During the five years that have elapsed since its inauguration the Socialist Young Folks' Movement has

made astonishing progress. Its purpose, as its promoters frankly avow, is "the training of youth in accordance with the principles of the proletarian—that is, the Socialistic—conception of life." To attain this end all the approved means of propaganda are resorted to: illustrated lectures on science, literature and art, popular entertainments, gymnastics and field sports. In addition to this, the whole machinery of the Socialist Labor Party and the Socialist Trade Unions has been set in motion. At the present writing 360 Local Agitation Committees, largely made up of boys and girls under eighteen, are working under the direction of a Central Bureau for the spread of Socialistic ideas in the factory, the home and the school.

The Central Bureau publishes the organ of the movement, the *Arbeiterjugend*, a weekly with a circulation of over 50,000. Here the school-boy and the factory lad are apodictically told that there is no God, that "belief in the preternatural and the supernatural is absurd," that "the whole creation is the product of evolution," that "Christ was nothing but a noble-minded man and his mother merely a carpenter's wife." To drive home these blasphemies more effectually the most drastic illustrations are made use of, the artists seeking inspiration at the Haeckelian spring. Thus a picture-series showing the gradual development of man from the ape periodically makes the rounds of the Socialist comic sheets and finds its way into magic-lantern slides and the pages of the *Arbeiterjugend*.

In more than a hundred cities and towns Socialist *Jugendheime* (club-houses for young folks) have been founded. Boys and girls have free access to them, the only condition for admission being a copy of the *Arbeiterjugend*. Most of the club-houses can boast of a library and a stage.

The official report for 1910 published by the Central Bureau is a witness to the restless activity displayed by the various Agitation Committees. We read, for instance of 1,434 single lectures for young folks, 103 series of lectures, 38 instruction courses, 259 art exhibits, 215 visits to museums, art galleries, zoological gardens, etc., 365 celebrations of one kind or another, and 1,466 outings. Half a million copies of pamphlets addressed to the youth of the laboring world were distributed; 30,000 copies of a "Young Folks' Song-Book" were sold, and a number of brochures dealing with the movement were placed on the market by the Vorwärts Publishing Company of Berlin.

The chief reasons for the rapid deterioration of so large a portion of the laboring youth and the success of the Socialist invasion are indicated in the Ministerial Rescript above referred to. "The alienation of large sections of the population from the church," it says, "is daily adding to the number of boys and girls shut out during the most dangerous period of life from the elevating, refining and invigorating influences of divine worship and religious instruction. Housing conditions,



especially in the big cities, are such that vast numbers cannot be said to possess a home, much less the comforts of home. Eager for knowledge and distraction, the working lad in his leisure hours devours the bad literature which is not only his for the asking, but is even thrust upon him in and out of the workshop."

Earnest men and women, seeing the dangers threatening the youth of the country from all sides, repeatedly petitioned the Government to take steps towards remedying evils which none but the wilfully blind could fail to see. The matter was handed over to the Minister of Public Instruction, who showed his good will by immediately creating a million-mark fund for *Jugendpflege*. This was in the summer of 1910. In the winter of the same year he invited a number of persons interested in education and social work to a conference in Berlin. The conclusions arrived at are embodied in the Rescript under the heading "Principles and Counsels for *Jugendpflege*."

"The aim of *Jugendpflege*," we are told, "is to help to train up cheerful, public-spirited, corporally and morally sound young men, imbued with the fear of God and the love of home and fatherland. It wishes to support, supplement and continue the educational work of the home, the school and the Church. Whoever has a heart for the young and is willing and able to promote their proper training is called to cooperate in the work of *Jugendpflege*, which, on account of its supreme importance for the future of our people, is one of the capital tasks of the age, a national work of the first rank."

The means required to carry on this work, the Government hopes, will be furnished by friends and patrons of youth, by the city and borough councils; direct State subvention can be looked for only in exceptional cases. Generous foundations for this purpose will, no doubt, multiply from year to year.

The organs of government in Province, District and Circuit (*Kreis-County*) are expected to do all in their power to further *Jugendpflege* by personal service and by placing public buildings, halls, playgrounds, etc., at the disposal of the young folks' organizations. To insure success State, Church and School must collaborate. "His Majesty's Ministry counts especially on the valuable assistance of the clergy of every denomination."

The Government has no intention to establish State institutions with compulsory attendance for the graduates from the elementary schools. "The sole purpose of its interference," says the Rescript, "is to encourage and increase the efficiency of existing organizations, institutions and arrangements for the rising generation, and to lend a helping hand towards the founding of new ones. The greatest possible freedom of action must be left to those engaged in social work among the young, and every semblance of bureaucracy or pressure from above must be carefully avoided."

In conclusion, the formation of Local Committees for *Jugendpflege* is strongly recommended. These commit-

tees should be composed, as far as possible, of influential private persons: clergymen, teachers, physicians, farmers, business-men, etc. "In the prudence and self-sacrificing spirit of these men and women, in their patience and fidelity to duty, their love of the young folks for whom they labor, and of the fatherland which they hope to benefit lies the secret of success."

Time alone will show whether the vigorous impulse given by the Government to the systematic care of youth will have the desired effect. "One good result is sure to come of it," a prominent social worker of Cologne told the writer; "the moral even more than the promised material support of the public authorities will enable us to develop and perfect our splendid system of young men's organizations and make it still more effective as a barrier against the advancing flood of Socialism."

GEORGE METLAKE.

### With Workers for Boys in Their Teens

The writer's opposition to the juvenile club—as a priest's undertaking—places him under the obligation of discussing a very different sort of gathering. Obviously, organized youngsters must by some manner of means be brought regularly together; hence distrust of the club attracts attention to the alternate rendezvous, which, after all, is the central and all-important feature of the boy saving apostolate, the religious meeting.

The first inquiry connected with this assembly, occurring, as is here supposed, at an evening hour, concerns the place in which the assembly may better be convened. The writer's vote is that the meeting be held always in the church or chapel and before the Sanctuary light. This matter should be decided with an eye to the precise spiritual benefits obtainable for boys by means of their union. Now, amongst these blessings is a salutary, respectful familiarity for the House of God. Nobody doubts that adult Catholics worship far more fruitfully before the Altar than in a less sacred place; but what is here found helpful to men and women should be judged helpful *a fortiori* to their juniors. The latter especially need the stimulus that devotion receives from being exercised within holy surroundings.

And this view gathers force from the fact that our labors are in a great part directed to the sons of careless parents. It will be easily admitted that these thoughtless young fellows are all the more likely to conceive an attachment to their spiritual Mother if unreservedly welcomed within her material temple. How sad, then, that on gaining some little interest in Church affairs such chaps should be led for the exercises that might strengthen their new disposition to a school hall or basement place! Assuredly much is done for juvenile vestibule worshippers, the junior detachment of the "Pope's Standing Army," when they are led to exchange the street doors of the church for its front pews, which they are cordially expected to fill.

Neither, seemingly, does great weight attach to the reasons usually advanced for denying the boys the Sanctuary. Often sentence of exile is pronounced through fear that youngsters would not behave themselves in a way befitting sacred precincts; but this distrust will yield to the consideration that the Sanctuary offers its own telling contribution of restraint on Catholic youth. To be sure, this sacred influence is not constantly felt by all of the worshippers; nevertheless, it is at every moment effective on at least many of their number, and through these it indirectly reaches the rest. In other instances directors who lead their charges past the church doors to some unsanctified place are under the impression that, on certain matters, the boys can be addressed to better advantage if instructed very pointedly and plainly by themselves. In this connection, however, may it not be suggested that anything ill-adapted to a mixed congregation is better withheld from the juvenile throng, and reserved for the Confessional advice to such individuals as are especially concerned?

Indeed, when grown people are thought of, a new reason arises for making the House of God the scene of the meetings. Adults in small numbers at least will follow the boys to the church, but nowhere else; and, fortunately, the presence of adults always has a sobering effect on the mischievousness of the juvenile congregation. Accordingly, to the boys' spiritual guide the temple of religion can become, as of old, something of a secure refuge. Established there, and contemplating a number of men and women seated about his younger friends, he can devote himself to pious proceedings with much of the confidence of an Apostle, enjoying police protection while at work.

It must be noted, however, that the selection of the church for the religious gathering supposes a preliminary gathering elsewhere. Disaster is courted by one who makes the sacred edifice a place of storage for lads arriving ahead of the appointed hour. The fear of being obliged to spend some moments where serious, decorous conduct is exacted inevitably causes nearly all hands to come late. The boys present themselves, in theory, just on time; but in practice after the exercises have begun. Meanwhile the present temptation to late coming can be obviated by recourse to a hall or yard (even the street answers well enough), wherein early arrivals may enjoy a "free and easy time" until the service opens. In fact, the prospect of tumbling about a bit before serious doings begin will be found to serve as an attraction in favor of the meeting.

It must be acknowledged that the waiting crowd thus created is anything but devout in its appearance and activities. Indeed, the observer needs no little faith in the well-concealed religiosity of boy nature to believe that the whistling, shouting, jostling aggregation of sliders, pushers and wrestlers can be metamorphosed offhand into something of a quiet, prayerful body. When tested, however, the rompers unfailingly give the hoped for re-

sponse. At the appointed signal, "stripping" themselves "of the old man and his deeds and putting on the new," they flock cheerfully into the church.

GEORGE QUIN, S.J.

### Religious Intolerance in Russia

When, six years ago, Russia proclaimed freedom of worship to all the subjects within her vast dominions it seemed as if religious oppression had passed away forever from the land of the Czar. The ukase of Nicolas II, dated April 17, 1905, extended to every Russian citizen the full liberty of openly professing whatever Christian creed his conscience might prompt him to embrace. This decree promised to be no less significant for the Catholics of the empire than the edict of Milan had been for the poor remnant of Christians who had survived the persecution of Diocletian. Two thousand Catholics in the Chelm district had for decades of years awaited this act with the most eager longing. The terrible sufferings inflicted upon them for their loyalty to the faith, of their fathers would now, they fondly believed, come to an end. Of the speedy fulfillment of this hope the constitutional manifesto of October 17, 1905, gave them additional assurance.

The reality, however, was to be far different from the promises. It was not long before the victims were given to understand the practical application of the decree. The principles it laid down were, according to its own provisions, to be effectively carried out by the various legislative bodies in the government. Six years have now elapsed, and no relief has been afforded. A few doubtful projects, savoring very little of anything like religious liberty, were accepted by the Duma, but they never passed the Upper House. The decree was in the meanwhile carried into effect by provisional regulations and ministerial circulars until nothing but the mere tatters were left of the original Magna Charta. A bitter persecution has again broken out against the Church.

In permitting members of the orthodox faith to enter other Christian denominations the emperor had indicated no restrictions. Only a few months later, however, the Synod declared that this liberty could not be extended to the army, since apostacy from the orthodox church would reflect disgrace upon the national banner. Again, the ukase demands that converts must have attained to their majority before permission can be granted them to leave the state church. The precise age is not defined. At first this period was interpreted as the age of eighteen years for men and sixteen for women. Soon it was said to mean the legal age of twenty-one years for both sexes. Though considered fit to choose a mate for life, they were not thought fit before this period to adopt the religion which their conscience urged them to enter. Another instance is the case of parents who wish to bring their children to the faith they have embraced. This, according to the decree, may be done if the children are



under fourteen years and both the parents have left the orthodox church. Now the interpretation is given that if one of the parents had formerly been a Catholic this privilege cannot be claimed, since *both* the parents had not fallen away from orthodoxy.

A series of formalities, moreover, has made the transition from the established church to any other exceedingly difficult. First, the permission of the administration, usually of the governor himself or other supreme magistrate in the community, is required. This license must then be submitted to the ecclesiastical authorities of the established church. These, in their turn, notify the police to summon "the delinquent," who must justify himself in their court for the step he wishes to take by explaining the motives of his resolution. Then follow all the possible expedients of official intimidation or persuasion to unsettle the new convert. Nor is this the end. A month must elapse before the formalities can be concluded, when a legal document is to be drawn up licensing the holder to be enrolled in another denomination. In practice, however, it happens only too often that the civil magistrates simply ignore the petition made to them, and Catholic bishops are in such cases utterly helpless. The moral torture, moreover, which the poor convert must undergo in being forced patiently to listen to the exhortations or vituperations of the officials is often most excruciating.

In localities where Catholics are in greater numbers the battle which is waged against them is more embittered. The orthodox clergy use promises and threats, and at times they succeed, by the assistance of the police, in their work of intimidation. If it becomes apparent that a Catholic priest has helped the petitioner, and perhaps has even drawn up the petition himself, there are ways of making him answerable to the law for striving to compass the apostasy of a Russian from the established church. Religious propaganda, it is to be observed, remains the exclusive privilege of the state church. Catholics may not even carry on any apostolate among members of Christian denominations other than the orthodox church. Even the baptism of a Jew cannot legally be performed by a Catholic priest except with the special permission of the Minister of the Interior.

We see, then, how the edict of toleration has been hemmed in by a thousand and one restrictions. It had been promised that the convert to Catholicism was to preserve all his personal and civil rights. In reality, however, all public officials who would enter the Church are deprived of their occupation, and pretexts for bringing this about are easily found. The offspring of mixed marriages must be baptized in the established church, even against the will of both the parents. The marriage itself must likewise take place before the orthodox minister. Under these circumstances the Catholic Church can neither supply a dispensation nor bless the marriage, which, according to the decree "*Ne temere*," becomes invalid. Such marriages are multiplying every day.

These formalities, regulations and legal chicaneries have naturally invited attempts to circumvent them. But that only offered an occasion for hundreds of lawsuits against the Catholic clergy and for a renewal on the part of the government of its systematic persecution of the Church. Priests were cited to appear before the court and confronted with the accusations of having received into the Church persons who had not attained the legal age, or who had received no permission from the local governor, or perhaps for having presumed to baptize children born of mixed marriages, or even to bless the nuptials. The penalties for such offences mounted as high as three hundred rubles, together with deprivation of office from three to six months. During this time their parishes were left without spiritual ministrations, while the parents, in the case where one was an orthodox Christian and the child had received Catholic baptism, were left to reflect upon their action amid the horrors of a Russian dungeon. E.

### Surrendering the Philippines

The twenty-second annual meeting of the Trans-Mississippi Commercial Congress adjourned at Kansas City, Mo., November 18. A feature of the closing day was an address of Martin Egan, proprietor of the *Cable News American*, Manila, P. I., who said: "The man who proposes to sell or give away the Philippines and their peoples, the majority of whom constitute the only Christian race in the Orient, does not know the temper of the Christian people of the United States. Such a barter or abandonment would be an act of barbarism to the Filipino people that would make the name 'American' a reproach to the world."

Yet there are some, perhaps many, Americans who would have the United States Government part with the Philippine Islands without more ado. The Anti-Imperialistic League of Boston represents the most uncompromising upholders of this view. They keep up the circulation of a class of literature which we think will do more harm than good to their cause. Their latest publication is an article by one Sixto Lopez, which is taken from the *Philippines Free Press* of Manila, July 8 and 15. Mr. Lopez, with the hope of furthering the cause of Filipino independence, denies absolutely that Spain civilized the natives. "The Filipinos were a civilized people," he says, "when Spain went to the Islands, and they simply exchanged one form of civilization for another. . . . The Filipinos, at the time when Spain came to the Islands, were as high in the scale of civilization as Spain itself—in some things higher. They had a written language; they had schools in every town and village; they had manufactures and an extensive internal and external commerce; they had a Federal government, part of which remains in form and part in name at the present time; their laws relating to slavery were superior to anything ever enacted in the

civilized world, being in favor of the slave and not of the master. It was, therefore," says Mr. Lopez, "a simple and natural thing for them to exchange the outward forms of their own civilization for those of the European."

This is rewriting history with a vengeance. But Mr. Lopez misses the point. Whatever may have been the civilization of the Filipinos at the coming of the Spanish missionaries, to the latter is due the credit that they converted the Filipinos to Christianity. Rome and Athens had their civilization long before the apostles preached the Gospel of Christ. But the pagan world did not adopt the new religion by merely changing its dress. The martyrs shed their blood, not for outward forms of worship, but for their belief. The East Indians, the Chinese and the Japanese of to-day all in like manner possess a civilization, and arduous are the labors of the missionaries to win them to Christ.

Their conversion to Christianity should be an easy task if this conversion might be effected by a mere exchange of outward forms. But the civilization they possess, like the cruder one of the primitive Filipinos, is a pagan civilization; and from paganism to Christianity is a far cry. 'Christianity transforms the whole man. It imparts a new life. It teaches man new truths and points out new duties; it unfolds to him a higher destiny than he could ever naturally aspire to, and while filling his heart with aspirations in keeping with this destiny supplies him with the supernatural means by which he may courageously and successfully struggle to attain it.

But as a matter of fact what was the state of civilization in the Philippine Islands before they were brought under the influence of Spain? In the historical introduction to the voluminous and luminous documentary history of the Philippine Islands, Edward Gaylord Bourne describes the inhabitants as "six or seven millions of Malays, whose ancestors were raised from barbarism, taught the forms and manners of civilized life, Christianized and trained to labor by Catholic missionaries three centuries ago. A common religion and a common government have effaced in large measure earlier tribal differences and constituted them a people. . . . They stand unique as the only large mass of Asiatics converted to Christianity in modern times. They have not . . . been brought within the Christian pale by being torn from their natural environment and schooled through slavery; but, in their own home and protected from general contact with Europeans until recent times, they have been moulded through the patient teaching, parental discipline and self-sacrificing devotion of the missionaries into a whole unlike any similar body elsewhere in the world."

The first permanent Spanish settlement in the Philippines was founded by the famous Miguel Lopez de Legaspi, in 1565. He began by winning the hearts of the natives, and before his death, seven years later, he had explored and pacified a large part of the

Island territory. Legaspi, after four years residence, writes thus of the natives of Cebú: "They are a crafty and treacherous race. . . . They are a people extremely fickle, untruthful and full of superstitions. No law binds relative to relative, parents to children, or brother to brother. . . . If a man in some time of need shelters a relative or a brother in his house, supports him, and provides him with food for a few days, he will consider that relative as his slave from that time on. . . . At times they sell their own children. . . . I believe that these natives could be easily subdued by good treatment and the display of kindness."

All this hardly bears out Mr. Sixto Lopez in his statement that when Spain came to the Islands the Filipinos possessed a civilization equal and in some respects superior to that of Spain herself. Nor will the exchange of the outward forms of their civilization for those of the European explain what Dean Worcester writes concerning their present condition. His estimate appears in the United States Census Report for 1903. He says: "The traveler cannot fail to be impressed by his (the Filipino's) open-handed and cheerful hospitality. He will go to any amount of trouble, and often to no little expense, in order to accommodate some special stranger. . . . Hardly less noticeable than the almost universal hospitality are the well-regulated homes and the happy family life which one soon finds to be the rule. Children are orderly, respectful and obedient to their parents. The native is self-respecting and self-restrained to a remarkable degree. . . . He is patient under misfortune and forebearing under provocation. He is a kind father and a dutiful son. His aged relatives are never left in want, but are brought to his home and are welcome to share the best that it affords to the end of their days."

As for slavery, it is well for anti-imperialists and others to remember that statutory recognition of slavery occurred in Massachusetts in 1641, in Connecticut in 1650, in Virginia in 1661, and later in the other colonies, whereas by the ship in which Salazar sailed with the Augustinian Fathers, in 1581, a new decree was carried from his majesty, the King of Spain, ordering with much rigor, and in strong terms that the Spaniards should at once liberate the slaves whom they held, under whatever circumstances they might have obtained them.

The cause of the Filipinos will not be advanced by falsifying history and belittling the services to Christian civilization of the devoted missionaries who led the barbarous inhabitants of the Philippine Islands, as the apostles did the Gentiles, from the darkness of paganism to the light of the Gospel, and made them joint heirs with Christians the world over in the inheritance of the Faith.

EDWARD SPILLANE, S.J.

"A Christian theatre!" exclaims a modern Parisian—and he is an authority on such matters—"it is to laugh. You might as well speak of a very virtuous libertine."



Nor is he far from the truth. Even in New York it is almost impossible to be present at a play without violating all the proprieties, intellectual as well as moral. Possibly it is not almost, but altogether, true in Paris. Nevertheless the announcement is made that on the 19th of November "The Christian Theatre" was inaugurated by a matinee representation of Henri de Bornier's masterpiece, "La Fille de Roland," and the stage was occupied not by amateurs, but professionals. The theatre is near the Metropolitan Station of the Quai de Passy, and a genuine attempt is going to be made to see if there are enough of decent theatregoing people in Paris who really desire a change from the present intolerable conditions. Possibly something of the same sort might be done elsewhere.

We have already suggested that Bishop Farthing of Montreal would do well to take counsel with his brethren beyond the limits of Canada with regard to the hot attack he is making on the *Ne Temere* decree; and we quoted on one occasion wise words on the subject from an English clergyman.

The London *Guardian* of October 27 gives a word of warning coming from Australia. The Protestant Bishop of Adelaide told his synod that though he does not like the decree as it affects Anglicans, he recognizes that "any branch of the Church has the right to lay down rules as to the celebration of marriage between its members, and hence he cannot consider that the Church of Rome has exceeded her powers."

## CORRESPONDENCE

### Mexico's New National Catholic Party

MEXICO, November 19, 1911.

It was an unwonted, though stirring, scene when 7,000 Catholics met in the Cathedral of Mexico to hear Mass and invoke the assistance of the Holy Ghost on their work, on the 16th of August of the present year. They were inaugurating their first convention after nearly sixty years of abstention from politics. The Mass was celebrated by the Archbishop of Mexico, and more than 3,000 people received Holy Communion. On the following four days the Catholic Convention held its meetings, morning and evening. On the third day the subject was the proposal of a ticket for the election of President and Vice-President of the Mexican Republic. The discussion as to candidates lasted for more than six hours. Four hundred delegates from all parts of Mexico were in attendance, and from all appearances it seemed that no satisfactory result would be obtained. The popular candidates were Mr. Madero and General Reyes; the latter, however, with only a limited chance.

A great number of the delegates in their speeches advocated total abstention. It was urged by them that the Catholic group could not vote for Mr. Madero, he being a Freemason and a spiritist. On the other hand, there were many delegates who said that Mr. Madero had brought about a Revolution in Mexico which was altogether favorable to Catholics, on account of the principle of liberty which it proclaimed. They proposed as a po-

litical ticket for the Catholic party, Madero and de la Barra, Madero being a popular candidate and de la Barra a well-known Catholic, who had given proofs of his ability as a statesman and diplomat.

It was only after many hours of discussion that the question was put to a vote, and, on the suggestion of one of the delegates, the assembly stood up in order to invoke again the assistance of God on the delicate matter in hand. Lic. Manuel de la Hoz, in the midst of a most imposing silence, recited in a clear voice the "Veni Creator Spiritus," and forthwith the votes were taken, and the ticket Madero and de la Barra obtained a majority.

So far the Catholic Convention. But no sooner was the result known through the papers than a storm of public opinion swept through the whole country. The Catholic party was criticized not only by Liberals, but even by many Catholics; the point was, how could a Catholic vote for a non-Catholic? However, after several weeks, the leaders of the Catholic party were able to make clear their position, and when the time for the elections came, in October, they scored nearly 7,000 electors against their opponents' ticket, which was Madero and Pino-Suarez, the latter obtaining a majority of less than 2,000 votes over the Catholic party. Of course, it must be noticed that the Catholics were putting forth Mr. Madero as their candidate for the Presidency, and that the only question between them and their adversaries was that of the Vice-Presidency. Although their ticket was defeated on this point, the whole campaign served as a test of what they could do in politics. There is absolutely no doubt that fraud and a great deal of bribery took place in the opposite camp; there was also a most unfavorable circumstance in the way, and it was that de la Barra on several occasions made public his determination not to be a candidate for either the Presidency or the Vice-Presidency during the coming term.

The foregoing account may suffice to give an idea of the formation of the new Catholic party in Mexico. I have called it the new Catholic party, because, although in matters religious it is the same as the old Conservative party who brought about the French intervention, and offered the Imperial throne to Maximilian, yet, politically speaking, the Catholic party has absolutely no connection with the past. In its program it has admitted the Democratic principle and the Republican Constitution of Mexico. As regards the Reform Laws, which in many of their articles attack Catholic institutions and liberty, the Catholic party reserves itself the right to alter them through the Chamber of Deputies.

I will add only one word respecting the Catholic party, and it refers to its attitude and relations toward the United States. The old Conservative party were considered, and were in reality, the natural enemies of the Americans. The reason is not far to seek. The Americans had helped out Benito Juarez and the Mexican Liberals against the Catholics, and in those days there was not yet in the United States the wonderful impartiality and even protection to Catholics that we witness nowadays. On the other hand, the Mexican Catholics used to think that the Americans intended some day to invade and finally annex their country. At the present time all such ideas may be said to have vanished. The Catholics, as a group, look up to the United States as a country of real freedom, and they long to see themselves treated in the same way as their co-religionists in their neighbor's country. Of course, it is only because



they have been pushed aside and ignored for half a century in their own land that they are still in a mood of fear and apprehension as regards their situation; but it does not require any set of statistics to prove that if they only will they can form a crushing majority within the next term in Mexico. The Catholic party has made a noble start, and within a very short time it has secured the sympathy of many people, who, though they be liberals or free thinkers, have nevertheless given public testimony to its achievements and prospects. Certainly, the Catholic party represents the principles of peace, order, progress and prosperity, and all those who are in any way interested in Mexico will view with pleasure whatever success it may attain in the future.

EM. AMOR.

### Spain's Case, by a Spaniard

MADRID, October 22, 1911.

Hardly had the echoes of the latest revolutionary explosion died away in the province of Valencia, where it was most perceptible, hardly had the courts begun to examine the charges of murder and arson and other crimes, when the Radicals, whose aim was to defeat justice and secure impunity for the criminals, began an infamous campaign of defamation, slander and falsehood by averring repeatedly and publicly that prisoners in the Valencia jail had been subjected to horrible tortures for the sake of wringing from them a confession of complicity in the crimes of Cullera.

Three Radical deputies, Azzati, Barral and Beltran, friends and followers of Lerroux, were selected to make and press the charges before the President of the Council. The first of these positively declared that he had in his possession some garments of one of the prisoners, which had been bloodied as a result of the tortures inflicted on their wearer in the prison. Public opinion, it is true, attached very little importance to the ravings of Azzati, for it was the third or fourth time that revolutionists and anarchists had made similar charges in Spain. Much less did the Government believe that they had a foundation in fact, for it understood that the object was to stir up in foreign countries a campaign such as that at the time of the execution of Ferrer.

Señor Canalejas, however, at once took an attitude which met with general approval. Animated by a patriotic desire to do away with that silly persuasion which makes out Spain to be a barbarous and bloody-minded country, the chosen abode of the spy and the executioner, he ordered an immediate investigation of the charges for the purpose of fixing the responsibility for the outrage, if outrage there had been.

A commission of seven physicians, four civilians and three from the army, all standing high in their profession and in the opinion of their fellow-citizens, subjected to a searching physical examination each and every one of the prisoners who, as rumor had it, had been tortured. The report, which was given under oath and signed by all seven, could not be more explicit. "In the detailed physical examination," they say, "we have not found signs or traces that the accused have suffered torture."

The trickery of the Radicals has been laid bare. They and their newspapers deserve the execrations of all patriots and all honorable men, for they were willing to sacrifice the good name of Spain just to further their ambitious political schemes. It is due to such slanderers and falsifiers that foreigners have formed opinions of Spain which are quite erroneous and absolutely unjust.

Spain is far from being the home of the spy and the hangman. If anything can be thrown up against us, it is that we have too much of the wrong kind of liberty, civil, political and religious. Hardly could one find in Europe or elsewhere a country where there is a greater use or a greater abuse of liberty. The public platform, the professor's chair, the printed book and the newspaper are free with a freedom which goes beyond what is proper and sinks into libertinism and license. If one wishes to secure a professorship in a Government institution, or to obtain a judgeship, or to enter the army or navy, or to hold any office under the Government, no questions are put as to one's political opinions or religious belief. In the Spanish University there are rationalistic and atheistic professors, who, with absolute freedom, teach what is against the Catholic religion. The newspapers recognize and know no curb to their incessant attacks on organizations and persons. The same is to be said of every other manifestation of the social life of the nation.

How is it, then, it may be asked, that in the eyes of other nations Spain as a nation is reactionary, medieval, and tyrannical? The explanation is simple. There was a time, during the sixteenth and seventeenth centuries, when Spain, victorious over Protestantism, was the first power in Europe. The history of that time was written not by Spaniards but by foreigners, by men who favored Protestantism and hated Spain, and who, therefore, took much comfort in heaping upon our country all sorts of evil and injustice. They distorted facts, concealed the truth, and depicted the Spanish nation as best suited their interests, their passions, their political views, or their religious prejudices. Thus was forged the gruesome tale of Spain's national life. This tale, hard as it is to admit the fact, has received a color of truth from some Spaniards, who, carried away by political passion, have given to unsubstantial shadows an appearance of historical reality.

Spain's greatest enemy is the monumental ignorance of her which prevails beyond her borders. We are not known; worse still, people do not wish to know us. One might almost say they purposely close their eyes that they may not know what we truly are. There has yet to arrive on our shores the observer, the traveler, who will study us with absolute impartiality and dispassionately describe us, with our defects, which are great enough in all conscience, and with our good qualities, which are not few nor insignificant. Then might the world have a faithful and exact picture of Spain as she is to-day, a picture that would truly represent a living reality. Then would it be seen more clearly than the sun at midday that the black, reactionary, barbarous Spain, unalterably turned away from the great ideals of justice, civilization and modern progress, is a myth, a fable, a pure invention of the systematic slanderers of our name. We are law-abiding; no criminal code is milder than ours; advanced political thought, call it liberty or democracy, all, in a word, that goes to make up the ideal of modern society, reaches developments here which are perhaps unknown elsewhere, whether it be in the old world or in the new.

If all this were seen and known, and as it were handled by foreigners, the world would not be treated to the sad spectacle of a monument in Brussels with an inscription to the effect that Francisco Ferrer y Guardia, shot at Montjuich, fell a martyr to freedom of thought and a victim of clerical intolerance.

NORBERTO TORCAL.



# A M E R I C A

## A • CATHOLIC • REVIEW • OF • THE • WEEK

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### French Chivalry

We are accustomed in this part of the world to see the police suddenly descend on a gambling resort, batter down the doors and carry off the gamblers and their apparatus. They do not attempt anything like that in France. They seek more audacious criminals. Thus the other day 150 gendarmes were seen at an early hour in the morning battering down a door on one of the streets of Lyons. It took twenty-five minutes to gain an entrance, and when the door yielded the uniformed and armed officials bravely marched into the building and seized nine "Little Sisters" of the poor, who were quietly saying their prayers in the chapel. A squad of three policemen was assigned for each nun, and the twenty-seven guardians of the peace heroically made for the door with their prisoners, who were not allowed to take a scrap of clothing with them except what they had on their backs. Once in the street, the prisoners were sent about their business, and were forbidden ever to enter the house again. It became Government property.

Who were these Little Sisters? They were the Little Sisters of the Assumption, and their sole occupation was to go to the garrets and cellars of the poor of the city, to clean up the dirty rooms, wash the children, take care of the sick, and all without a penny of recompense; for the poor have nothing to give them. One hundred and fifty police to seize nine little defenceless and unresisting women! What heroes those French policemen must be! What a government, and what a people! The Lyons outrage is only the first step in a general crusade. The greater establishments of charity have all been abolished, and now the Little Sisters, whose days and nights are spent in the wretched dwellings of the poor are attacked. They are enemies of the Republic. The days of chivalry have indeed departed from France.

### Luther and Dr. McGiffert

The Professor of History in the Union Theological Seminary of New York, the well-known Dr. McGiffert, has at last concluded his series of contributions to the *Century Magazine* on "Martin Luther and His Work."

On the whole, perhaps, Catholics have no great reason to be dissatisfied with the way the case has been presented in the *Century*. Luther is admitted to have been, at least in the beginning, a very pious and zealous monk, living and laboring in a strict and learned community which had won the esteem and confidence of the university city of which it was an ornament. All the conditions and surroundings are in direct conflict with the still prevalent Protestant superstition about pre-Reformation monasticism.

As the story proceeds we discover that Luther becomes bibulous, blasphemous, unchaste and obscene only when he leaves the Church. We follow him through all the scenes of his tempestuous career, noting the havoc that his now unbridled passions inflict, not only on his own country, but on all Europe and on all the centuries since then, until we finally stand at his bedside where he is breathing his last in a stupor after a stroke of apoplexy. The figure of this terrible religious anarchist is "titanic" indeed, but far from saintly. He became conspicuous in history not so much because of any unusual qualities of intellect, but because he trampled ruthlessly on all the laws of God.

But, though Catholics may read the unpleasant story undisturbed, there is every reason why many a sincere and earnest Protestant should feel outraged, chiefly by the concluding chapters of Dr. McGiffert's latest contribution to history. With an abruptness, a rapidity and a frankness that is almost brutal—we trust he will forgive us for saying so—he frames a most appalling indictment against the whole religious system of which Martin Luther is the father and creator. In a few sharp sentences that gleam like a knife he hacks and mangles Protestantism till it lies a lifeless corpse at his feet. He does not intend to do so. On the contrary, he admires it and proposes to be its champion. He becomes its executioner.

According to him, Protestantism is not a religion at all. It has no connection with God Almighty. It does not make for holiness of life. Its object is not the service of God. It does not concern itself with the salvation of souls. Its aim is simply to do good to one's fellow-man, not spiritual good—that is out of its purview—but whatever will be conducive to his worldly comfort and advancement. A typical instance of this kind of "good" is adduced in Luther's lie about the Landgrave Philip, whom he allowed to live in adultery, or even to save his conscience by a bigamous marriage, provided he kept it secret. This shameful procedure is vehemently defended by Luther as quite in keeping with "the supreme ethical motive" or Protestantism, which is to do good to our

fellow-man even by lying. Most shocking of all is that over these gross violations of the commonest decencies lies the thick varnish of religious cant and hypocrisy.

But there is something more insulting still in this extraordinary defense of Protestantism. Christianity before Luther's time, we are told, "with its other-worldliness, its fruit in saintly character and spiritual devotion, lay like a blight on medieval society." This "other-worldliness," we are assured, "interrupted the advance of the classical world"—that is, the pagan world; but "Luther, by denying the identity of asceticism and other-worldliness with religion, removed the greatest barrier in the way of the modern spirit and made its growing prevalence possible;" which means, if it means anything, that the prevalence and growth of modern paganism is due to the Protestant Reformation. In other words, the new religion went up with Luther to the high mountain, and when offered all the kingdoms of the world and the glory thereof, it immediately closed the bargain, and has never ceased boasting since then of being the origin and source and chief promoter of all the wealth and material progress of modern times.

In some respects the claim may be allowed, but it is scarcely a matter of boasting if neither the service of God, nor sanctity of life, nor the salvation of souls is permitted to stand in the way of its achievements. Assuredly, if the Professor's picture of Protestantism is correct, the sooner thinking people leave it the better. How far his views are shared by his coreligionists we are unable to say. We trust that he is not announcing an actual or impending and widespread apostasy from Christ.

### Peace and Arbitration

Though literature is pouring on us these days demanding that we urge Senators to vote for treaties of Arbitration, we have not yet seen our way towards proffering advice to the Senatorial body. The Senators who have led the opposition to the pending treaties belong to both parties, hail from every section of the Union, and rank with the best constitutional lawyers of the country. Under these circumstances there could be no ground for our interference unless the Senate's action seemed clearly in contradiction of fundamental ethics; and we are not aware that any one deserving of consideration has preferred such a charge.

The non-Catholic gentlemen who have been flooding us with pro-arbitration pamphlets have suddenly awakened to the cogency of Catholic authority in such matters. They cite a few prominent Catholic names in favor of their contention, and place at the head of the list Pope Pius X. His Holiness, as becomes the representative of the Prince of Peace and the traditions of his predecessors, has blessed and encouraged every concerted action that aims at the establishment and maintenance of peace; but he has not intimated that the treaties before our Con-

gress are in his judgment calculated to attain that object. A paper emanating from Rome, reliable in its news and usually sound in its views, but in no sense official, has rebuked the American Catholic Federation because its recent convention took no action on this question. It might, we think, have been taken for granted that American Catholics, of whose loyalty and public spirit the Holy Father has so recently given notable and substantial acknowledgment, would be as zealous as any others for the peace of nations; but would also be the best judges of whether an American movement was calculated to attain that object, or, where opinions differed and racial feelings were likely to be aroused, whether it would be wise to make definite pronouncement for or against such a movement.

The main treaty now before the Senate concerns the future relations of the United States and Great Britain, and its discussion will synchronize with the celebration of the centenary of peace between these countries. This alone affords ground for the contention that there is no immediate danger of a rupture of the peaceful relations that have subsisted for a century. There was some friction at a time when civil war weakened the defensive power of our Government, but there is now no weakness, nor sign of weakness, in this commonwealth that would invite aggression. Therefore, it is argued, we have no need of such a treaty.

There are not a few, moreover, who see in it the prelude to the entangling alliances of which Washington forewarned us, and who read in the pronouncement of the Secretary of State for England that such an alliance, as against the other European nations, is ultimately intended. Now, as Mr. Roosevelt explained to the Berlin University, we are a composite of all European peoples; and it would be neither politic nor peaceful needlessly to run the risk of antagonizing them, as we should inevitably do by allying ourselves, formally or informally, with a nation that is likely to be in conflict with any of the others. Besides, there are many weighty authorities, altogether uninfluenced by national prejudices, who hold that the Senate's action is strictly constitutional, and that adherence to the Constitution is for us the best safeguard of peace internally and externally.

### National Municipal League and Socialism

The Milwaukee *Journal* of November 19 offers its readers an extended editorial comment on the statements made in the annual report of Clinton Rogers Woodruff, civic expert of the National Municipal League, read at the yearly session of the league recently held in Richmond, Va. The report dealt to a considerable extent with Socialists as factors in city government, and particularly with the Socialistic administration of Milwaukee. The *Journal* declares that Mr. Woodruff, who is broad minded and tolerant and disposed to commend good and condemn evil, regardless of place or condition, has made a report



in the main fair and impartial. Some of the features of its comment will prove interesting to our readers.

Discussing Socialists in connection with city government, Mr. Woodruff quotes the San Francisco platform as typical of the aims of the party: Eight hours a day, public work for the unemployed, improved shop sanitation and better housing, free public employment agencies, free text books and municipal ownership of public utilities. All this, says the *Journal*, is neither Socialistic nor even a radical platform.

"It causes no fear, as the people of Milwaukee can say from experience. It is a program in fact which will enlist the sympathy of good men everywhere, both inside and outside the Socialist ranks. It is a program being carried out in other cities with far more energy than in Milwaukee and by other parties than Socialists.

"As to achieving these aims in Milwaukee, Mr. Woodruff says the Socialists have given an honest and fairly efficient administration in Milwaukee. Note the words 'fairly efficient.' The Socialists have done a few things in Milwaukee which should be commended, but not a fraction of the things which would entitle them to reelection by fair minded voters. Honesty alone is merely a basis from which good government must start. It must be supplemented by ability to achieve much. Big aims cannot be carried out by bungling minds. And who can assert honestly that the Socialists in the Milwaukee administration have not bungled?

"Good aims must be given life by means of ability—by means of experts. The nominal heads of departments must have at least skilled men to do the real work. This is precisely where the Socialists have fallen down. Never have plums been handed out to party workers with more diligence than by the Socialists. Never has the odious Jacksonian principle of party spoils been more overworked than in the present administration. Great aims cannot be accomplished with minimum intelligence. Good intentions cannot take the place of science and skill in complex modern city administration."

And to offset the "few things done in Milwaukee which should be commended," the Municipal League expert cites numerous instances to show how the Socialists in that city have done many things detrimental to the growth of municipal virtue; they have emphasized class distinctions; they are strangely intolerant in recognizing good in other parties and in other individuals; they have attempted to attach all good to the "workingmen," so called, in the Socialistic ranks and all evil to the cohorts of "special privilege" outside of their own party.

Summing up his review of the report, the *Journal* writer gives this verdict regarding the achievements of Socialists during the first opportunity given to them in this country to show what the practical working out of their theories implies: "The Socialists in Milwaukee," he says, "have not done one thing exclusively Socialistic. They have not done a fraction of what they promised. They have been disciples of progress only when attached to their own party. Virtue has been located only in their own party councils."

### Ineffective Censoring

A recent report of the Motion Picture Committee of the Woman's Municipal League charges with laxity and inefficiency the National Board of Censorship that was instituted to pass judgment on all newly manufactured films. It is asserted that the censor's decisions are mild and lenient, owing to the fact that salaries are paid, for the most part, by the Motion Picture Patents Company, in whose New York rooms the Board meets. These circumstances, the report states, readily explain how a scandalous film called "The Nun" passed the censors last year. The laxity of the Board's supervision is likewise indicated from a letter written by an inland city's chief of police, in which he says: "We have had films come from New York which had been passed upon by some committee in New York that I refused to allow to be exposed here."

All newly made pictures, moreover, are not submitted, it seems, to the Board's inspection, nor is any one hindered from privately importing objectionable films and putting them on exhibition without the censors' approval. It is also asserted that parts of moving pictures that the Board considers offensive are not always removed, and even whole series that are banned by the censors are afterwards exhibited. According to the report, the Board's power to enforce its decrees is very limited. "We cannot play the part of police and prosecutor and still maintain our cordial cooperative relations with the manufacturers," the report explains, and ends by recommending that the censorship of moving pictures be taken out of the hands of an involuntary and informal committee and be given to a municipal board with authority to enforce its decrees.

These are serious charges. There is now scarcely a village in the land without its moving picture hall, and as New York is the centre from which thousands of films are annually sent out, it is imperative that all such pictures, whether manufactured here or imported from abroad, should be submitted in the metropolis to a rigid and effective censorship before being released. The millions of people, women and children in a large measure, who flock to these theatres will be protected in this way from immoral films at least, though it is much to be desired that as severe a censorship were exercised over the vaudeville entertainment commonly intermingled with the moving pictures, which is often much more objectionable than the pictures themselves.

If these assertions of the Woman's Municipal League are true, it is plain that this complaisant Board of Censors, whom the film manufacturers support and provide with quarters, can hardly be trusted to forbid the release of all the pictures they should. It is equally plain that the manufacturers can now evade or disregard censorship with impunity. Why cannot the mayor or governor appoint competent censors, who will be wholly independent of the moving picture makers and free from their influ-

ence? Then, while awaiting the legislation of Congress on this important matter, State laws might be passed requiring, under heavy penalties, that every film before its first public exhibition be submitted to the approval of this Board.

### A Merited Reproof

The *Inter Ocean* of Chicago, in its issue of November 19 contains an editorial which is so refreshingly honest and clean that it deserves a word of special commendation. In a lecture before the National Council of Women Dr. William T. Belfield, a distinguished member of the Rush Medical Faculty of that city, declared that for a man with the limited earning capacity of \$3 a day to have more than three children was a crime against Society. He advocated State legislation to regulate the number of a man's children by the size of his income.

The writer properly castigates the physician for his scandalous proposals, and reminds him that there are other considerations than a man's income, and extremely important ones, that must be given due weight before passing finally on the question of large families, either for poor men or rich men. He suggests, too, that Dr. Belfield puts himself in strange company by his views. The idea of avoiding a surplusage of children in the family is most ancient. The Fijians, for example, as well as some other primitive peoples, hold somewhat similar opinions regarding the inconvenience of too many children, and they have been in the habit of getting rid of the unnecessary ones—generally the females. They do not go so far as to say the extra ones are a "crime against society," but they generally treat them as a useless burden.

The only difference between the system proposed by Dr. Belfield, says the *Inter Ocean* editorial, "and the classic Fijian method is that the latter employs infanticide after birth, whereas the Doctor's proposed plan would make necessary a kind of crime which a decent person mentions only when he has to. Dr. Belfield should be ashamed of himself."

### Modern Ithacans

Many a patient Catholic who has vainly tried to catch an occasional glimpse of the altar or pulpit from behind the massive headgear that women are wearing nowadays will read with interest that the ladies of a Protestant church at Ithaca, N. Y., voted to remove their large hats during divine service, so that the congregation could see the preacher. "It does not appear, however, that these obliging worshippers substituted veils or mantillas for the fashionable hats, as most Christians would have done. St. Paul's missionary journeys carried him, of course, nearer ancient Ithaca than to its modern rival, but still the Apostle whom Protestantism loves to consider peculiarly its own had reason surely to hope that

these politic Ithacans of to-day would show more deference to his well-known prejudice against a woman's being in church bareheaded. For in the Saint's first letter to the Corinthians he speaks rather pointedly on the subject: "Every woman praying or prophesying with her head not covered," says the Apostle, "disgraceth her head; for it is all one as if she were shaven," and in concluding his argument his decision is: "Therefore ought the woman to have a power over her head, because of the angels." But, perhaps that Ithacan church is not much frequented by the angels.

### Who Cares for the Kaiser?

Some one has dug up an old letter of Cardinal Laviege, the great churchman who gave Tunis to France. "If you are going to take Morocco," said the Cardinal, twenty-seven years ago, "make sure that you have the consent of Europe. The least thing to be feared in Morocco is Morocco. It is Germany. Bismarck has his eyes on Morocco, and if French diplomacy is going to do anything it must be by a clear and explicit agreement which all Europe will be apprised of."

Years went by and Delcassé was in power. He was a great man in his own esteem, but was silly enough to utter the word which has now become historic, "*Je me fiche du kaiser*." "What do I care for the Kaiser?" He invited all the powers except Germany to divide up the coveted territory. To the nation he despised he said: "You will have nothing." The result is that after haggling for months at Berlin, France lets go its grip on an immense part of the French Congo just to keep the Kaiser in good humor.

The decision of the American Federation of Labor to remain associated with the Civic Federation will, no doubt, meet with the approval of those who are watching the present conflict between Labor and Capital. President Gompers' spirited attack on the Socialists gives assurance that the Socialists, however much they may try to identify the cause of labor with their own, will not succeed in their endeavor without a struggle. It is to be regretted that the United Mine Workers decreed last spring that John Mitchell must lose his membership in the Civic Federation or retire from the Union. It will now be in order for them to rescind their hasty action at the next convention.

On November 24 some of the Socialist members of the Municipal Council of Rome attempted to make an anti-war demonstration. Mayor Nathan made a patriotic speech, which was applauded, and the session was suspended, not, however, before a fight ensued between the Socialists and their opponents.



## THE GAELIC MOVEMENT

A movement may be felt but it cannot be fully estimated until it has sent out the primal wave of its strength, and left the thousand ripples and cross-currents it embodied to break and clash in the track of its original direction. It is for those who have the good fortune to survive among the debris caused by some great upheaval of land or sea, rather than for those who were momentarily exalted to the heavens upon its original crest to properly appreciate the values and tendencies of any subsequent effects.

The first great impetus of the Gaelic movement has surely come, and it has passed over our heads and left us sitting to-day among the ruins of preconceived notions and the tremor of developing hopes. The labors of Zeuss, Eugene O'Curry, Standish O'Grady and Whitley Stokes, whereby they originated the wave of pure scholarship and genuine love for a forgotten literature which made the whole movement possible, are already numbered with the works of giants of olden time, as their thought survives in the category of the Titanic. There had always been a few to interest themselves in Celtic literature as a freak, as a dialect or as a philological foundling, but these were the first men to conceive it as a possible and even as an integral part of world-literature.

To appreciate the Gaelic movement it is convenient to divide the company of Celtic scholars into two groups, the patriots and the philologists. The German and French professors on the one hand who have worked for the sake and love of learning, and on the other the Irishmen who have worked for the sake of learning but for the love of Ireland. Zeuss who had to choose at a critical moment in the history of the movement between marrying a wife and publishing the "*Grammatica Celtica*," may be taken as the founder and type of the sterner school, while Eugene O'Curry, who toiled for the glory of God and the honor of Erin more than for any scholastic motives, must be forever regarded as the embodiment of the hereditary Irish learning. Zeuss and the continental school which followed in the track of his book set to work to unravel from glosses and manuscripts scattered through the libraries of Europe the grammatical forms of the language in its earliest and most complicated condition. Considering the extraordinary difficulty with which he was faced, and the substantial work which he literally put together out of oblivion and hieroglyph, Zeuss more than deserved the name of "the Celtic Champollion."

In his wake a galaxy of scholars broke out in all the centres of European erudition—Zimmer and Windisch in the German Universities, Pedersen in Denmark, Ascoli in Italy, and De Jubainville in Paris, whose literary faculty equal to his philological enabled him to restore the Irish epic to its rightful place in the writings of mankind, between the *Iliad* and the *Chanson de Roland*, while from Oxford Matthew Arnold piped a tentative appeal pleading for the foundation of a Celtic chair among the British people, not only with a view to causing a variation in the charmed circle of classical letters but of eventually softening the relations between the English and Irish races.

In Ireland herself a small but patriotic school initiated by Eugene O'Curry and Archbishop MacHale had begun to struggle towards its unforeseen goal. Both of these true descendants of the great literary tradition of the Milesian race had worked as the Four Masters themselves had worked in the gloom that famine and disaster had spread over the country, and with the despairing thought at heart that they were the last of their line, and that none would come after them to perpetuate the learning of the Gael. O'Curry would not allow himself to specialize on any division of prose or poetry, but took upon himself the infinite task of running his pen through the entire gamut of the national heritage in manuscript, which he sounded

and sifted in a rough but affectionate fashion, until he was able to produce sufficient "manuscript materials of Irish history" to bring astonishment to Thomas Moore, the author of a four volume history of Ireland, in which he had betrayed not the least suspicion that annals from such a native source could have ever existed.

MacHale, who might be considered the last of the fighting prelates who firmly believed in English government as the enemy of Faith and Fatherland, had made a heroic effort to perpetuate the living Irish tongue in Connaught, and to show his high opinion of the literary form for religious or secular purpose he had translated six books of Homer as well as the five Books of Moses for the equal pleasure and edification of the archdiocese. In a lighter vein he had also reset Moore's "*Melodies*" in an even more melodious form—giving rise to yet another of those unique phenomena which puzzle visitors to Ireland, for why the works of a national poet should ever require to be translated into the national tongue is a problem that only history itself could unveil.

But the work of these two men passed unappreciated and almost unnoticed by their own generation. It was not until the close of the century that the movement broke into diverging fragments, into schools and societies of different aims, into poetry or into glamor, into a revival here or a test for local office there, into English drama or into Irish politics, but the main current of the patriotic school found a working apotheosis in the rise of the Gaelic League, a non-political and non-sectarian association, which though willing to inspire and organize issues of subsidiary importance has always kept in view one sole object to be toiled for unsparingly and unreservedly, the preservation of Irish as a live tongue in every one of the five provinces of Ireland.

It is difficult but interesting to endeavor to sum up the practical achievement of the League during the two decades that cover its operations. Briefly it has averted if it has not finally checked the decay of the language, but on the other hand it has engendered an extraordinary amount of patriotic electricity along many other wires than the philological, and it has come nigh to galvanizing whole parts of Ireland into a state of genuine and lasting nationalism.

From the first a number of men and women and children have flung themselves into the linguistic breach that appeared to be opening upon the flanks of the Angliciser. From the highest motives of patriotism they set out to perform what were toilsome and to some even outlandish studies, but they won no small reward in the intellectual suppleness that such a toil necessarily begot, and in a certain streak of endurance which is more than often lacking to the otherwise richly endowed character of the Celt. Perhaps the climax of this unexpected reward to this purely patriotic exercise has been the decision of the Rathmines School of Commerce to introduce Gaelic studies as a philological highway to European languages. From colleges throughout the country as well comes the same story that Greek and Latin and even English itself is benefiting from comparative contact with the vernacular.

But as a social and industrial force the effect of the Gaelic propaganda was even more widespread, for once the existence and primary rights of the Irish language had been conceded there was no limit that the Gaelic Leaguer could set on the resources of home production. Irish ink and Irish paper were required to record the native characters, and there arose a demand for Irish clothes, Irish tobacco and even Irish sermons for the heirs of Irish speech. Charwomen insisted on Irish soap, and even the tramps required guidance at the crossroads in their fathers' tongue. It became soon apparent that the movement had acutely affected every cranny and corner of daily life, it had passed from the realm of a vague idea to the possibility of a working reality. A change in grammars had led to a transference of thought.

The situation in Ireland to-day must often appear chaotic, not only owing to the clash of the two camps of Gael and Gall, but owing to the different ways in which the Gaelic spirit has moved the different Gaels. While the tongue is dying out in some parts of the country, others which had experienced the loss a generation back are actually recovering it. Among individuals some show their adhesion by a change of speech, others by a change of costume, others by a change of name, and as outward signs of the same inward and spiritual upheaval the traveler may now remark an Irish trademark of Celtic design, or such a significant fact that letters addressed in the native tongue can now be delivered with only a day's delay, or that whereas Irish tweeds at one time had to be sold as Scotch, the demand is so great to-day that the Scotch have to be passed off by unscrupulous tradesmen in their stead.

In the realm of music and dancing some very definite progress has been made in restoring Irish airs and reels, while even more welcome is the reintroduction of the Irish war-pipes, after the lapse of centuries, to take the place of the German brass bands that have been hitherto considered indissociable with material and spiritual progress in Ireland.

It is this same desire for native expression of life and death that led Mr. John Redmond at a recent Feis in Wicklow, to appeal to the Gaels present to supplement the modern monument raised to the memory of Parnell by one in more accordance with Celtic tradition, by heaping up a great cairn of stones such as the Irish once loved to set over the fallen heroes of their race. The achievement of the League in affecting some 3,000 schools under the management of the Board has been followed up in most schools under private influence, and has even led to the appearance of St. Edna's, a full-fledged Gaelic school, which has broken through the trammels of the "Intermediate Board" by bringing up some hundred boys with Irish games, Irish dress, and Irish speech, as the natural accompaniments of their lives.

Of the influence of the Gaelic movement on the religious world it is true to say that the Catholic Church of all institutions in Ireland has been least affected inwardly, and for this reason that the intensity of faith and devotion which it enshrined was in itself a Celtic characteristic requiring neither amendment nor revival. Outwardly, of course, there have been many changes. The church-builders have become nation-builders, and have demanded Irish materials for their structures. Prayer-books and stations of the cross are appearing with Irish characters, and the "new curate" as a rule recites the Rosary in Irish, *sicut erat in principio*.

A motive which besides a natural love of the country has been very influential in winning the enthusiasm of the priests and the encouragement of the bishops has been their unanimous desire to arrest the literary development of Anglicisation of which the "Encyclopædia Britannica" is but the genteel and more respectable expression. The decay of the Gaelic tongue and the forgetfulness of the old Irish sagas has, unfortunately, never been followed by a corresponding love of the great English masters. The only literature that has poured upon Irish shores in unlimited tonnage and garbage has always been of the penny dreadful or shilling-shocker variety, a type which even to the keenest upholder of the British connection must appear a weak substitute for the "Tragical Deaths and Sorrows" of Gaelic story-telling that once purged and delighted the emotions of the Celtic heart.

But even when attempts have been made to combat unsought-for expansion of nameless authors by works bearing Catholic inspiration or Catholic sentiment, the latter have too often been of the weakling type of translation from Italian or French into English, that however orthodox, has generally failed to satisfy the taste and demand of the Irish people. In the opinion of the best judges, the curates who toil among the fisher and mountain men, the Gaelic affords the expression of Celtic devo-

tion that no other vehicle can approach. When one remembers how the seventeenth century exiles toiled to write and print the endless Irish books of devotion they sent home in days of blinding storm to keep alight the little lamp of Celtic Catholicism, the lamp kindled by the wonder-working three, Patrick, Bride and Columcille, one feels that the freedom of atmosphere in which it burns to-day is not the best reason that it should be quenched to be replaced by a chandelier of British thought of however orthodox a design.

Nationally and finally, the scope of the movement has passed from the vague into the inconceivable. There is no end to the wars of the Gael and the Gall, or to the Battle of the Books in which the two races are engaged to-day. With her language and her history re-taught in her schools, Ireland may well rise to that position of strength and assertion that will lead her into the complete possession of her earthly heritage as well as into a deeper knowledge of that eternal mission which has never forsaken her.

SHANE LESLIE.

## LITERATURE

### Important Papers on Socialism.

Frequent requests are made for various articles on Socialism, which from time to time since 1903 have appeared in *The Catholic Mind*. As *The Catholic Mind* is published chiefly for subscribers, the additional copies printed with every issue are soon exhausted. To satisfy these requests, as well as to meet the wishes of many who would be pleased to have these several articles within easy reach, they are now reprinted and bound in one volume. As an introduction to this valuable set of documents on Socialism, the famous Encyclical of Leo XIII is also placed in the compilation. The subject of Socialism is one of growing importance, in the intricacies of which no surer guide can be selected than the great Pontiff, who gave to the Catholic world in this Encyclical the fruit of his long experience and deep wisdom. His office of Chief Pastor would of itself entitle the Encyclical to the place of honor here accorded it. The names of the distinguished writers whose articles are reproduced in the collection are a guarantee of the merit of their contributions to the literature on Socialism. There is no desire to profit by this publication, but only to further a good word. The price has been limited to the cost of publication.

**The Superstition Called Socialism.** By G. W. DE TUNZELMANN. Philadelphia: J. B. Lippincott Co. \$1.50 net.

This book is the result of a series of lectures delivered before select students attending the school of instruction of the Anti-Socialist Union of England. It is offered primarily as an armory for public speakers, but is likewise intended for every serious student of social economics. As a refutation of Socialism it is one of the strongest and most ably written volumes which have come into our hands. Especially keen is the criticism of the Marxian theories of Exchange-Value and of Capital. A recent writer remarks that "Marx may have known exactly what he thought, but neither he nor his disciples nor his critics have ever been able to make the rest of us quite clear on that point." This the author attempts to do, although with considerable difficulty. A haze of words involve the fundamental Marxian fallacies from which the deductions follow clearly and logically enough. In unravelling the tangled skein of Marxian argumentation and showing in their simplicity the essential errors of the system, Dr. Tunzelmann is particularly happy. His forbears, as he tells us, have for centuries past been fighting British battles and, like their true English scion, nothing more delights him than the clash of intellectual arms and the splintering of lances on the field of logic.

The author's style is strong and trenchant. As a popular



scientist, moreover, and as a platform orator of wide experience, he has the best qualifications for treating his subject in a telling way. If parliamentary language is not always used and he frequently qualifies his opponents as donkeys, dogs and imbeciles, there is some extenuation to be found in the fact that abusive language of every description is so common on the part of Socialist controversionalists that there is always the temptation for those who must meet them on the open platform to raise their voices to an equal pitch, if for no other reason than to be heard. On the other hand the book is for the leaders rather than for the masses. The chapter especially on "Land, Capital, Labor and Profit" is not easy reading matter for beginners.

To the question which will naturally come to the mind of the reader: "Why is Socialism spoken of as a superstition?" the author thus answers: "Superstition does not seek to test the guesses which it calls facts, and when it is driven to make the comparison and the guesses are disproved, superstition continues to call them facts, and denies and distorts the actual facts. If a scientific hypothesis or theory be retained after being shown to be inconsistent with ascertained facts, it thereby becomes a superstition. It is therefore clear that a statement clothed in scientific terms may quite possibly be, and not infrequently is, a pure superstition. Thus, for example, a discarded scientific theory may be resuscitated as a superstition, and imposed upon the ignorant and uneducated as a science. The purposeless mechanical view of the world upon which Marx founded his mechanical theory of society is usually dressed up in this manner, in the discarded rags of science, for the purpose of imposing it upon the ignorant."

How perfectly this definition applies to Socialism is evident to any thorough student who is qualified to pass judgment upon the question and is at all familiar with the sciolism which ordinarily passes for profound scientific knowledge in Socialist literature. As the author justly remarks, no first-class thinker of any period has been atheistic. Socialism is founded upon materialism and this in turn upon atheism, which is the worst and most debasing of all superstitions. It is only the fool who continues to say in his heart what his reason daily denies. There are many superstitions in Socialism, but that of atheism or agnosticism is by far the most lamentable, and to this all Socialist philosophy must reduce itself, as all its leading exponents claim. However far the newly made Socialist may be from such conclusions he should note how all the footsteps converge towards this one abyss of death, spiritual and intellectual. Let him turn and flee before he shall fall a victim.

If the author had contented himself with expressing his firm belief in the Deity, and had not made the volume at the same time a propaganda book of his own religious views we could unhesitatingly recommend it to Catholic readers. Unfortunately this is not the case. His own theories are forever cropping out between the arguments, and an entire chapter is devoted to a discussion of them.

The Deity is for him the Universal Mind, whence proceed the units of mind whose association with material bodies accounts for the origin of life. The advent of reason and of "the ethical faculties of mind" are attributed to the increasing influx of mind from the Universal Mind. Purposive activity is ascribed even to the lowest organisms, although it is only in man that the stage of reflective self-consciousness is reached. "The highest ideal is the complete conscious identification of the individual human self with the Eternal Self, and through this with all other human selves." The discussion of free will and personality leads to even more abnormal conclusions.

While evidently not a believer in the Divinity of Christ the author means, nevertheless, in his own way, to deal most fairly with Catholicism. He extends to it an equal welcome with Mohammedanism, Buddhism and the teachings of Professor William James, for which he professes a partiality. Though quoting

at great length the Encyclical of Pope Leo XIII on the condition of the working classes, and admiring the Catholic activity wherever it is displayed in the social field, the book can evidently not be recommended from its religious point of view. It would be hard for the author to comprehend this, and we can only wish for him the full light of faith. His fundamental principle at all events is correct: that all who believe in a Divinity, whatever their creed may be, have reason to unite against Socialism as against a common enemy.

JOSEPH HUSSLEIN, S.J.

**The Golden Spears.** By EDMUND LEAMY. New York: Desmond Fitzgerald. \$1.00 net.

"The Golden Spears" is the first of seven golden fairy tales of ancient Ireland. They are all of pagan times, founded on incidents in the literature of pre-Christian Ireland, and yet so pure and ennobling in their character that Cardinal Logue can say of them:

"They are delightful tales for children. They will serve not only to interest and amuse them, but to mould their minds and cultivate their taste by furnishing them with a model of a pure, correct and educated style, which is not always found in books intended for the young. They will have another good effect, inasmuch as they will direct the attention of our young people to the wealth of legend and poetry in our old Irish literature and traditions." This, incidentally, is apt comment on the self-styled Irish dramatic school who are perverting such literature to paganizing purposes. It may be remarked, too, that Mr. Leamy had delved in Irish lore and moulded therefrom his magic stories before this blatant school, which claims the Irish Revival as its own, was incubated.

Lawyer, journalist and orator, Leamy was known to his colleagues of the Irish Party as a man of brilliant and varied gifts and of charming personality, but so diffident of his powers that he rarely gave to the public the best that was in him. With children, however, he was at ease, and as they gathered round him he would build them stories from the Gaelic past, which needed but transcription to be literature. These he was persuaded to write down when sickness compelled his retirement from public life, and at the instance of Mr. Redmond, his former leader, they have been now re-issued in the United States. Judged from any standpoint—of art, attractiveness or formative influence—they ring true, and Cardinal Logue does not exaggerate in pronouncing them "real marvels of imaginative writing." In purity of style, sustaining interest, and the subtle literary power that also appeals to readers of larger growth, they recall Hawthorne's Tales and Kingsley's Grecian Heroes, but there is in them an intangible spiritual something, stirring the heart and moving the moral fibres, which these writers lacked in their equipment.

Though nature is vibrant on every page, there is not one description which the eager pursuer of narrative may skip. Moor and hill and forest, animal and flower and singing bird, dancing sun and glancing stream enter into the very heart of the story and form a portion of its characters. The "Golden Spears" were the mountains "from whose shoulders fell a purple robe of heather and whose heads gleamed in the setting sun like spears of gold." How Connla and Nora, who fed the birds and saved the singing thrush from the devouring hawk, followed the music of the pipers nine on the line, "where the shadows, marching from the glen, trooping up the mountain side and dimming the purple of the heather," met the sheen of the sinking sun, and how, treading on clouds of amber and purple and gold, they walked into the sunset, and after seven years in crystal halls returned to "the little mother whom they had rather have than all the world," and how through his kindness to man and beast on a wintry night,

Fergus was enabled to win the daughter of Erin's King, and how honor and sacrifice and courage found always guerdon fair, is set forth in language which, like the voice of Princess Finola, is "as musical as the whisper of a stream in the woods in the hot days of summer." One will not easily find a match in literature for the word picture of the bardic contest in "The Huntsman's Son."

Mr. John Redmond, M. P., in an eloquent preface bears witness to Mr. Leamy's "exquisite gift with children" and appeals to the parents and teachers of America to welcome "this little flower of his genius," believing that thus "a charming and ennobling boon will be conferred on the child-life of these great communities;" and, from personal experience, he endorses the judgment of an educational expert: "For refining influence, for power to stimulate the sense of beauty, the tenderness, the sentiment of nobleness of the child soul, I can imagine no volume more worthy of a place on the book-shelf of the people's schools."

It has also the advantage of being well bound, printed and illustrated. We share in Mr. Redmond's hope that it will find a permanent place in the libraries of those who understand children.

M. K.

Those who have read with pleasure and profit "The Crucible" and "The Alchemist's Secret," story books by Miss Isabel Williams, will feel that in her sudden death last week in Boston, a promising writer of Catholic fiction has been called away. Miss Williams' activities, however, were not confined to the field of literature, but many a Catholic cause in her native city found in this author a zealous promoter.

"The Prayer Book for Children" is another of Mother Mary Loyola's tempting little treats for the lambkins of the flock. The wording of the prayers is so simple and so free from stilted and formal language that young worshippers will find themselves talking with God as they would with their parents, which will doubtless assist devotion wonderfully. There are some 150 pages in the book and a dozen good illustrations. But children will make short work of the paper-covered edition; cloth binding will prove really cheaper. The Kenedys are the publishers.

"My Heaven in Devon" is a little book of poems, inspired by "the restoration of Eucharistic worship in the pre-reformation parish of St. Pancras." Olive Katherine Parr, the author, whose "Red-Handed Saint" will be remembered, joyfully sings of the return of Immanuel to the banks of Devon, and tells in smooth verses of the comfort she found making beautiful God's house.

A large portion of "Ichneutae" or "The Trackers," one of Sophocles' lost dramas, is among some papyri recently discovered at Oxyrynchus, in Egypt. The fragment consists of about four hundred lines, or a good half of the play, as is conjectured. "The Trackers" is one of those satiric dramas, in lighter vein, which used to be presented on the Attic stage after a tragic trilogy. No other play of this kind from Sophocles' hand has come down to us. The theme is the theft of Apollo's cows. Selinus and his satyrs are "the trackers." They trace the missing herd to the cave of the infant Hermes, who is playing ravishing music on a lyre he made from the hide of a stolen cow. Here the fragment ends.

Christmas books have appeared. As Mr. Andrew Lang seems to have used up at last all the colors of the rainbow in naming his volumes of fairy tales, "The All Sorts of

Stories," his latest, is dressed in familiar crimson and gold. To keep young readers from skipping his foreword—a well-known proclivity of theirs—the author has prudently written at the top of the first page, "N. B.—There are stories in this Preface." He then whets the children's curiosity by telling them of the wonderful variety of stories they will find in this book. For all the tales, like "Bellerophon's fight with the Chimaera," for instance, are not about fairies. There are some, like "Charles II in an Oak Tree," that really happened, and others like the adventures of the "Three Musketeers," that might have taken place, but didn't. The book is finely illustrated by Henry Ford, and published by Longmans, Green & Co.

Sisters who are looking for a Christmas play suitable for the older children will be glad to know that a member of the Institute of Mercy, St. Mary's Convent, York, has written a little drama called "Nunc Dimittis," with Our Saviour's Presentation as its climax. The play is in blank verse, printed like prose, and the words of Holy Writ are woven into the text well. The cast calls for some twenty-five characters, and full directions are given about scenery, costumes, etc. P. J. Kenedy & Sons are the publishers.

"Our Priesthood" is a book of excellent conferences that Father Joseph Bruneau, S.S., D.D., Professor of Dogmatic Theology at St. Mary's Seminary, Baltimore, gave the "ordinandi" during their retreats. Following the pontifical he comments on the words and ceremonies used by the bishop while conferring minor and major orders, and thence draws sound principles for the future guidance of the young clerics.

"Qui de Virgine natus

Per nos saepe renascetur."

"He who was of Maiden born

Through us is often born anew."

is the high motive for practising stainless chastity that is repeatedly held before the levites. Quite fittingly the book is dedicated to Cardinal Gibbons on the fiftieth anniversary of his priesthood. Herder is the publisher.

## BOOKS RECEIVED

The Life, Trial and Death of Francisco Ferrer. By William Archer. Illustrated from Photographs. New York: Moffat, Yard & Co. Net \$3.00.  
Pioneer Catholic History of Oregon. By Edwin V. O'Hara. Portland, Oregon: The Author.  
The Ballad of the White Horse. By Gilbert K. Chesterton. New York: The John Lane Co. Net \$1.25.  
Dictionary of Irish Phrases. By the Rev. L. McKenna, S.J., M.A. Dublin: M. H. Gill & Sons.  
Lough Derg in Ulster. By Shane Leslie. Dublin: Maunsell & Co.  
God in Evolution. A Pragmatic Study of Theology. By Francis Howe Johnson. New York: Longmans, Green & Co. Net \$1.60.  
The Obedience of Christ. By Henry T. Schuyler, S.T.L. Philadelphia: Peter T. Reilly.  
The Prayer Book for Children. By Mother Mary Loyola. New York: P. J. Kenedy & Sons. Net 15 cents.  
Impressions Calendar for 1912. San Francisco: Paul Elder & Co. Net 50 cents.  
Nunc Dimittis, or, The Presentation in the Temple. A Mystery Play. New York: P. J. Kenedy & Sons.  
The Catholic Diary, for 1912. Edited by a Priest of the Archdiocese of Westminster. The Angelus Series. New York: Benziger Brothers.  
The Wargrave Trust. By Christian Reid. New York: Benziger Brothers.

### Latin Publications:

Enchiridion Patristicum. Locos SS. Patrum. Doctorum Scriptorum Ecclesiasticorum. In Usum Scholarum Collegit. Auctore M. J. Rouet de Journel, S.T. St. Louis: B. Herder. Net \$3.15.  
Summula Philosophiae Scholasticae. In Usum Adolescentium a J. S. Hickey, O. Cist., Concinnata. Volumen III. Theologia Naturalis. Editio Altera. Dublin: Brown & Nolan. 2s net.

### German Publications:

Leben der Ehrwürdigen Mutter Maria Salesia Chappuis. Aus dem Orden der Heimsuchung Maria, 1793-1875. New York: Frederick Pustet & Co. Net \$1.25.  
Die Erziehungskunst der Mutter. Ein Leitfaden der Erziehungslehre. Volksverein-Verlag M. Gladbach. Preis 75 pf.  
Kirchenmusikalisches Jahrbuch. Begründet von Dr. F. X. Haberl. Herausgegeben von Dr. Karl Weinmann. New York: Frederick Pustet & Co.



## EDUCATION

Alfred Moseley, the well-known London publicist and philanthropist, who is using the opportunity which the trip he is just now making in America allows to look into some of our educational methods, is apparently not as enthusiastic regarding our system of public education as some of us would have him be. Asked by a representative of the Brooklyn *Eagle* what he thought of the American school, he replied: "Oh, in buildings and equipment and, physically, in cultural ways, it is a mile ahead of us. But in thoroughness it is behind us, owing, no doubt, to your haste to get there." His judgment may not find popular acceptance,—if there is one thing Americans profess to be proud of it is the public school system—yet it is but a month or two since Stanley Hall, of Clark University, made bold to affirm the existence of "a growing consensus of opinion among those competent to judge that the system has not kept pace with the progress of the age or country. Relatively it is falling behind, and does not meet our needs as well as did the school system of a hundred years ago." President Hall's "relatively" must connote a judgment similar to that of Mr. Moseley, since he agrees that the system of public education in our country has grown enormously in size and has improved in quality in many respects.

\* \* \*

It certainly has not improved in the all important matter of intelligent thoroughness, a quality which should dominate in every stage of education from the timid beginnings in the primary school to the end of university studies. An editorial writer in the New York *Sun*, of November 15, comments on what he terms sarcastically the "reactionary views of Mayor Gaynor on education." The Mayor, addressing the boys of one of the city schools the day before, had given a picture of the boys of the district school near Utica which he attended, "where the desks faced the wall, and where besides learning the three R's the pupil really learned to spell." "The three R's!" says the *Sun* writer, "Why, the wiser youngsters of to-day when, in the beautiful language of the class poem, they 'into the great world must go and stem its raging tide' have no use for such ancient ballast. As a class, if they try to read to themselves (whenever a comic supplement makes a severe call on their trained intellects), they move their lips. If they can be forced to read aloud they stumble, hesitate, mispronounce; their intonation is vulgar; they drawl and drone along without apparent intelligence or appreciation."

It was, we believe, Dean West, of the Graduate School, Princeton University, who, in an admirable paper on "Vocational Training" published some weeks ago, called our attention to the vagaries of "child psychology" and the fads which now beguile childhood with the notion that organized play is study. If it be true, as Dean West says, that we are first in the world in the matter of usable educational machinery, it will not be difficult to realize how, when this machinery is not used with intelligence, the outer devices and routine come to be mistaken for the inner life of education, and a manner of mechanized routine in teaching comes to take the place of the thoroughness in training to be aimed at in dealing with the pupil's high possibilities as a developing human being.

\* \* \*

That this thoroughness is lacking even in the elementary schools appears to be a conviction generally acknowledged to be true. The writer in the *Sun*, whose article we have quoted above, does not mince words in affirming it. "As a race," he writes, "these youth, the product of the admired public schools system, can't spell, can't write a legible hand, can't compose a civilized letter. Their talk is slangy and ungrammatical. Even if they have come from cultivated homes they have acquired bad habits of language and pronunciation. Not merely in reading and

writing, in ambition, detraction, uglification and derision, as the Mock Turtle puts it, but in anything that is useful they are sadly to seek."

\* \* \*

Meantime official announcement is made that greater progress has been achieved in education in the United States during the past ten years than in any previous decade in the country's history. Unhappily a study of this development just completed by the Federal Bureau of Education suggests that the progress has been along the lines in which Mr. Moseley concedes that we are "a mile ahead" of European peoples,—in buildings and equipment and, physically, in cultural ways. When one learns that in the past decade the value of public school property has jumped from \$550,000,000 to more than a billion dollars; that during the years 1900 to 1910 the annual income of the public schools has been nearly doubled, having increased from \$220,000,000 to \$425,000,000; that the number of public high schools advanced from 6,005 to 10,213, and that the total number of public school teachers increased from 423,000 to 512,000, one is inclined, in view of the very general conviction regarding the lack of educational results referred to above, to ask whether the American people are receiving a fair *quid pro quo* for their unexampled generosity in the cause of education.

The remarkable development of the study of seismography within a decade of years is one of the notable features of the science world. Just ten years ago the first assembly of the International Seismological Association was held at Strassburg, and already there is practically girdling the world a network of observing stations equipped with modern recording apparatus for the study of earthquake phenomena. The Jesuits of North America have been specially active in the work since the new science found its way across the waters to our own land a few years ago, and they have now sixteen stations distributed throughout this continent. The list of American colleges in which Jesuit observers have installed seismic machines of the latest type are: Georgetown, D. C.; Brooklyn, N. Y.; Fordham, N. Y.; Worcester, Mass.; Buffalo, N. Y.; Cleveland, O.; Mobile, Ala.; New Orleans, La.; Chicago, Ill.; Milwaukee, Wis.; St. Mary's, Kan.; Denver, Colo.; Santa Clara, Cal.; Spokane, Wash.; St. Louis, Mo., and St. Boniface, Manitoba.

The December *Bulletin of St. Louis University* contains a lengthy and learned discussion of the work already accomplished in these stations. Published under the direction of Rev. Jno. B. Goesse, S.J., director of the seismological department of the university, the bulletin making a booklet of 53 pages, generously illustrated with pictures and diagrams descriptive of the instrument and its workings, touches, among other things, on the historical outlines of the science and its development, as connected with St. Louis University; the physics of the seismograph and a description of the apparatus; and the phase analysis of the diagram. The work also gives a table for distances; and a full record of the earthquake registration in the St. Louis University Observatory for the year 1910.

M. J. O'C.

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We gather from *Rome* that a reform of the Breviary is now being completed by Mgr. Piacenza, of the Congregation of Rites, and Mgr. Bressan, Private Secretary to the Holy Father, and that the document announcing it will be published very soon. It is said that in the new Breviary the psalms of the present Office will be changed daily in such a way as to ensure the recital of the entire psalter every week, with fixed psalms for every day of the week. The Office will also be shortened by about one-fourth of its present length. Nor will it be necessary to buy new Breviaries at once, as a supplement with the new arrangement will suffice, or even an index showing where the psalms are to be found in the Breviaries now in use. The reform will probably come into force at the beginning of 1913.

## ECONOMICS

Banking is borrowing to lend. A banker, using only his own capital, would be no more than a money-lender, and could do business in a back parlor. His capital, however large, in itself, is always small compared with his other liabilities, or borrowings. The statement of a large bank has just appeared, showing capital and reserve amounting to 30 million dollars, and liabilities, exclusive of these, of 200 million dollars. This essential note of banking that it is a trading with the money of others, enables it to perform its functions at a very reasonable cost to the community. Suppose the bank quoted has 150 million dollars constantly engaged, this sum need produce only two per cent. net profits, to pay the shareholders 20 per cent. per annum.

Bankers borrow indirectly. The simplest way is the receiving of deposits. One may be so impressed with the grandeur of the bank as not to realize that in depositing a thousand dollars he becomes the creditor of an institution which has borrowed his money. Again a bank borrows by selling exchange. If one wishes to pay money in London he buys a draft. He pays cash, the bank may not have to provide payment in London for some time. This method of borrowing belongs especially to the larger banks that have branches in many places and good credit everywhere. These draw from it considerable profit, especially from dealings in time exchange, that is, in drafts payable thirty or sixty days after sight.

How does a bank lend? The obvious way is the formal loan. Another way is the allowing of customers to overdraw their accounts, and it differs from the loan only in this, that the customer borrows only what he needs from day to day, so that the accommodation is not for a fixed sum nor for a stated time. A third way is the discounting of commercial promissory notes. The wholesale merchant sells to retailers, who will pay only after having sold the goods. They give their notes which the bank discounts to provide the merchant with funds for future trade. A fourth way is the buying of exchange. A merchant sends goods abroad, draws a bill on the buyer, or on his own agent, for their value, and sells it to the bank. The bank uses this bill to provide for the payment of its own drafts.

As the banker is generally dealing with other people's money he is in a position of trust, and is bound most strictly to manage his business with prudence. The whole problem of successful banking lies in the lending. The banker must lend the funds in his hands so as to provide a decent profit for his shareholders, and, at the same time, he must be always ready to meet any reasonable demand of depositors for the return of their money. The first rule of good banking is that every loan must rest on good security. The ideal security is that which could restore the bank to its original condition automatically, should the borrower fail to pay. Hence a commercial bank is very cautious in accepting as security, mortgages on land, buildings, machinery, etc. These imply long loans, for which there are other financial institutions: commercial banking supposes short operations and frequent. A commercial bank cannot become a factory, or a brewery, or an iron works, or a shipbuilding concern; still less may it be all these at once. Yet if it makes advances to such enterprises on the security of their plants, it may find itself carrying on their works in the hope of recovering what it has lent; and this has brought about the failure of not a few banks. As for speculations, the commercial bank has nothing to do with them. It will not advance money to open a mine, or to start a line of steamers, or to lay out a plantation, unless it has security independent altogether of the prospects of such enterprises. Again, a commercial bank does not meddle with the stock exchange. Indeed, the conservative banker is not much in love with the formal loan, and prefers to avoid the overdraft. The discounting of commercial paper, the providing for the moving

and distribution of crops and other raw material and, in the case of larger institutions, for foreign trade, constitutes his peculiar province.

The first of these deserves special notice. Apparently a commercial promissory note has no other security than the name of the drawer, *i. e.*, the retail merchant, and that of the endorser, the wholesale merchant. Actually, it rests on the best possible security, the life of the people. Men must live, and to obtain the means of living they must pay the shopkeeper, and he must pay the wholesale merchant. The constant flow, therefore, of payments from the consumer to the manufacturer and the first distributor, is a necessary condition of social life. But the whole value of this security rests on the supposition that production and distribution are normal, that is to say, regulated by the demand for consumption. The modern system of selling by commercial travelers whose skill consists often in their power of forcing goods upon the retailer, makes for overproduction, overstocking, of which the inevitable result must be to destroy the real security of commercial paper. The banker, then, in justice to his shareholders and, still more, to his depositors, must watch his discounts carefully, so as to check that dangerous tendency. That they have not always done so, has been the cause of many a crisis.

H. W.

## ECCLESIASTICAL NEWS

As the present issue of AMERICA was being put to press the public Consistory of November 30 was being held in Rome, at which Cardinals Falconio, Farley and O'Connell and ten of the other newly created members of the Sacred College received the insignia of the exalted office to which the favor of the Sovereign Pontiff has raised them. The secret Consistory was held on November 27, at which the ceremonies may be briefly summarized as follows:

The other business of the Consistory having been transacted, the Pope addressed the Cardinals who were present, and mentioned the names of those whom he had determined to promote to the cardinalate, and asked: "What think you? As a sign of assent the Cardinals uncovered and reverently inclined their heads. Then the decree concerning the promotion of the new Cardinals was drawn up and at once published out of Consistory.

The newly appointed Cardinals then proceeded in their usual dress and without any attendants to the apostolic palace, where one of the old Cardinals presented them to the Holy Father, who gave them the red cap, or zucchetto.

At the public Consistory the Cardinals being assembled in the apostolic palace, the Sovereign Pontiff wearing his precious mitre, ordered the new Cardinals to come forward. They, bowing profoundly, were placed with uncovered heads in the sight of the Pontiff below the last Cardinal-Priest. The Pontiff made a short address on the office and greatness of the cardinalate. Then the new Cardinals approached and kneeling kissed the feet and then the knee, and lastly the hand of the Sovereign Pontiff. After this they went to receive from the other Cardinals the kiss of peace. This being done, the Pontiff conferred the red hat on them, and said: "For the praise of Almighty God and the ornament of the Holy See receive the red hat, emblem of the singular dignity of the cardinalate, by which is signified that even to death and the shedding of blood for the exaltation of our holy faith, for the peace and quiet of Christian people, for the increase and preservation of the Holy Roman Church, you are to show yourself intrepid; in the name of the Father and of the Son and of the Holy Ghost. Amen."

Their rings and the titles of the churches in Rome to which they are officially assigned were then given them. After the ceremony the three Cardinals from the United States held their official reception at the American College. Cardinal Falconio



has been assigned to the Church of S. Maria in Aracoeli, Cardinal Farley to S. Maria sopra Minerva and Cardinal O'Connell to S. Calixto. In taking possession of his titular church each Cardinal drives to the door and being divested of his cloth cloak and hat, in flowing scarlet silk walks up the nave, bestowing benedictions on all sides.

Seating himself on the throne in the chancel, the vicar of the parish reads to him an address in Latin, to which he replies. He is then saluted by all the clergy of the parish in the order of their precedence, ending with the acolytes.

The Cardinal must present the church with his portrait painted in oils. It will be hung with that of the reigning Pope in the nave. A Cardinal who lives at a distance from Rome has to appoint a vicar to take his place at the title-church.

Five Cardinals-elect had signified their inability to attend the Consistory, so that ablegates were nominated to carry the red cap and zucchetto to their places of residence. These five are the Archbishop of Valladolid; the Papal Nuncio at Madrid; the Archbishop of Olmutz; the Archbishop of Seville, and the Archbishop of Vienna.

The voyage of the three Cardinals across the ocean was finished without unpleasant incident, and they were received with special honors and attention by the civic functionaries and the local ecclesiastical dignitaries *en route* through France and Italy.

Cardinal Falconio was first received in audience by the Pope, on November 24, and the correspondents of the American daily papers state that his Holiness seemed to take pains to show his regard for the new American Cardinal. He met Cardinal Falconio at the entrance to the library, and as the visitor started to kneel to offer his reverence the Pope prevented him, and then embraced him with considerable show of affection.

Cardinal Falconio at once offered his thanks and his gratitude for the honor conferred on him, but the Pope interrupted, insisting that he had won the honor. He said that it was conferred for signal services to the Church and his loyalty to it during not only his career in the United States, but during his entire life.

Cardinal Farley was received in audience on November 25 with equal cordiality and marks of distinguished favor. After the audience it was learned that when he had thanked the Pope for himself and in the name of the Catholics whom he represents for the honor conferred upon America, his Holiness answered that it had long been his desire to recognize the loyalty of Catholics in America and the worth of his visitor. He said that he knew of the continued manifestations of satisfaction shown in America over the appointment of the Archbishop to membership in the College of Cardinals.

On last Sunday Cardinal O'Connell, Archbishop of Boston, had an audience, at which the Pope said that he watched with solicitude and gratification the growth of Catholicism in Boston, of which he had seen many evidences. American Catholics, unlike many of those of Europe, were not Catholics in name only.

## LETTERS TO THE EDITOR

### PEDAGOGIC FADS FOR CATECHISM CLASSES.

To the Editor of AMERICA:

If you will allow me room for a few thoughts that are haunting my mind for some time I will be thankful to you. I have received over a cart load of literature on new Catechisms, children's prayer and hymn books; books for the young in first grades on Church history, Bible history and Christian Doctrine; First Communion Manuals; children's hymnals and Bible stories; simple lessons in Catechism and Christian Doctrine for the child mind; easy lessons in the primary grade suited to the minds of little children; Catechism made easy, and written in words of one syllable needing no glossary or word-meaning, etc., etc.

Now let me ask, when will those children learn things suitable

for future men and women? Will they, when grown to manhood, return to school; or will they learn at home what they never heard of at school? What is Catechism for? What do we who are now grown up remember of our Catechism? Have any of us unlearned what we learned as children concerning our Faith?

What hymns do we remember in our mature years that we had not sung in our childhood? In the name of common sense when will the child's mind cease to be the treasury of religious truths and catechetical knowledge for the future man and woman?

Please have patience with me. But tell me why authors of "Easy Catechisms" object to giving religious thoughts in clear and solid language like that of the Baltimore Catechism? If we could bring back to school all who attain their majority in ignorance of Catechisms except such as are made for babes or semi-idiot, then we might bring some excuse (although very little), for this craze in childish pedagogy: but since what is learned in their childhood is all that they have for their maturity and old age, why deprive our Catholic youth of the best we have, even though they may not be able to mentally digest it until they shall have grown up?

What hymns or prayers or catechism does any one who reads this letter remember except such as he learned as a child? And do any of your readers who studied Butler's, or Doyle's, or the Baltimore Catechism, or Deharbe's, or even such big works as Hay's "Sincere Christian," find that their young minds were not masters of the situation? The creature who needs diagrams and pictures and monosyllabic words is in a class by himself, and ought not to be allowed to interfere with the general run of plain or talented children. In catechetical knowledge the child is in a particular and natural position to be the father of the future man. His intellect is suited to receive the seeds of the deepest moral and dogmatic truths, and if surely planted there they will certainly develop and be fully ripened in after years. I may not have mastered either with my child mouth or mind the terms authority, infallibility or indefectibility; but, being fast bound to my memory, I securely found them in my manhood where they had been sown, and I rejoiced in their possession and utility.

We have some "Bread-of-Angels" broken in prayer books for children that the most mature minds can hardly masticate or digest. How charming the simplicity of the Ordinary of the Mass when compared with some of those Bread-of-Angels and infant manuals of prayer!

The doctrines of Christ are the same for all whether learned or ignorant; but idiots are not to have any monopoly. They are deserving of care and pity, but they have no right to set a pace for the strong and the swift. The main thing I want to bring to the front in this letter is that the only catechism, the only hymns and almost the only prayers that nearly everybody will ever learn are those he hears as a child in school or at his parents' knee. Hence, give us the best, in the best language, in the noblest and sublimest thoughts, and trust to the mind for other future use. If once planted securely they will be always securely found.

B. M. O'BOYLAN, P.R.

Newark, O., November 24.

To the Editor of AMERICA:

I am requested to announce the formation of a Catholic Art Guild for men, to be under the patronage of His Eminence the Archbishop of New York. If enough students can be brought together for this object, a place will be selected where lectures, etc., will be given on Roman Art, by Mr. Wm. Laurel Harris and others.

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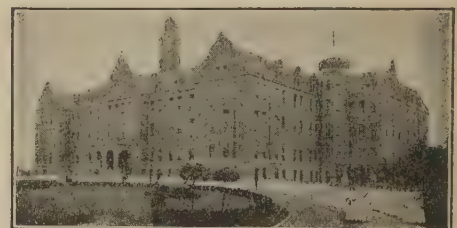
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**American Princes of the Church.**—Monsignor Niccolò D'Amico, pontifical master of ceremonies, after the formal announcement of the new Cardinals in consistory by His Holiness Pius X, left the Vatican forthwith to carry to each new Cardinal the official notice of his appointment. He was accompanied by Cardinal Merry del Val, the Papal Secretary of State. They drove to the American College, where they were met by Bishop Kennedy, the rector, and accompanied to the hall of the college, which was decorated with the cardinal red. Many prominent ecclesiastics from America witnessed the ceremony that followed, when the master of ceremonies was introduced and handed to the Cardinals Falconio, Farley and O'Connell the formal notices of their elevation. At the same time the Cardinal Secretary of State and the Pontifical master of ceremonies congratulated them heartily.

**Cardinal Falconio's Address.**—In acknowledging for himself and the other American Cardinals the honor conferred on them, Cardinal Falconio said:

"I rejoice that it falls upon me as dean to offer our sincerest thanks and most profound homage to His Holiness for graciously deigning to raise us, despite our unworthiness, to sublime dignity. While by this solemn act the Pontiff confers the highest honor upon us in our personal capacity, he also honors the noble, young and powerful nation which is proud of its free institutions. He confers, likewise, a very great honor on the faithful Catholics of that nation, who are truly great and worthy of their high reputation, and whose steady progress under the aegis of sane Christian liberty wins the admiration of all. This unique honor withal comes to us

less by reason of our personal merits than because of the exalted opinion which the noble mind of the Pontiff entertains of the flourishing condition of the Catholic religion in the United States."

Cardinal Falconio concluded his address with renewed thanks to the Pope, for whom he expressed his love and a wish that His Holiness might have a long and happy reign. Cardinals Farley and O'Connell also expressed their gratitude. The speech of Cardinal Falconio is considered as supplementary to the Papal allocution, as it expresses the sentiments of the Holy See toward America. The substance of the speech, it is said, had been agreed upon by the Vatican, as the nature of the allocution did not allow the Holy Father to refer in such enthusiastic terms to one particular nation while so many are represented among the new Cardinals.

**McNamara Brothers Confess.**—James B. McNamara pleaded guilty to murder in the first degree in Judge Bordwell's court, Los Angeles, December 1. His brother, John J. McNamara, secretary of the International Association of Bridge and Structural Iron Workers, entered a plea of guilty to dynamiting the Llewellyn Iron Works, in Los Angeles, on Christmas Day, 1910. James B. McNamara's confession clears up the mystery of the explosion and fire which on October 10, 1910, wrecked the Los Angeles Times building, causing the death of twenty-one persons. For nineteen of these deaths the McNamara brothers were indicted. Both men's sentences were set for December 5.

**View of the Situation.**—When the McNamaras were charged with the Los Angeles Times murders, Samuel Gompers, President of the American



Federation of Labor, denounced their arrest as "the first act of a tragedy contemplating the assassination of organized labor." Frank Morrison, Secretary of the Federation, declared it was "an infamous outrage." On hearing of the confession Mr. Gompers said: "I am astounded—I am astounded beyond expression. My credulity has been imposed upon." The press of the country is united in its condemnation of the leaders of the labor unions for their activity in defense of the confessed dynamiters. "Damnably folly," "lack of sense and decency," "fatuous policy" are some of the characterizations of the *New York Tribune*; "stupidity" and "virtual champions of murder and violence" are the comments of the *New York Evening Sun*. Some would have it that the cause of labor is damaged irreparably. Others would read labor union leaders the salutary lesson that organized labor must not turn over its machinery to demagogues, crooks and criminals, nor should it either wantonly or stupidly make itself the tool of systematized murder and anarchy. The *New York Herald*, which abstained from comment while the case was before the court, says: "Fraternalized workmen everywhere who have been contributing from their wages to the defence fund will now realize what they have not realized before. They have been led badly. Leadership that ends in such a situation for some millions of respectable men is not the leadership that will bring permanent improvement to the conditions of wage earners." "Though the exposure of this dastardly crime will for the moment discredit organized labor deeply," says the *Evening Mail*, "it will do it good in the long run." The statement of William J. Burns, the detective who arrested the McNamaras, is worthy of record. "I have maintained all along that organized labor was not responsible for the Los Angeles outrage," said Burns. "The labor movement is not responsible for the McNamaras or for the long list of crimes they have committed in various parts of the country. It is the radical element of our country, the element allied with the anarchists, that is to blame."

**Forty Battleships Needed.**—Secretary of the Navy Meyer, in his annual report, made public last week, declares that a total of forty battleships, with a proportional number of other fighting and auxiliary vessels, is the least that will place our country on a safe basis in its relation with other world powers. "While at least two other powers have more ambitious plans for the building of warships," he says, "it is believed that if we maintain an efficient fleet of this size we shall be safe from attack, and that our country will be free to work out its destiny in peace and without hindrance." The Secretary's list of obsolete battleships includes the famous old Oregon and her sister ships the Indiana and the Massachusetts. Nine others should, in his opinion, be replaced before 1920. He regards it as a waste of money to try to repair old vessels and bring them up to date, citing the case of the old New York, now the Saratoga,

where 51 per cent. of the original cost, or \$1,547,071, was spent on alterations without making her equal to a modern vessel.

**Mexico.**—The long-standing practice of Mexican citizens living in Texas near the Rio Grande has been to convey their dead across the river for burial. The Mexican authorities recently halted one of those sad processions and rudely ordered the coffin to be opened. It was nicely filled with rifles. The frequency of the funerals and the sameness of the mourners had aroused not wholly unfounded suspicion, as the sequel showed.—Several officers of high rank in the regular army have received handsome offers purporting to come from General Bernardo Reyes for their services against the present administration. One of the recipients has given his letter to the press. What lends color to the statement is that the communications were sent to old friends of Reyes.

—The Congress took no official notice of the first anniversary of the outbreak of the Madero revolution, but the President closed all executive offices and ordered the national flag displayed on public buildings.—The warlike disturbances in Chiapas are blamed upon Guatemala, whose motive is supposed to be so to embroil the administration in domestic outbreaks as to prevent any interference in the work for combining the five Central American republics.—One of the influential newspapers of the capital has intimated in guarded phrases that it would be well for Diaz to return.

**Panama.**—Several deaths from bubonic plague are reported among people who had recently come from Ecuador.

**Canada.**—The shipments of wheat and flour from Montreal during the past season were considerably less than those of last year. This is to be accounted for by the smaller amount held over on account of last year's short crop and the lateness of this year's harvest. The *Montreal Star* has received a letter from the owner of large farm in Saskatchewan. He says that the newspapers have concealed much concerning the damage to the wheat crop in that province. His crop, he says, is almost a total loss, and he fears greatly for the smaller and newer farmers who are in debt.—The Superior Court of Quebec has been petitioned to order the removal from the electoral lists of Rigaud municipality, the professors and teachers of Rigaud College, on the grounds that, having taken vows of poverty, they have no income, and that, even if they had not such vows, the nominal sum each is supposed to earn for the community would not suffice to put him on the lists.—Bishop Farthing and other Protestant ministers continue to befog the facts of the "Ne Temere" question, assuming that the Catholic Church has special privileges in matrimonial matters in the Province of Quebec, and that the Protestant clergy are authorized to officiate at all marriages, both of which are absolutely untrue.—The de-

bate on the address brought out great bitterness between parties in Parliament.

**Great Britain.**—Sir Edward Grey gave his statement in Parliament on the recent complications with Germany in connection with Morocco, and said what everybody expected him to say. His speech contained three points. First, the occupation of Agadir touched British interests, which the Government must defend. Having failed to obtain assurances from Germany, the Government put Lloyd George up to make his famous speech. Second, England is not jealous of German expansion, provided this does not mean British contraction, and is very anxious to live at peace with Germany. Third, it is also resolved to maintain the understanding with France. Opinions differ as to the effect of this speech on English and French relations. Some hold that they are unchanged; others, viewing the insistence on the fact that the Agadir incident touched British interests as the defence of the warlike stand made by the Government, are inclined to believe that had Germany acted more diplomatically, avoiding every challenge to England, and leaving Agadir to be the prize of victory, either in arms or in diplomacy, England would have left France to its fate and Germany would have had a naval station at Agadir.—There has been a great change at the Board of the Admiralty. All the naval lords except the third have been replaced by others. This seems to be the result of the charges of naval inefficiency in connection with the late crisis.—Lord Robert Cecil, Unionist, has been elected in the Hitchin division of Hertfordshire by a majority of 1,633, in a poll of 9,451. This is an increase of 342 over the majority of the general election.

**Ireland.**—The Blue Book issued during the last week of November contains some exceedingly gratifying figures regarding the criminal statistics of Ireland for 1910. There was a decrease of 4,426 in the number of persons (4,322) tried for drunkenness in Ireland in 1910 as compared with the preceding year, whilst the offenses against property, with violence, showed a decrease of 181. The offenses against property without violence, which are principally cases of larceny, form about 70 per cent. of all indictable cases reported to the police during the year.—The Scholarship schemes adopted by the County Councils have apparently helped to create a healthy stimulus throughout the schools of the country, and to bring to the front a number of talented youths who otherwise might be unable to secure the advantages of higher education. When the schemes have been in operation for a few years the new universities will have a wide and fruitful area to draw upon. The press of the country notes this with satisfaction, since with the dawn of Home Rule near at hand the country will require the service of well-trained and well-educated men.—The Most Rev. Dr. Healy, Archbishop of Tuam, has received information from Rome that the Very Rev. James Naughton, Presi-

dent of St. Muiredach's College, had been chosen to succeed the late Dr. Conmy in the see of Killala. The news is heard with general satisfaction in Ballina, the native town of the Bishop-elect and throughout the diocese. Dr. Naughton has been a general favorite with his brother priests during his ministerial service in the diocese.

**Italy.**—It has been formally announced that the session of Parliament is indefinitely postponed, the administration evidently being determined on keeping a free hand for the war.—The nation continues to be agitated over the reports of the killing and mutilation of the soldiers by the Arabs in Tripoli. The churches in Rome and other cities are filled daily at the requiems for members of some of the best families, the war sparing neither high nor low in its list of the dead. The hospitals at Naples are fairly filled with the wounded, who have been brought back from the African coast. One steamer brought no less than seven hundred sick of the cholera, who have been placed in a lazaretto established at Nisida, a short distance out of Naples. And the end is not yet.—Final figures of the census give 34,686,653 inhabitants for all Italy, an increase for the past decade of 2,211,400.—In reply to a deputation advocating "æsthetic education," the Minister of Education said he was thoroughly convinced that "education in the beautiful should replace education in the so-called moral."

**Persia.**—A letter to the *London Times* from Mr. Shuster, the American Treasurer-General Persia employed to reform its financial system, protests vigorously against Russian and British aggressions in Persia. Then Mr. Shuster learned from an inspired answer that Persia is not independent, but "stands in the relation to the two powers as a minor to guardians." The Persian Parliament refused to comply with Russia's ultimatum that Mr. Shuster be dismissed, so troops have been sent to Teheran to enforce Russia's demands. As the American Treasurer-General is in Persia merely in a private capacity our government will not interfere, save to protect him from threatened violence.

**Spain.**—Exporters are profiting by the trouble between Italy and Turkey, and are trying to capture the market for cotton goods, preserved foods, and oil. The famous Compañía Trasatlántica contemplates putting some steamers on the route to Turkish ports, both in Europe and in Asia.—At the recent local elections the Catholic candidates in every important city were successful, even in Barcelona and Cádiz. In the former city the Catholics polled 26,600 votes against 23,700 for the party of Lerroux, which showed a falling off of 7,873 since the preceding election. The Socialists lost about half as many as the Lerrouxists.

**China.**—The Imperialists seem to be gaining ground. Han-Yang and Wu-Chang, two revolted cities, have been



recovered, and a concerted attack on Nanking has resulted in its capture by the revolutionists. Through the intervention of Sir John Jordan, the British Minister, a three days' truce at Wu-Chang has been granted. Li Yan Hung, the leader of the rebellion, has been conferring with representatives from eight disaffected provinces, with a view, it is said, of making peace with Yuan Shi Kai, the dynasty's Prime Minister. The United States has offered China the services of 2,500 troops to assist in keeping open the railroads from Peking to the sea.

**Portugal.**—The administration has expressed the intention to permit the monarchists to invade the country without resistance, should they make another attempt against the republic. The object is to surround them and destroy them when they are too far from the border to make their escape into Spain.

**France.**—The grand Rabbi of France has written to the *Univers Israélite* a strong protest against the expulsion of the Little Sisters of the Assumption. The Municipality of Paris has condemned the action of the Government, and associations of workmen and a committee of prominent citizens are organizing an active campaign in favor of the Sisters.—The Council of State has declared illegal the edict of the Mayor of Montagne-sur-Avignon forbidding all religious ceremonies outside the church.

**Germany.**—The speech of Sir Edward Grey, to which Germany had looked forward with great expectation for a possible friendly understanding with England, has not very materially altered the situation. Yet it has undoubtedly made a future conciliation far more possible, and has somewhat quieted the irritated feelings of both nations. The speech was in part a direct denial of Kiderlen-Waechter's statement regarding the long silence of England after Germany had offered its explanation for sending the Panther to Agadir. Had Germany clearly expressed her purpose as early as July 4 not to seize upon any part of Morocco the entire difficulty might have been avoided. Such is the statement made by Sir Edward Grey.—In answer, it is said that England could easily have ascertained the intentions of Germany in regard to Morocco by making the necessary diplomatic inquiries. The explanations of Sir Edward are not looked upon as satisfactory by the German press, although considerable regard is shown for him personally, and a somewhat friendlier tone is assumed than before. The *Kölnische Zeitung* asks its readers to forget the past and trust in the assurances that German interests will hereafter be more fairly treated by England. Other papers are less favorable and fail to find in the speech any rebuke administered to the interpretations placed by the French and English press upon the utterances of Lloyd George. "Sir Edward Grey

and Bonar Law," says the *Berliner Tageblatt*, "were correct in their remark that a German-English war would be so terrible an event that it ought never to be looked upon as unavoidable. All reasonable people are certain that it is avoidable; but peace depends not merely upon the sentiment of Germany, but likewise upon the course of politics pursued in England." The hint is thrown out in official circles that England will soon have an opportunity of proving in a practical manner that she has no intention of preventing the expansion of Germany and of interfering with all her projects. What new enterprise is referred to has not been made public. Deeds and not words are, therefore, to be the test of that mutual good will which is desired by the German people.—The last scene, as we may hope, of Germany's part in the Morocco drama was enacted when on November 27 the German cruiser Berlin, which had replaced the Panther at Agadir, was recalled by the Government. "Since all is quiet at Agadir," reads the message, "and danger of life or property no longer exists for the German residents, the cruiser Berlin is ordered to begin its return voyage on the morrow." The signing of the Franco-German agreement is looked upon as a mere formality.

**Austria.**—The Austrian House of Representatives, filled with the most varied and discordant national elements, has again become the scene of violent riots on the part of its members. The tumult lasted for an entire hour and serious injuries were only with difficulty prevented. The Minister of Justice, Dr. von Hohenburger, in the course of a debate had defended the Government against attacks from the side of the Czechs, and had allowed himself the expression "German-Bohemia." Instantly an uproar ensued and shouts were heard: "There exists no such land!" "It would mean a division of Bohemia!" With a common impulse all the Czechs arose and rushed forward to storm the Ministerial Bench, where Dr. Hohenburger sat. The German representatives in turn leaped from their seats to defend him. The Minister meanwhile retired from his place and several of the cabinet members quietly disappeared from the hall. Only after an hour of disturbance could peace be sufficiently restored to continue the session.—The trial of Njegus Wawrak, the Dalmatian Socialist, who on October 5 fired several shots at the Minister of Justice, Dr. von Hohenburger, has now begun, and is attracting a vast concourse of people. The accused, who is only twenty-five years old, states that he was filled with uncontrollable fury when he fancied he perceived the Minister of Justice smiling during the speech of the Socialist Representative Adler. It appears that Wawrak has been for years an inmate or an asylum for the insane; but specialists give it as their opinion that although he is mentally weak by heredity, yet he was not insane in the sense of the law at the time of the deed, and is therefore accountable.

## QUESTIONS OF THE DAY

### A Socialist Concept of Truth

A method of campaign against the Catholic Church in vogue among Socialists of every country is constantly to accuse her speakers and writers, and most especially her priesthood, of an open and unscrupulous conspiracy against the truth. "We charge," writes the editor of the *Sunday Call* in one of the October issues, "that the Federation [of Catholic Societies] and many prominent papers have deliberately, viciously and with full knowledge of their own dishonesty, entered on a campaign of misrepresenting Socialism and of vilifying Socialists. We charge that the campaign of organized slander in which so many clergymen take part, where it is not founded on absolute criminal viciousness, is founded on criminal ignorance."

Nothing could be more absurd than to imagine that the faith of Christ could be spread by the teaching of falsehoods or His Church erected upon the quicksands of untruth. Whatever errors or undue generalizations Catholic speakers may have unwittingly been guilty of, the Church most certainly can never countenance a want of knowledge or of truth in her defenders. A child would know the folly of the rule so glibly ascribed by Socialists to the Catholic Federation and to zealous priests in general, "that the shortest way to heaven is to lie about the Socialists."

In view, however, of the accusations of untruth which are constantly leveled against the Church, and which often form the last resort of Socialist tactics to discredit her before the world, it may be interesting to study the logical deduction of Marxian Socialism regarding the concept of truth itself. Kautsky thus expresses it in the *Neue Zeit*, the well-known Socialist organ of which he is the editor: "One of the most important duties is that of truthfulness to comrades; towards enemies this duty was never considered binding" (October 3, 1903).

This statement is luminous. Kautsky is to-day the leading spokesman of German Social Democracy. In the passage quoted he not merely speaks for himself, but for Socialists in general. His observation has been, he tells us, that truth towards enemies was never considered binding upon the adherents of Socialism. Naturally, his statement aroused indignation, since it was not a flattering confession to make in public, but when at a Socialist gathering in Hamburg a motion was placed before the meeting to repudiate his words, the motion was lost. ("Der Social Democrat hat das Wort," Dr. Kaeser, 3rd ed., p. 190. "Morality of Modern Socialism," Ming, p. 136.)

This doctrine is more formally set forth in his "Ethics and the Materialistic Conception of History," the standard book of Socialist morality, which the *Call* recommends as one of the four most important classics

that every teacher should master before undertaking the great responsibility of training the minds of the young in the Socialist Sunday Schools. Charles H. Kerr, the leading Socialist publisher in the United States and editor of the *International Socialist Review*, says of it: "This is on the whole the most satisfactory work on ethics from the Socialist viewpoint" ("What to Read on Socialism," p. 45). Kautsky, as he intimates, is well qualified to interpret for us the Socialist mind, being the literary executor of Marx and Engels.

After telling us in this book that the human herds have been developed from the herds of social animals, and that the latter have social instincts only for members of their own herds and not for others, Kautsky argues that we must look for the survival of these conditions in the human animals of to-day.

"One of the most important forms of the struggle for existence," he says, "is the struggle of one herd against others of the same kind. Hence a man who is not a member of the same association becomes a direct enemy. The social impulses do not hold good for him, but directly against him. The stronger they are the better does the tribe hold together against the common foe. The social virtues, mutual help, self-sacrifice, *love of truth*, etc., apply only to fellow tribesmen, not to the members of another organization" (p. 156).

Thus the greatest living exponent of Socialist morality deduces from Marxian materialism, which is the only foundation of what we know as Socialism to-day, the freedom from all obligation in the matter of truth where enemies are concerned, among the first of whom they rank the Catholic Church. Indeed, a falsehood which will help the cause is an act of social virtue, while the utterance of a damaging truth is a flagrant immorality. Such is the explicit teaching of their chosen spokesman, and the logical conclusion of the Socialist theory. "Only the lack of mere social impulses and virtues," he tells us, "which man has inherited from the social animals, is to be regarded as absolute immorality" (p. 193). It is set forth in the book which has received the highest recommendations of Kerr and orthodox Socialists in general as "the most satisfactory work on ethics from the Socialist viewpoint," the ideal guide-book for the Socialist Sunday school teacher. "The moral ideal," Kautsky teaches, "is nothing else than the complex of wishes and endeavors which are called forth by the opposition to the existing state of affairs" (p. 199). Lying, slander, and violence are therefore licit and virtuous if only they are practiced in opposition to the existing order of things.

We have carefully refrained from making any personal accusation. We have merely listened for a brief space to the great teacher whom Socialists have pointed out to us as the one who drew the waters of Marxian wisdom from the fountainhead itself. But we must admit that such principles seem to be almost universally carried out where there is question of the Catholic Church and of her priesthood, except in as far as ignorance of



the truth can palliate the statements which are made. We shall confine ourselves to a single illustration from our Socialist mentor, the *Call* (Oct. 2, 1910):

"And last, stealthiest, most sinister and unscrupulous of all the foes of Socialism, humanity, evolution and civilization comes the so-called Holy Catholic Church of Rome. The priests of this great business corporation and religion are, by training and through self-interest, opposed to any system of political, industrial and social reform and regeneration whose fundamental ideas and ideals are liberty, etc., etc. . . . For Romanism is built upon autocracy, dogma, ignorance, inequality, enslaved thought, blind credulity, dog-like obedience and hostility to all human enlightenment and progress. The papacy has invariably fought truth to the last ditch, and its history is a record of fanatical intolerance, hatred, malice, greed, cruelty, falsehood and blood-lust. Once in a while some big-hearted, big-brained, courageous priest, like the late and great Father Thomas McGrady or Father Hagerty, breaks loose from the soul-destroying faith and bravely takes his stand with suffering humanity."—(*Edmund Defreynne*).

Similar instances of Socialist honesty or enlightenment may be found in any Socialist paper where the Catholic Church enters into question. They range from professed neutrality, with its cunning innuendoes, to open threats. Where serious arguments are deemed insufficient, ridicule is employed. Papers that are most anxious to make perverts from the ranks of Catholic workingmen are most sparing and covert in their attacks. But their general tone, as well as the literature recommended by them, always makes their attitude clear. How far this Marxian materialism is carried to its logical deduction, as Kautsky claims it is, does not rest with us to determine. Suffice it to say that we gladly admit in excuse, wherever this is possible, a want of knowledge of that Church which alone is founded on the truth and whose sublime mission it is to teach the gospel to the poor.

JOSEPH HUSSLEIN, S.J.

### "The Poet of Her Children"

There is little poetry in Protestantism. Though the leaders of the sixteenth century revolt against the Church's authority were largely the "poets," so called, of the False Renaissance, they really had scant love or appreciation of the beautiful. For the most part they were a prosy, vulgar, roystering set, who found far more pleasure in quarrels and wassail than in discerning or expressing the beautiful. The early "Reformers" were vandals. In their desolating march through Northern Europe the heresies of Luther and of Calvin destroyed what was fair in art, venerable in antiquity, and tender in devotion. Where Protestantism triumphed beauty hid her face and fled.

Churches, cloisters, shrines and universities, statues, altars and painted windows, which were the heritage of ages and miracles of art, were pillaged and defaced by

mad fanatics. Apostolical doctrines, hallowed traditions and time-honored institutions were fiercely swept away. Pious practices and soothing rites that had brought comfort to the sorrowing hearts of half-a-hundred generations were suddenly declared empty forms or base superstitions and relentlessly abolished.

Then, when Protestantism in formulating her new theology began to choose out of the wreckage she had caused, the tenets and the ceremonies that most pleased her fancy, she seemed to show a perverse genius for rejecting much that was noble, touching or beautiful in the old religion, and with her frantic zeal for "purity and simplicity" in worship and dogma, succeeded only in achieving vulgarity, coldness and ugliness.

So Cardinal Newman in delineating with a master's hand even that Church which of all the Protestant sects was "the least deformed because reformed the least," pictures the Anglican system of his youth with

"A ritual dashed upon the ground, trodden on and broken piece-meal;—prayers clipped, pieced, torn, . . . shuffled about at pleasure, until the meaning of the composition perished, and offices which had been good poetry were no longer even good prose; . . . vestments chucked off, lights quenched, jewels stolen, the pomp and circumstances of worship annihilated; a dreariness which could be felt, . . . forcing itself upon the eye, the ear, the nostrils of the worshiper; a smell of dust and damp, not of incense; a sound of ministers preaching Catholic prayers, and parish clerks droning out Catholic canticles; the royal arms for the crucifix; huge, ugly boxes of wood, sacred to preachers, frowning on the congregation in the place of the mysterious altar; and long cathedral aisles unused, railed off like the tombs (as they were) of what had been and was not—and for orthodoxy, a frigid, unelastic, inconsistent, dull, helpless, dogmatic."

If this is a faithful picture of the coldness and emptiness of the Establishment, what would the great Oratorian have said of New England Calvinism in its palmy days, with its ugly meeting houses, long sermons, and extempore prayers, its "dissidence of dissent," and bitter hatred of rites and ceremonies. But the Catholic Church, on the other hand, to quote again the renowned Cardinal, "is the poet of her children; full of music to soothe the sad and control the wayward—wonderful in story for the imagination of the romantic; rich in symbol and imagery, so that gentle and delicate feelings which will not bear words may in silence intimate their presence or commune with themselves. Her very being is poetry, every psalm, every petition, every collect, every versicle, the cross, the mitre, the thurible, is a fulfilment of some dream of childhood, or aspiration of youth."

Suppose a great poet, to whom Catholicism was but a name, were brought beneath the spell of the Church's influence and gave an open mind to the study of her tenets and a discerning eye to the observation of her ritual. Would he not find in all he learned and saw a theme for a deathless poem? He would recognize in Catholic doc-

trines all that appeals to the heart's longings. Holy Mass, that mystic sacrifice of prayer and praise and expiation, he would behold following the sun around the world. Dwelling forever on the altar would be seen that dream of poets, "a present Deity" "comforting His own," and making His Blessed Flesh their daily food.

The Maiden Mother, whose prayers are her children's protection, and whose example keeps them pure, the heavenly citizens who at God's throne plead for men, the ministering spirits who guard and guide into eternal rest the pilgrims of time, are beautiful conceptions that could not but fire the imagination of our gifted inquirer. When he learned, too, what peace the Church's absolution brings to sin-tossed souls, what comfort fills the hearts of mourners as they pray for their departed loved ones, what confidence the last anointing gives the dying, our poet would be almost moved to tears.

Then the beauty of the Church's ritual and the splendor of her worship would appeal just as strongly to his responsive soul. The deep significance of the rites of baptism and confirmation, or the impressive simplicity with which the tremendous powers of the priesthood are conferred would not be lost on this ideal observer. If he watched a Corpus Christi procession or heard the divine office chanted or saw Mass celebrated solemnly, heavenly harmonies would echo through his heart and make his verse musical.

The form and hue of every vestment with which the Church clothes her ministers, the purpose and symbolism of every instrument she uses, would convey its meaning to our delighted inquirer. Their very names to him would be full of poetry. The stole, the chalice, the censer, the sanctuary lamp, the crozier, the pallium, the cardinal's robe, the Pope's tiara—each would have a language of its own. The changing beauties of the Church's Mass and office and ceremonial from Advent to Pentecost, her observance of the feasts of Our Divine Lord and His incomparable Mother, the commemoration in due order of virgins, confessors and martyrs, who have fought the good fight and won their crowns, "high festival, and gorgeous procession and soothing dirge and passing bell and the familiar evening call to prayer," would so inspire our poet that his fancy would take wings and enrich the world with a masterpiece.

Then, perhaps, his genius would paint in words that glow the unearthly beauty of the cloistered life or would describe those holy nuns who, "whether they remain in seclusion, or are sent over the earth, have calm faces, and sweet, plaintive voices, and spare frames, and gentle manners, and hearts weaned from the world, and wills subdued," while seeking and finding everywhere, "Christ, their all-sufficient, everlasting portion, to make up to them, both here and hereafter, all they suffer, all they dare, for His Name's sake."

These, no doubt, are some of the beauties our ideal poet would discern in the Church, and if the hereditary Catholic does not perceive them it is because he has

grown so accustomed to what he sees daily that it no longer impresses him, for "Everything is spoilt by use." But "in the fatness of these pursy times," when vulgarity and pretense are so widespread, the children of our fair Mother should learn to value properly the treasures of beauty they possess in the ordinances, ritual and doctrines of Holy Church. Let them reflect, too, that all this loveliness is not what could belong to a merely human institution, but rather is the heavenly radiance of a being instinct with divine life and the only teacher of morality, the sole guardian of faith, that can counteract with success the drift of our age toward the ugliness of anarchy and unbelief.

WALTER DWIGHT, S. J.

### The Sacred College of Cardinals

VI. CARDINALS IN FRANCE, SPAIN AND GERMANY.—The name of cardinal was looked upon as an honorable designation, as we see by the action of Pope St. Leo IX, who, in 1051, granted to the cathedral of Besançon in France the privilege of having in its chapter seven cardinals, who were permitted to wear the mitre in church ceremonies on the great feasts. A similar privilege was granted by Pope Eugene III to the cathedral of Cologne in 1152. Again, Pope Innocent III confirmed in 1209, in favor of the bishop and chapter of Orense, Spain, a custom which they had had "from time immemorial" of naming eight cardinal priests of their cathedral church. The shrine of St. James at Compostela in Galicia also had seven cardinal priests, through a favor granted in perpetuity by Pope Paschal II in 1108. Although Pope St. Pius V ordained in 1568 that the name cardinal should be reserved exclusively to the Cardinals of the churches of the city of Rome, his decree remained in abeyance as far as the two churches in Spain were concerned, for they did not drop the title from their lists of dignitaries until the adoption of the Concordat of 1851.

VII. PAPAL ELECTIONS.—When an election to the see of Rome meant a life of suffering and persecution, very often crowned with martyrdom, there was little likelihood that an unworthy candidate should present himself or find encouragement. The clergy chose him, the neighboring bishops confirmed their choice, and the faithful in general were present to testify to his worthiness. Thus, in the first century, a Syrian, St. Evaristus, in the second an African, St. Victor I, and in the third a Dalmatian, St. Caius, sat in the chair of Peter. But when the Papacy, released from the persecutions of pagan Rome, began to take its proper place in the world, all the resources of worldly power and craft were drawn upon, from time to time, to exalt now this candidate, now that, as politics or family pretensions or brute force might dictate. Some robber baron at Rome forced his candidate upon the people, or some German emperor named the occupant of the see.

Pope Stephen X, a saintly and devoted Benedictine monk, seeing that his end was approaching, used his best



endeavors to impress upon clergy and people the vital importance of the election of a proper successor. All promised to heed his advice, but hardly was his death known when, in spite of bishops and cardinals, some Roman nobles, by means of bands of armed ruffians and of money stolen from St. Peter's church, set up John of Velletri as Bishop of Rome. Their triumph, however, was short-lived; for some of the cardinals who had escaped from the city met in Siena and decided that Gerard, a Burgundian, then Bishop of Florence, would be a suitable Pope. Their action was confirmed by the clergy and people of the city, and Gerard, who took the name of Nicholas II, was solemnly enthroned. John of Velletri quietly acquiesced.

Shortly after his exaltation, Pope Nicholas II held a council, in which he signalized his brief pontificate by attempting to do away with the evils which had sprung up in connection with papal elections. With the advice of the bishops and other clergy assembled for the occasion, he issued a decree, dated April 13, 1059, by which he reserved to the cardinal bishops the actual election to the apostolic chair, with the concurrence, however, of the other cardinals and of the rest of the clergy. As a concession to the Emperor, he was to be notified of the election before the consecration of the candidate. Unhappily, the decree was not respected. For fully one hundred and twenty years after the death of Nicholas II it was seldom that a papal election was conducted without more or less interference on the part of violent or arbitrary laymen.

When Alexander III ascended the throne of the Fisherman, in 1159, it was to begin a long and stormy pontificate; but, after a struggle for twenty-two years with clerical mischief-makers and lay meddlers, he saw his labors gloriously crowned in the work of the Eleventh Ecumenical Council, held in the Lateran basilica in 1179. What Pope Nicholas II had attempted to do Pope Alexander III accomplished by a conciliar enactment, which at once and for all time reserved exclusively to all the Roman Cardinals, without distinction of order, all future elections to the see of Rome. The decree also ordained that the votes of two-thirds of the Cardinals actually assembled for the election should be requisite to determine a choice. Such has been the practice since 1179. The choice of Pope Martin V in 1417 by an electoral commission made up of twenty-eight Cardinals and forty other ecclesiastics, it may be remarked in passing, was to meet a highly exceptional state of affairs brought on by a disputed and, at the time, doubtful election, which had precipitated the disastrous Schism of the West.

Besides the conciliar enactment, Pope Alexander III took other prudential steps to protect and dignify the election of those who were to come after him in the Papedom. The abbots of St. Paul and St. Lawrence without the walls were made Cardinals; the archpriests of the Lateran, of St. Peter's and of St. Mary Major were sim-

ilarly honored; and all the most influential and most respected priests in Rome were admitted to membership in the College of Cardinals. The inferior clergy, consequently, and the people in general, seeing their honored friends and patrons thus singled out for dignities, were quite satisfied to leave to them the choice of a Bishop of Rome.

As pontifical electors, the Cardinals have commonly chosen one of their own number, and the blank ballot which they fill out supposes that they will select a Cardinal, but any man that is a Bishop, or may become a Bishop, is eligible. The history of the Church shows that Pope Eugene III and Pope Urban VI, among others, were not Cardinals when elected, and that Pope John XX was not even in minor orders when called to the Chair of Peter.

The Cardinal Bishops are, of course, Bishops, as are almost always the Cardinal Priests residing outside Rome. Nowadays even the Cardinal Deacons are usually priests, there having been but one exception these many years. But, going back a few centuries (and they are as nothing in the life of the Church), we find that Pope Honorius II and Pope Leo X, though Cardinals, were only in deacon's orders when elected to the pontificate. The election of Pope Gregory XVI in 1831 is the only instance in these latter days of the choice of one who was not already a Bishop.

H. J. SWIFT, S.J.

### Oporto's Deposed Bishop

Judging others by their own degradation, the iniquitous authors of the Separation Law seem to have thought that the Portuguese clergy, attracted by the bait of wretched pensions that might deliver them from the pangs of hunger, would not hesitate to sacrifice their honor, their dignity, their conscience and their faith for the sake of their personal interest. But the sectarians who now control the destinies of the country did not know the temper of the clergy when the issue was put squarely before them and they were called upon to choose between duty and worldly advantage.

Afonso Costa, who fathered the now sadly famous law, fancied that there would be an unseemly scramble on the part of the priests in their anxiety to profit by its provisions; but he is now disabused, for ninety-five per cent. of the prospective beneficiaries have formally rejected the specious offer of bread as the price of apostasy. The constancy of the priests has but reflected the constancy of the bishops, who spoke their minds in a collective pastoral letter, which was given out shortly after the nature and spirit of the law became known from its published text.

One of those bishops, who in the eyes of the Government is no longer at the head of his diocese, since he was "removed" by a cabinet decree, is Dom Antonio José de Sousa Barroso, Bishop of Oporto. In this man, strong and vigorous, of grave yet gentle look, with broad, un-

wrinkled brow and full, flowing beard, whose striking countenance recalls the great Bishop of Hippo, St. Augustine, there seems to have been recalled into being that race of apostolic men and renowned missionaries who in the days of long ago went forth with no equipment but the cross and the wayfarer's staff, and penetrated mountains, forests and deserts in their quest for souls.

It was in 1880 that the young missionary, Father Barroso, left the College of Sernache de Bomjardim and set out for San Salvador del Congo, the ancient capital of the kingdom and the first seat of the very extensive bishopric of Angola. Of what had once been an important and widespread field of Christian activity there remained only four or five priests and a recently established Protestant mission; there remained the ruins of the Portuguese fort and the ashes of the churches that had once been the temples of prayer of those earlier Christians. Father Barroso resolved to restore those ruins. Little by little he gained the good graces of the so-called King of Congo and, profiting by his friendship, soon had a mission in full working order. He built churches and schools and workshops; he opened asylums; he developed agricultural and industrial pursuits; he even started a meteorological station. At one and the same time he was apostle, teacher, physician, engineer, diplomat, magistrate and naturalist. He established a new mission further south, where he set up a printing-press, its first production being a catechism in the native language.

After eight years in that arduous field, where he had faced so many hardships, Father Barroso's health was so undermined by fevers that he was forced to return to Portugal, but not until he had won back that once important field to the Church and to his country.

His stay was not of long duration. The vicariate apostolic of Mozambique having fallen vacant, Father Barroso was appointed to it and was consecrated titular Bishop of Himeria. The condition of Mozambique, an immense district measuring a million square kilometers, was even more deplorable than what he had found in the Congo. He had nothing. There were no priests, no churches, and one might almost say no Catholics. Mohammedanism had destroyed everything, and amid the ruins Protestantism was beginning to put in an appearance.

Bishop Barroso repeated in Mozambique the apostolic labors which had signalized his stay in Portuguese Congo. If his was a life of labor and suffering, it was also crowned with brilliant success. He built churches and chapels, gave a fresh impulse to missionary work, and made an extensive visitation of his vicariate, which stretched through a distance of nine hundred miles. In the course of these missionary excursions he penetrated districts where no white man had ever before set foot.

The bishop's health was so undermined by the tropical fevers which racked his frame during his journeys that after three years thus spent he was constrained to

return to Portugal for rest and medical care. His intention was to go back to his vicariate as soon as his health should be restored, but while recuperating in his native land he was named Bishop of Meliapor in the East Indies, where his jurisdiction extended from the Himalayas to Bengal, and from the Malabar Coast to the delta of the Ganges. He was amid the palms of Madura, where the voice of St. Francis Xavier, the apostle of the Indies, had been raised in the cause of religion, when an official telegram informed him of his promotion to the see of Oporto. This was in February, 1899.

Zealously and successfully engaged in the cares of the pastoral office, Bishop Barroso went happily forward in his labors until the so-called Law of Separation called forth the collective protest of the Portuguese hierarchy. This letter he caused to be read in his presence to the faithful in his cathedral. The provisional Government at once deprived him of his see (at least, it pretended to do so) and ordered the cathedral chapter to proceed to a new election. This the chapter declared that they could not do, since there was no vacancy and their action could not be otherwise than null and void. The vicar general, therefore, undertook the administration of the diocese in virtue of the faculties that he had received from the bishop.

The Government could not ignore the services which Bishop Barroso had performed for his country, and therefore assigned him a modest pension for his support in the College of Sernache de Bomjardim, to which the untiring apostle and distinguished patriot retired to spend his last days in unruffled serenity of soul.

Is it not true that Bishop Barroso's life has been a wonder, a prodigy? Can Portugal name a citizen more distinguished for literary ability, for learning, for energy, for highmindedness, for heroism and abnegation? Can it point out another who has done as much for the moral and material well-being of the country? This is the man whom the provisional Government drove from his episcopal chair because he believed and said and acted up to his belief, "We ought to obey God rather than man."

NORBERTO TORCAL,  
Prensa Asociada, Madrid.

### INVESTITURE OF THE NEW CARDINALS

There were forceful reminders of the ceremonial splendors of the old days of the Rome of the Popes in the details that accompanied the final scenes of the creation of the new nineteen cardinals on November 29 and 30.

On the afternoon of November 29 the Pope ascended his throne in the Consistorial Hall of the Vatican, and, as the master of ceremonies called their names, the three new American Cardinals, Archbishop Falconio, Archbishop Farley and Archbishop O'Connell and ten of their associates knelt before His Holiness and received from him the red mozetta and biretta, the minor insignia of their new rank in the Church.

After they had been thus invested they took their seats on benches around the throne. Cardinal Falconio, as



the dean of the new members, then arose and, in Italian, said he felt honored at being selected to express to the Pope on behalf of himself and his most eminent colleagues their thanks and homage. They were all fully convinced that their merits were not in proportion to the high rank bestowed upon them, but their elevation was a proof of the pontiff's benevolence.

The Cardinals, he said, were deeply grateful and were happy to reciprocate by offering the Pope their work and placing themselves at his entire disposal. They fully realized the responsibility of the Holy Father, especially in the present troubled times, when society was threatened by anti-religious attempts to demolish the Church of Christ. It was owing to the Pope's energetic and constant defence of the Church since his elevation to the chair of Peter that the devastating torrent had stopped.

The Cardinals would fervidly pray the Almighty to continue to aid the Pope in his struggle against the spirit of evil, and they were convinced of his final triumph.

He assured the Pope of the cooperation of himself and his colleagues and offered him homage from the bottom of their hearts.

The Pope replied in a clear, strong voice, thanking the Cardinals for their assurances, and expressed his gratification at the fact that men who were already well known for their piety, zeal and wisdom and who had already served the Church with unlimited devotion, had now been added to the Sacred College. He congratulated them on the honor which had been bestowed on them, which, he said, was fully deserved and which would enable them to aid him in the government of the Church.

In these unhappy times, said the Pontiff, when the Pope was furiously attacked by his enemies, the Cardinalate exacted a sacrifice owing to the unfortunate condition of Christ's Vicar, which he did not mention for the purpose of exciting pity, but to point out that the purple nowadays symbolized sorrow, pain and sacrifice toward the triumph of truth and justice. He recalled the Scriptural warnings in regard to the persecution of the Church, which is inevitable, but he declared the Church will last to the end of the world and, even during its tribulations, consolations were not lacking. Thus the new Cardinals would share the Pope's sorrows and happinesses and would strive with him to serve the Church.

Alluding to England and Holland, the Pope referred to the rejoicings in those countries over the elevation of Cardinals Bourne and Van Rossum, which, he said, filled him with the hope that the non-Catholics in those countries would return to the true faith. Then in a voice which was broken with emotion the Pope said:

"This hope is increased when I think of you who come from distant America, of the enthusiasm there over the news of your elevation to the Cardinalate, of the demonstrations of all classes of citizens, of the acclamations accompanied by blessings and affectionate greetings on your departures from New York and Boston and your triumphal journey across the ocean. Protected by the Papal blessing, I hope that your return will multiply the fruits of your apostolic mission and that they will spread over your hospitable country, which welcomes the peoples of the world. Where well intended freedom contributes to the universal welfare there surely God will reign."

Addressing the French Cardinals, he recalled the persecutions under which the Church was groaning in that country, and said he felt assured that with the piety and sacrifices of the clergy and the prayers of Catholics God's mercy would descend on France, which, he hoped, would again become the eldest daughter of the Church.

The Pope then blessed the Cardinals, the clergy and the people of their dioceses, all those present and their families.

On November 30 the public Consistory brought to the Hall of Beatification a concourse of some 10,000 ecclesiastics and laymen to witness the final ceremony of the bestowal of the red hats, rings and titles on the new Cardinals. In reply to the felicitations of Mgr. Caccia, the master of the wardrobe, who carried the red hats to them, Cardinal Falconio replied on behalf of himself and his colleagues, whose selection, he said, had proved the love of His Holiness for America. In that country he (Cardinal Falconio) had learned to admire the wonderful Constitution, which, besides respecting, he declared, encourages religious sentiments in the people, thereby contributing to the welfare of the country. The freedom of America, said Cardinal Falconio, made possible the wonderful development of Catholicism under the zeal of the bishops, the clergy and the people.

Cardinal Falconio recalled the happy coincidence that the public consistory was being held on Thanksgiving Day, when the people of America thank the Almighty for the benefits they have received during the year, an example of the religious sentiment of that nation, which, he thought, would be well for other countries to follow.

The Pope was carried to the hall in the gestatorial chair, and, after taking his throne, each of the new Cardinals approached and received from him his hat and ring. His Holiness read the formula of the ritual in a loud voice and seemed to go through the long and fatiguing ceremony without much physical discomfort. His vigorous appearance impressed all.

Cardinal Giuseppe Maria Cos y Macho, Archbishop of Valladolid, Spain; Cardinal Bauer, Archbishop of Olmütz, Austria; Cardinal Nagl, Archbishop of Vienna; Cardinal Enriquez Almaraz y Santos, Archbishop of Seville, Spain, and Cardinal Vico, of Madrid, will receive their red birettas from their respective sovereigns.

The abbates left Rome at once to bear the cap and documents authorizing the investiture of these Cardinals, who will go to Rome within a year to receive their red hats from the Pope. The next consistory probably will be at Easter time.

In a talk with the correspondent of *The Sun* after the consistory, Cardinal Farley said:

"This is doubly Thanksgiving Day when my city is so highly honored. I feel sure that the members of the Church in America will henceforth be more devoted to the cause of truth and righteousness and everything that goes to the making of good citizenship. They will consider themselves what the Pope expects all Catholics to be, exemplars of all the civic virtues. Anybody who fails in this will not be a credit either to the Church, its head or his faith. This wish I have most at heart, that my people be standard bearers of good living, whether as simple citizens or as public officials."

The deputation accompanying Cardinal Farley gave a congratulatory dinner to him at the Hotel Bristol on Thursday evening. Among those present were Mgr. Dennis O'Connell, the auxiliary Bishop of San Francisco; Bishop Kennedy, rector of the American College in Rome; Mgr. Thomas J. Shahan, rector of the Catholic University at Washington; Thomas Hughes Kelly of New York, a private Papal Chamberlain; Prior Fitzgerald and Father MacNicholls of the Dominicans; Father Dolan, rector of St. Sylvester's, Rome; Fathers Chas. Macksey, S.J., and J. H. Farley, S.J.

The grand dining room was decorated with the Amer-



ican and Papal flags and the menus bore the coats of arms of Pius X and Cardinal Farley.

Very Rev. Mgr. Richard L. Burtzell acted as toastmaster. The first toast, to the health of the Pope, was proposed by Cardinal Farley. Then Rev. Dr. Daniel Burke replied to the toast "The United States." He was followed by Mgr. Wall, who answered the toast to the diocese of New York. Mr. Kelly spoke for the laity and Mgr. Shahan responded to a toast to the Catholic University at Washington.

Cardinal Farley cabled his blessings to his old parish of St. Gabriel's and to other institutions in New York.

The name of the nineteenth Cardinal, who was reserved *in petto*, is now stated to be that of Mgr. Anthony Mendes Bello, the Patriarch of Lisbon since 1907.

The Pope has appointed Cardinal Farley a member of the Consistorial and Propaganda Congregations; Cardinal O'Connell to the Congregations of Rites and Studies, and Cardinal Falconio to the Congregations of Propaganda and Religious.

The Cardinals will not return to the United States until after New Year's.

## CORRESPONDENCE

### Clerical Conscripts for Italy's Army

ROME, November 18, 1911.

A Sabbath quiet lies on the city here. What the cholera did for the summer visitor the war has done for the winter resident: the hotels are more than half empty and our bonifaces look unhappy. The native, too, has subsided from the cheering enthusiasm of some weeks back, and though almost daily new squads of conscripts set out for the African coast, their friends see them off with sober pride and sympathy, but without the frantic demonstrations of the early days. The price of appropriating a strip of land between the desert and the sea from a barbaric foe, to whose fierce Arab vassal the desert is a familiar hiding place, if not a home, is coming more nearly home to everybody as news of the conflict gradually seeps through the solid walls of censorship.

Of course, we learn only of victories, never of reverses, but we have grasped the fact that the Italian lines were too extended and under attack had to be drawn in more closely to the city. We are allowed to know that cholera is playing havoc with the Arabs, and, of course, may make our own deductions from the fact that the same is no respecter of persons. When we learn from Naples that last Sunday a shipment of 1,400 quintals of phenic acid, corrosive sublimate and lyssiform left for Tripoli we know that it is not to protect the Arabs from cholera.

There are no further official returns of losses in action or from disease, but occasionally in the case of young officers from well-known families in Rome the fact cannot be hidden. The far reach of conscription is noticeable in the youthful faces of many of the latest recruits, and from the fact that in many a religious community in the city the soldier in uniform appears in the community dining room, or at some of the religious exercises of the house, showing that he has been drafted thence and is using some of his hours off duty to keep in touch with his religious life and brethren. A number of young religious and seminarians are actually in the trenches at the front, serving the flag of United Italy.

At the same time some of the anti-clerical journalists are clamoring for the exclusion of the chaplains from

the field, on the ground that their presence gives color to the Turkish pretense that this is a religious war. This is waste talk, however, as the soldiers in the trenches are enthusiastic over the service of the chaplains, and, in one instance, the officers have recommended for decoration for distinguished bravery in the service a chaplain who calmly and zealously cared for the wounded and dying under constant heavy fire.

By the time this letter reaches New York the Consistories will be over and your readers will have from the press dispatches all the news concerning the new Cardinals that is only dribbling out to us at present by way of rumor.

As his titular church Archbishop Farley is to have the title of Santa Maria sopra Minerva, the well-known thirteenth century Gothic church in charge of the Dominicans adjacent to the former monastery (by confiscation now one of the public department buildings of United Italy), which was once the headquarters of the General of the Dominicans and the meeting place of the Congregation of the Inquisition. It was here that Galileo was tried, and in the church one may find the portrait of Cardinal Torquemada in the altar-piece of one of the side chapels. This was the titular church of Cardinal McCloskey, the first of the Americans to wear the honor. Cardinal O'Connell is to have the title of St. Calixtus, a little church near Santa Maria in Trastevere, built on the place of the martyrdom of St. Calixtus and surrounding the well into which were thrown the sacred remains of this venerated Pontiff of the fourth century. His name is familiar to Roman visitors because of the Catacombs, which bear his name from the days when as deacon of Pope Zephyrinus he was placed in charge of them. The church now belongs to the Benedictines of St. Paul's. Cardinal Bisleti takes his title from St. Agatha of the Goths, belonging since 1850 to the Irish College. In this church was laid the heart of Daniel O'Connell, bequeathed to Rome by the dying Liberator.

There are signs here and there of preparation for the receptions due after the Consistory. Dropping into the studio of Signor Bottoni, one of Rome's greatest portrait painters, the other day, I found him busy with a lovely painting of the Holy Father. "It is for the apartments of one of the new cardinals," he said. Mgr. Dennis O'Connell, auxiliary Bishop of San Francisco, is in town and will stay over for the Consistory and its subsequent functions.

On Thursday, in St. Agatha of the Goths, a memorial service for the late Cardinal Moran was held by the community of the Irish College. The Mass was sung by Mgr. O'Dea, Bishop of Galway; the absolutions were read by Cardinal Ferrata, while in the sanctuary were Cardinal Vannutelli and the rectors of the English, Irish, Scotch and North American Colleges and the rector of the Beda College and many other notables. On Monday Mgr. Schuler, the newly consecrated Archbishop of Nazianzum, took his departure from Rome for the Franciscan Monastery at Fulda, where he will take up his residence.

In spite of his advanced age (he is now in his eighty-eighth year), Cardinal Capecepatro has recovered from his recent severe illness, and has just dispatched to Boston a letter addressed to Father Vittorio Gregori, in charge of the Italian congregation there, a letter full of the warmest sympathy and encouragement to his exiled fellow Capuans, exhorting them to retain their love of their native Italy and, above all, their loyalty to the Holy Father, and urging them to set an example to their fellow Italians in their practical devotion to the Catholic faith.



Father Dionysius Schuler, former general of the Franciscan Minorites, was consecrated Bishop of Nazianzum by Cardinal Merry del Val on November 5. He is doubtless remembered by many in the United States, where he spent several years as a zealous missionary before he was called to Rome to become General of the Order.

The renewal of the pavement of St. Peter's has just been completed at a total cost of \$33,000, towards the payment of which the Holy Father has contributed \$27,000 and Cardinal Rampolla \$6,000. The Chapter of the Vatican is planning to face with marble the sixty-six pilasters of the Basilica, now covered with stucco, and the Marquis De Pimodan has given \$7,000, to help begin the enterprise. Speaking of pavements, the streets of Rome are at present in a deplorable condition, owing to their having been ripped open everywhere for the planting of electric wires, pneumatic postal connections, gas pipes and such, and closed again, where closed (for they are still inconveniently open in many places where traffic is congested), with the usual carelessness. The press is voicing a loud wail from the community, but in vain, for the present.

Rome has just lost the greatest of her architects, Andrea Busiri-Vici, at the advanced age of ninety-four years. He had been chief architect in care of St. Peter's, and for forty years professor of architecture in the Academy of St. Luke, of which in these later years he was president. His restoration of the Church of Saint Agnes outside the city and of the apse of St. John Lateran will long testify to his genius and artistic taste.

In competition with the nuns' academies the government has just opened a national boarding school for girls attending the public schools in Rome. It is to be in charge of women employed by the government, among whom I noticed the name of Signora Chiaraviglio-Giolitti: it is to be hoped that she is not of kin to the Prime Minister.

There is a new edition of the Divine Office going through the official press, and with its publication will be issued a "Motu Proprio" reforming the same. A forecast of the latter indicates that the Office for Saturdays and Sundays will be shortened to a compass of three-quarters of an hour, that a number of Offices of the Saints will be reduced to a ferial office of the day with a commemoration of the Saint, that the psalms for the ferial Offices will be redistributed more evenly and in such fashion as to cover the whole psalmody within a fixed period, say of a week, while at the same time shortening the Office to within the limit of an hour, if that be possible. Perhaps it would be safer, as it usually is, to prophesy after the fact.

C. M.

### Letters Rogatory and Elections

MADRID, November 6, 1911.

We have stated in our former correspondence that the spirit of violence, ferocity, barbarity and savagery which the everlasting slanderers of our country depict so frequently is unknown among us and has no existence here. Our assertion was not wholly exact and truthful. We must rectify it; at least, in part. Yes, there is a Spain that is cruel, bloodthirsty, barbarous and savage, but it is not the Spain that people call clerical and reactionary. It is not the Spain of statutes, of authorities, the historic, believing and traditional Spain; it is the Spain of those who dub themselves "progressive and Europeanized," the Spain of radicals and revolutionists, the Spain of those who made the "Bloody Week" in Barcelona, and com-

mitted the murders and other crimes of Cullera. The Spanish Republican revolutionary party must remain forever dishonored by such frightful atrocities.

In an attempt to secure impunity for those dastardly villains, the members of the party having seats in the Cortes have characterized the outrages as "a mere accident in the struggle, only a political offense," and they are cracking the skies with their folderol about humanity and compassion in behalf of the soulless "poor creatures" of Cullera, whose brutal crimes cry to heaven. Those who had not a sigh of regret for the innocent victims of anarchist ferocity, those who, far from being horrified, rejoiced at the sight of the mutilated corpses of respected men who had been done to death by the rabble drunk with blood, now ask and demand, with threats, that the murderers be set at liberty, and even honored and glorified. If to effect this slander be necessary, let there be slander. The civil guard, long known as "*la benemerita*" (the well-deserving), the courts, the army, the administration—in a word, the whole body politic—is to be assailed and befouled, if necessary, all to cheat the hangman.

Canalejas himself, who is wont to be so condescending, so benevolent and so conciliatory towards the radicals, finds himself driven by the violence of their revolutionary passion to try to curb them. Spain has laws against public defamation. But the offenders are deputies, members of the lower House of the Cortes, and as such they are exempt from the jurisdiction of the courts, unless the two Houses specially permit and authorize the judges to take cognizance of the matter. It now falls to the ministry to present "letters rogatory" to the Cortes for the granting to the courts of the requisite jurisdiction over the slanderers.

The Spanish Constitution established and sanctioned parliamentary immunity for the sole and exclusive object of securing to the members during the sessions of the Cortes every opportunity to discuss and criticize the actions of the ministry without running the risk of being called to account before the courts. This most wise provision has saved the representatives of the people from being the victims of the tyranny or caprice of the executive, which might otherwise seal their mouths; but with time it has degenerated into a deplorable abuse. Immunity has become impunity not only for political offenses in the Cortes and in public as well, but even for ordinary offenses against the code.

From time to time the judges, at sight of grave infractions of the law, have presented letters rogatory to the Cortes for jurisdiction over some violation of the criminal code perpetrated by a deputy; but the custom has grown up of refusing the petition or of pigeonholing it, where it enters upon a long and unbroken rest. Maura tried, away back in 1904, to bring back parliamentary immunity to its proper place, but the Liberals raised a great outcry and had recourse to violent opposition. Now that the Liberals are in power, they purpose doing precisely what they prevented Maura from accomplishing. Time has its revenges, and Maura's spirit now has its balm; for Canalejas has given notice of his intention to press the matter on the reassembling of the Cortes.

Another matter which shares public interest with the question of parliamentary immunity is the municipal elections, which are held in November. Although on the face of it the struggle is merely political, it is in reality religious; for the point at issue is the secularization of our social life. The radicals aim at official unbelief in every sphere of public life. They would remove the crucifix



and the catechism from the school, and every religious element and symbol from the hospital and the cemetery, and so of all else. Control of the municipalities means all this. Will they succeed? Our people have given so many proofs of their indifference, cowardice and shiftlessness that we do not entertain very bright hopes of our success; but if all lovers of order and believers in religion would do their duty as citizens and go to the polls, the victory would be almost certain.

NORBERTO TORCAL.

### Disintegration of the Jacobite Church

It is now more than two years since Mar Gregory Abdulla, the Jacobite Patriarch of Antioch, arrived in Malabar on an official visit to his spiritual children, the Jacobite Syrians. He was at first greeted with enthusiasm, but the report of the inconsistencies of his past life, coupled with the aggressive policy he pursued in Malabar, has brought about a revulsion of feeling. A few details of his strange career and of the religious troubles that followed in the wake of his advent in Malabar will serve to throw some light on the internal state of the Jacobite Church.

Mar Gregory Abdulla was already a bishop when he accompanied Mar Peter Ignatius, the Jacobite Patriarch of Antioch, on a visit to Malabar some thirty-eight years ago. On his return to Antioch, and after the death of the said Patriarch, Mar Abdulla was for some time Administrator of the Patriarchate. But soon after the election of Mar Abdal Miniha as Patriarch in 1896, Mar Gregory left Jacobitism and embraced the Catholic Faith.

In 1906, for some reason or other, the Turkish Government deposed Mar Miniha and, strange to say, chose Mar Gregory Abdulla (a Catholic for ten years) as the Jacobite Patriarch, and without a scruple he jumped back into his former boat.

The Jacobites of Antioch had to look to Malabar for help and support, for the Malabar Jacobites (separated from the Catholics in 1652 owing to their dislike for Portuguese jurisdiction, and since subject to Nestorian and Protestant influences) form a well-knit and self-supporting community, with a population of over two lakhs. They are governed by a metropolitan and two bishops. The Jacobite clergy were formerly celibates, but now, through Protestant influence, they generally marry. The Protestants have also helped them in procuring higher education, and there are many Jacobites holding high positions in the service of the British and Native Governments. The devoted allegiance of such a prosperous community could not fail to be a matter of personal interest to the Patriarch, with his straitened means.

Before going to Malabar, Mar Abdulla visited England and had an audience with Edward VII. He also received letters of introduction from Lord Morley, the late Secretary of State for India. With such recommendations he was received with honor by the Governors of Bombay and Madras and by the Rajahs of Cochin and Travancore (both in Malabar). The Jacobites, of course, followed suit, and enthusiastically welcomed the Patriarch as their Pope. It was a triumph for Mar Abdulla.

The enthusiasm of the reception, however, subsided in a few days. Mar Abdulla soon took up permanent quarters, and slowly proceeded to the execution of his plans. From the very beginning he made no secret of the fact

that he was in need of material help. The Jacobite churches and their properties are completely under the control of the native bishops and a certain number of trustees; the Patriarch has no voice in their management, and only receives a nominal tithe every year. He therefore insisted that he should have full power not only in spiritual but also in temporal matters. A few priests and influential laymen were induced to acquiesce in his demands, but, on the other hand, many protested against his encroachments and demanded that he should even give up his reserved right of consecrating bishops. Upon this issue the Metropolitan and many prominent laymen broke off from his allegiance, and claimed complete "Home Rule" and autonomy for their church.

Seeing that his authority was thus publicly impugned, Mar Abdulla sought to strengthen his position by creating two new bishops. These swore allegiance to their spiritual head, and were not wanting in generosity towards their benefactor. This act of the Patriarch, not unnaturally, made him more unpopular; opposition became more keen, and party feeling ran high.

Although the Metropolitan and a large section of the people turned against him, yet they had no wish to separate completely from the spiritual jurisdiction of Antioch. They have always been proud of "the primacy of Antioch recorded in the Bible." In this state of perplexity they resolved to call a special meeting of the Jacobite leaders, in order to restore peace. The meeting was largely attended. Rules were drawn up for determining the relations between their Church and the Patriarch, but the Patriarch's authority was reduced to a minimum, and the Jacobite Church in Malabar was declared to be local and self-governing. The only power conceded to Antioch was that of a general "supervision"—enough to symbolize the unity of their Church. They ruled, moreover, that the Patriarch should not in the future undertake any visit to Malabar without the written sanction of the bishops and the Council of laymen.

Then followed a lawsuit between the Patriarch and the Metropolitan for the control of the Seminary. The Patriarch lost the case, but he still remains in Malabar and continues to denounce the Malabar episcopacy for their lack of submission. So that the link between Malabar and Antioch is at best only nominal, and it is probable that the Malabarites will soon insist on complete independence from Antioch. Thus another stage has been reached in the disintegration of the old schismatical Jacobite Church.

JOHN PALOCAN.

How dear to the heart of the Holy Father is the cause of the Catholic press and how earnest his desire to combat the preversive literature of our day has again been manifested in his recent letter written on the occasion of the Catholic-Day celebration in Lower Austria. After calling attention to the great needs of our time—Catholic organization, Catholic schools, Catholic women's associations, sodalities of our Lady, and the Labor question, together with all the social activities which would be called forth by the latter—he thus refers to the war that must be waged upon a seductive press:

"It is our desire that you take the most favorable opportunity, and assign to your best speakers the task of combating the evil press with all the eloquence at their command, to keep the faithful from the reading of objectionable papers as from poisoned wells. If, with the assistance of Heaven, you shall achieve this much, then you may, for this reason alone, count your convention as one of the most successful hitherto held."



# A M E R I C A

## A • CATHOLIC • REVIEW • OF • THE • WEEK

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## The Homicidal Records

"For every hour of the day and night, for every day of the year," says a writer in *Collier's*, "a murder is done in the United States." All through the twenty-four hours a click of a trigger or a stab of a knife or an explosion of dynamite, or the howl of a mob, or the moan of a strangled victim, or the silent dropping of poison into food or medicine is being recorded by the tick of the clock, until the hideous figure of eight or nine thousand redhanded murders is registered on the dial of each returning year. Last year it reached the terrifying total of 8,975, irrespective of those that are never known, even to the police. The world shudders when it hears of the massacres by Turks or others in faraway lands, but here in America, which lifts its head high and foolishly boasts of being in the vanguard of civilization, there is a red trail over the land from one end to the other. We have the proud title of being the most murderous of nations. Our murder-rate is 70 or 80 per million, whereas that of Italy, which is so often quoted as revelling in assassinations, is only 15 per million; Canada's is less than 13; Great Britain's less than 9; and Germany's less than 5. We may well bow our heads in shame if this awful accusation be true.

What is the explanation of this return to savagery? Is it the aggregation of vast multitudes in great cities? No; "the murder rate is greater among the rural population." Is it the foreign immigrants? No; they are more law-abiding than the natives; but, unfortunately, the reverse is true for their children, who, under the influence of American surroundings, are making a black record for themselves in the criminal courts. They would have been as good as their parents had they been born abroad. All sorts of theories are attempted to explain the frightful condition to which we are reduced. It is ascribed to

the chance of escape which the criminal sees before him, helped, as he is sure to be, by the craftiness of lawyers, the corruption of juries, the influence of politicians, the leniency of judges, the appeal to executive clemency, and a thousand other things besides. For the depraved there is even a glamor thrown about the crime by the sensational reports and pictures in every paper of the country, almost making a hero out of the most degenerate monster. Again, the morbid sentimentality of vast numbers of people, who devour all the disgusting details of the most abominable deeds, and throng the courts to see and hear the principal actors, even bestowing pity and sympathy on the murderer, especially if he is young or handsome or rich, has contributed to rob the crime of its horror and repulsiveness. Over and above all this it is so common now that it has ceased to shock us.

The true explanation of it is that we are rapidly ceasing to be a Christian nation. A very large part of our people know nothing at all about religion of any kind. Millions of them never enter a church, have no religious practices in their homes, and never even hear the name of God except in blasphemy. They have no knowledge whatever of their obligations to their Creator; no belief in sin; no fear of punishment in the life to come, which they are taught to scoff at. Many of them have been taught that the satisfaction of their wildest passions is not only allowable, but proper. To keep out of the clutches of the law is the sum and substance of their ethical code. Is it not time that the authorities should see that at least the children should have some religious training?

## Religion in the Schools

AMERICA has often referred to the indications that the wonderfully true forecast made by the Catholic hierarchy in this country more than three generations ago is coming to be accepted generally among the people. The diffusion of an education into which religious training is not permitted to enter, they warned us, can never have as product the formation of upright and conscientious citizens. Everywhere now among thinking people it is admitted that we must get moral training back into the schools if the result of the labor and sacrifices in behalf of education is to be what the founders of the popular school system claimed it would be. Needless to say, we welcome every additional evidence of the spread of the new spirit. Morality, however, that is not based on God and religion will possess neither stability nor fruition.

On November 26 the big dining room of the Hotel Astor here in New York was crowded with men, the majority of them gray, and all of them displaying signs of the dignity that comes from success in business. The occasion was the fifteenth annual dinner of the Thomas Hunter Association, Grammar School No. 35, an organization founded fifteen years ago to honor a veteran school teacher in the public schools of New York. The

after-dinner speeches were unusually good and the praises of the Public School were sounded by all.

It required courage to give expression on such an occasion to sentiments favoring a sweeping change in the policy of the schools. Judge Thomas C. T. Crain, Judge of the Criminal Court, General Sessions, of Manhattan, one of the speakers, lacked neither courage nor earnestness. When called upon to address the gathering he caused considerable stir, the local press reports, by adding to his meed of praise of his old school and teachers these significant words:

"I think that there is nothing in life so necessary for children as a religious training, and I believe they should be taught religion as well as the subjects which are now taught.

"I have in mind a system that I think could be adopted with advantage. It is a system of registration, so that when a child enters school the faith of his parents may be known. And then I think that at certain hours of certain days set aside each week men competent to teach the religious faith of these parents should be engaged to instruct the children in the same faith."

One who was present tells us that, despite a number of dissenting voices interrupting his strong plea for religion in the school, it was a cheering thing to note the large number who applauded Judge Crain's sentiment. The signs of disapproval here and there did not disturb the speaker; quietly he went on:

"I am glad to see so much interest shown in this matter, for the most dangerous thing of all is indifference. This interest will make certain the discussion of the subject, so that all opinions may be obtained. If America is to remain free, if it is to last, no mere moralism will help it.

"This city to-day is facing the problem of freedom, and that is the problem that goes toward the making of America. What we need is character building, in order that we may measure up to the standard of man, and that character must be symmetrical. I still believe that religious training should be added to the school system, for in that way only can we build up character. It must be done by the worship of God, according to the faith of the children's parents. The mental and physical training must be balanced by a religious training."

Judge Crain, it may be remarked, is not a member of the Catholic Church and his large experience in the Criminal Courts of Manhattan gives him fair right to speak of the underlying defects in our social life to-day.

### "The Fight Against an Evil Press"

This is the intention recommended for December by the Holy Father to the League of the Sacred Heart. It is a timely object of our prayers. Interested parties, as AMERICA has pointed out, are attempting to deaden the public conscience with regard to unclean literature. One of our reputable journals, for instance, publishes an interview with a "realistic" novelist, in which he lightly observes: "There is no such thing as sin to me. We grow

largely through error." Then to show the world's progress in enlightenment, the author calls attention to the fact that a foul novel he published ten years ago met with universal condemnation, but one much worse he has just written "was received with hardly a word of protest for its plain speaking."

Besides the harm bad books are doing, cheap magazines are carrying moral contagion into numberless homes, and many of our newspaper proprietors, as a British journal truthfully says, have rid themselves effectively "of the old-fashioned notions of a newspaper's responsibility to the public in matters of taste, ethics or useful service." A large proportion of American papers nowadays are characterized by triviality, unscrupulousness and indecency, and their columns are filled for the most part with the wild exploitation of crime.

Now, what can Catholics do to better this state of things? The spiritual power exerted by 25,000,000 Leaguers throughout the world, praying simultaneously "against an evil press," is one very effective way of conducting the campaign. But with prayer must be joined action. Until we have in this country a chain of Catholic daily papers let the Church's children support none but decent journals; let them abstain from reading sensational sheets. "Stop buying them," urges the December *Messenger*. "Induce others to stop buying them; no argument is more convincing to their conductors than this one. Catholic societies might well consider the possibilities of such a line of action where the occasion calls for it."

Suppose the 15,000,000 Catholics in the United States were now to take this advice and cease buying sensational papers. Frightened by the falling off in their circulation, would not many of these journals reform?

### The Church's Eugenics

The services which the Church has long been rendering to promote the progress of the apparently modern science of eugenics are well brought out in a paper by Father T. J. Gerrard in the *Dublin Review*:

"As a matter of positive eugenics," he writes, "the Church teaches that marriage is a sacrament through which is conveyed a divine strength enabling the married pair to perform all the duties of their state. As a matter of negative eugenics she places impediments against undesirable unions. Some of these are inexorable, as being at variance with the divine or natural law; others can be dispensed from whenever there is a sufficient reason. In imposing or taking away impediments the Church always puts religious considerations first. If the sanction of religion is destroyed, other sanctions are ineffectual.

"The impediments bearing more directly on physical and psychic culture are those of consanguinity and affinity. On all hands the intermarriage of blood relations is admitted to be an evil. It leads toward racial degeneration, to feeble-mindedness, to insanity, to consumption. It hinders the formation of new social relationship and thus weakens the social bond. Not merely, however, because of personal and social health does the



Church impose the impediments, but for the higher claims of the spirit. The spirit lives by faith; faith is a habit of the intellect; a sound intellect can only exist in a sound body, therefore does the Church enact laws pertaining to bodily health.

"So, too, in the treatment of racial poisons. Whilst allowing full value to the remedies of segregation for inebriates and diseased, whilst giving all encouragement to legislation on behalf of the workmen, the Church sees in these things but temporary palliatives. With true eugenic instinct she goes to the source of the poisons. The only real preventive of alcohol poisoning is the cardinal virtue of temperance. The only real preventive of venereal disease is the angelic virtue of purity. The only real preventive of lead poisoning is the rightly informed and rightly trained conscience of the employer. Not for one moment would we relax or under-value legislative forces in these matters. But police regulations are only for degenerates. The perfect man, perfect both in his God-given nature and God-given super-nature, needs the higher intellectual light of revelation and the higher volitional energy of grace."

### Socialist Toleration

An interesting instance of the toleration that may be expected from the Socialist Commonwealth can be seen in the violent conflicts between the members wherever a difference of opinion exists. Even excommunication itself has already been issued in our own country where comrades had the daring to advance opinions not in favor with those in power. Robert Johnstone Wheeler, writing for the *International Socialist Review*, refers to an article by Louis Duchez, "The Proletarian View-point," and says:

"This article marked him as a thinker and writer and earned for him the enmity of the self-appointed leaders of the Party; an enmity which pursued him with ever increasing bitterness until his death. The 'orthodox' in New York went so far as to formally try him for tactical 'heresy.' Even the Socialist Party has its 'Bigots' and the 'Inquisition' awaits those who dare disagree with them. . . . Much of his best writing was done . . . before he was censored." (October, 1911.)

If Socialists act thus towards their own comrades what would the attitude of the Socialist Commonwealth be towards that Church which Victor Berger considers more reprehensible than the system of capitalism itself.

### The "Old-fashioned" Mother

There has come to us a charming little book, "Die Erziehungskunst der Mutter," recently published by the German Volksverein of Munich-Gladbach. It is one of a series of excellent treatises dealing with the problems of home life in the complex conditions that obtain in the world to-day, brought out in popular style by the Workingmen's Welfare section of that model body of Catholic social workers. This booklet discusses the mother's place in the education of children. The analysis

it offers of the sacredness of a mother's influence in the formation and training of the little ones God lends to her is sketched in exquisitely simple terms that cannot fail to touch the heart of one who gives a thought to the ineffable dignity of motherhood.

A writer in one of Germany's leading literary journals congratulates the author upon her admirable effort to renew in the minds of German wives and mothers the sterling Christian notions of the mother's place in the home, and expresses the hope that a wide diffusion of the little book will help to restore the "old-fashioned" mother to Germany. "We have too few 'old-fashioned' mothers among us," is his plaint, as he reviews the author's picture of the mother's place in social life.

Vastly different is the audacious statement quoted by the New York and Philadelphia papers as having been made a few days ago by Charles Zueblin, formerly professor of sociology in the University of Chicago, addressing a gathering of women in Witherspoon Hall in Philadelphia. It is a difficult thing to bring Mr. Zueblin to book. He is a speaker who affects the sensational, and who delights, apparently, in the use of nasty, shocking modes of speech—only whimperingly to affirm that his words have been misunderstood when later called to order for his utterances. On the occasion referred to reputable press reports tell us that he made the bald statement: "The old-fashioned mother is not a good mother these days."

"No woman in America," he said, "can stay at home these days and be a good mother. The days when women should sit at the hearthstone and leave the direction of political and social progress to men is ended. The quicker women realize this the better for themselves and the country.

"The 'old-fashioned mother' not only is out of place, but she is immoral. So long as immorality flaunts itself on every side, vice and disease hold their grip on the social fabric and corruption is rampant in our city halls and legislative chambers, a woman cannot stay true to her womanhood and remain at home."

One might remind the professor that if we had more "old-fashioned" mothers, who "sat by their hearthstones" and lovingly found their happiness in queening it in the home-circle and in fulfilling the duties of the sacred charge of motherly forming the little ones about them, there would, in all probability, be less flaunting of vice and immorality among us. But a sociologist who presumes to utter sentiments such as those quoted should not be discussed by decent people—he should be suppressed.

### The "Ne Temere" at Ottawa

The *Ne Temere* decree has got into the Canadian Parliament. A Mr. Lancaster has introduced a bill on the subject, and a Mr. Burnham made quite a speech on the subject the other day. "The question is," said the orator, "are we married, or are we not?" As Mr. Burnham is a

Protestant, and apparently too good a Protestant to take a Catholic wife, it is clear that nothing in the *Ne Temere* decree will affect the answer to his question. When he had continued his speech in many words, the Hon. William Pugsley, a member of the late government, asked him what the decree had to do with the law? Mr. Burnham attempted an answer, and then Mr. McLean of Halifax asked him categorically whether the decree played an important part with regard to the laws of his own province of Ontario, a question which put an end to Mr. Burnham's eloquence.

As the *Devoir* says very wittily: "Mr. Burnham and his friends are worthy gentlemen, who talk of the *Ne Temere* decree as men born blind talk of colors. But it is distressing that ignorance and religious prejudice should be allowed to divide a people. The Protestant ministers who have stirred up the trouble have much to answer for."

### Universities, Endowments and Students

McGill University, Montreal, has been spending annually for some years past \$800,000, with an income of about \$50,000 less. The regularly recurring deficits were annoying, and some gentlemen got together and undertook to raise a million within a week as an endowment to provide against them. Finding people well inclined, they resolved to make the collection a million and a half, and they now have good hopes of adding two millions to the university's funds.

The beneficiaries of this generosity are the students. We have heard a good deal about the McGill students lately; and what we have heard has not been to their credit. Lawlessness is not manliness. When it comes from the persuasion that, whatever suffering they may inflict on others, the lawless run no danger of being dealt severely with by public authority, it betrays the boulder of the coarsest grain. Those students must recognize that inasmuch as they are being educated through the bounty of others, they are recipients of public charity. This should not sadden them. The right receiving of charity is not degrading, and the notion that it is, is one of the worst errors of the day. But that hypocrisy which receives, and swaggers vulgarly, as if it had not received, is one of the most pitiful sights that heaven looks down upon.

The receiving of charity brings about relations of dependence that cannot be ignored, which should result in modesty, humility, self-restraint, obedience, diligence, and other such things which the modern college student is accustomed to despise. Yet, after all, what are they but Christian virtues, the learning of which is more important than that of any science?

By the way, there is another university in Montreal and Quebec—Laval. We do not hear of enthusiastic committees raising funds for it—which is to be deplored. Neither do we hear of any rioting by its students—which

is to be commended. As we look over the names of public men in Canada, we find that its graduates compare very favorably with those of the more flourishing McGill—which is to be admired. From all this there are practical conclusions to be drawn, which have their application not only in Canada, but also in the United States.

### Socialist Furniture

The Socialist author Breuer, according to the "Pius Verein Correspondence," seriously insists that the class-consciousness of the worker must evince itself in the furniture of his house. He characterizes as National Liberal the outfit of a model workingman's home in a certain exhibit, while he gives his full approval to another which he pronounces to be correctly class-conscious. Comrade Reinke, in the *Vorwärts*, takes issue with him, and emphatically denies the assumption that the latter articles of furniture in anywise possess the purely Socialistic cast. The matter is evidently of the utmost importance, since it would undoubtedly be treason for a comrade to sit upon any chair whose contour does not possess the proper class-consciousness. The controversy incidentally illustrates the liberality and broadness of view whereof Socialists so proudly boast.

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A Canadian newspaper, strong against bilingual schools and any language but English, informed its readers a day or two ago that Monsignor Falconio, on his arrival in Rome, was taken charge of by the *Prosecutor-General* of the Franciscans, and conveyed to the Franciscan convent.

We do not know what the poor Franciscans have done to require a special prosecutor all for themselves. The statement has a strong flavor of the Inquisition. Anyhow, Monsignor Falconio seems to have settled matters with the *Prosecutor-General*, for he was at liberty when the time came to receive the red hat.

Had the Canadian editor consulted one educated in a despised bilingual school, he might have learned that the person who took charge of Monsignor Falconio was the *Procurator-General* of the Franciscans.

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Paul La Fargue, the Socialist, who, with his wife, the daughter of Karl Marx, committed suicide on November 27, left a letter for his fellow Socialists, in which he said: "I die with supreme joy and with a certainty that the cause to which I devoted my life will triumph in the near future. Long live Communism!" Did La Fargue seek by self-inflicted death to confirm by an heroic act the sacredness of the cause to which he had devoted his life? Such heroism, we think, will not be imitated by Communists generally. Thus far they have been willing to take everything tangible, but the theorists are not as yet ready to recommend every Socialist leader to take his own life.



## LITERATURE

**An Eirenic Itinerary.** By SILAS MCBEE. New York: Longmans, Green & Co.

This is a sad book, for it records the illusions of one who, recognizing the importance of unity among Christians, set about procuring it by means of his own devising. Mr. McBee's ideal is a union tolerant of differences of belief, and having for its bond the love of our Lord. He holds existing divisions to be the result of well-meant attempts to define the Catholic faith, and that their cure is to be obtained by the ignoring of definitions and the cultivating of loyalty to the person of Christ as head of God's family. He does not see that love for our Lord must include love for His Incarnation, Birth, Life, Death, Resurrection, Ascension and Revelation; that one who errs about these changes the real Christ into a Christ of his own imagining, than which no worse insult can be offered by a creature to his Creator and Redeemer; and that the great defenders of the Catholic faith dogmatized so earnestly because they loved so well.

Mr. McBee carried his message of peace to Europe, where Protestants received it gladly. The Emperor of Germany reproduced its ideas a few weeks ago, as giving the proper way to preach the Gospel to-day. Those in power in Italy were favorable, for they welcome any ally against the Church. Mr. McBee was pleased with them and accepted the King's assurance that Luzzati, the Premier, is a deeply religious man.

In his dealings with schismatical Orientals, as well as with Catholics, Mr. McBee met two difficulties. One was that very few indeed understood that he was offering to guide them to unity. All they could comprehend was that there seemed to be a movement among Protestants to renounce their errors. Still some sufficiently acquainted with what is going on in the Western world saw the real state of the case. Among these was the Procurator of the Holy Synod in St. Petersburg, whose plain speech should weigh more with Mr. McBee than the polite generalities of others. Unity, he said, means that you become orthodox. The Russian Archbishop told the Episcopalians in Philadelphia the same.

The other difficulty was the difference of language, which must have made the use of interpreters necessary, a thing that does not help to clarity. Moreover, even if Mr. McBee understood the language of some of those he visited, his lack of theological knowledge must have caused him to misunderstand their ideas. Thus he tells us that the Pope "had suggested that Rome would always be ready to yield anything but essential dogma. When it was intimated that the crux of the whole question would be, What is essential dogma? the Pope's reply showed that it would depend upon the attitude of those seeking unity. If the attitude was one of controversy, of conflict, of war, then every defence, every out-post intended to protect dogma must be regarded as essential; but if the attitude was one of friendliness, if the spirit of unity prevailed, then the fundamental mysteries of the Faith would be found to be simple and few." It is a pity that Mr. McBee did not quote the exact words of the Pope. In attempting to give their sense, he has made the Pope an opportunist in matters of faith and has attributed to him the Protestant error of essential and non-essential doctrines. What the Pope really meant is this, which is said every day to those seeking instruction: If you pursue a critical method, setting yourself up as judge and calling before your tribunal every Catholic dogma, since every revealed truth is essential to the Catholic Faith and to be believed because God has revealed it, you will never reach the unity of the Faith. If, on the other hand, you come sincerely desirous of that unity, the process is very simple. Examine prayerfully the question:

Did Christ establish one infallible Church, with St. Peter and his successors as its visible head, to be the guardian and teacher of His revelation? and your course will be easy. Once you believe this, you will believe all the Church teaches and you will rejoice in the unity of the Catholic Church, which is, and must be forever, essentially one. In other words: there is one Church which no defection of heretics and schismatics divides. Enter it and you will have Christian unity. Remain outside and you are irremediably cut off from that unity.

H. W.

**The Innocence of Father Brown.** By G. K. CHESTERTON. New York: John Lane Co. Price, \$1.30.

The reviewers, who have been regarding the twelve tales that make up this volume only in the light of detective stories, have pronounced them remarkably clever; and so they are. One could pick flaws in the inductive methods of Sherlock Holmes, nor is Gaboriau's chain of circumstances always infrangible, but it is difficult to find an alternative for the facts and links that Father Brown's blinking eyes spy out with marvelous acuteness or disprove the inevitableness of his conclusions.

But there is more in these stories, both in and under the surface, than the solving of criminal mysteries. Mr. Chesterton has a didactic or moral purpose in his plots as in his paradoxes, and deeming, probably, the paradox form stale, he essays to wile his readers along criminal paths, not to show them the end of an exciting chase, but to bring them within range of the lessons and preachments he has ready on the way. These are numerous and arresting but all subject to the main thesis: that a Catholic priest acquires in the practice of his calling an exceptionally accurate knowledge of crime and criminals, as well as of many other things and persons, together with a sympathetic forbearance born of acquaintance with human weakness and the laws of retribution; and that, in tracing the relations of cause and effect in criminal problems, the logical training of a priest enables him to apply this knowledge with a sureness and facility that would astonish the professional sleuth.

From the fourth to the last page Father Brown is the central figure. *Book News* would have him an Anglican, but he is introduced as "a Roman Catholic priest" attending the London Eucharistic Congress, he performs Catholic functions in every chapter, and in "The Hammer of God" the "little Latin priest" is contrasted with an Anglican minister. The opening story lays down the thesis. When Father Brown has turned the tables on Flambeau, the French criminal genius who, disguised as a priest, would rob him of a valuable sapphire cross, and, by drawing him into philosophical discussion, has unveiled the imposture, the "celibate simpleton" explains his achievement by experience acquired on the London mission, adding: "Another part of my trade, too, made me sure you weren't a priest. You attacked reason. It's bad theology." And so throughout, by sacerdotal logic and experience with sinners and the knack of winning confidence, Father Brown unravels every web that has baffled detectives and police. And he acts so unostentatiously that the beneficiaries, unaware of his agency, still deem him as Flambeau did once, "a celibate simpleton," an unsophisticated creature "whose creed requires him to be cloistered from the world."

Father Brown is presented as the clerical average. Friendly, humorous, unobtrusive, he makes no show of dignity; yet when the crisis arrives he looms large beside the dignified Anglican minister. He uses his powers not to avenge but to save. Corrigibles like Flambeau he converts with quiet reasoning, but permits the most satanic criminals to go unpunished in this world. "Let Cain pass by," he says

of one murderer, "for he belongs to God," and to another who asks, "Do you believe in doom?" he replies: "No. I believe in Doomsday. We are here on the wrong side of the tapestry. The things that happen here do not seem to mean anything; they mean something somewhere else. Somewhere else retribution will come on the real offender. Here it often seems to fall on the wrong person."

There are interesting sidelights on French anti-clericalism and other questions of the day, and deft touches of humor, and exquisite sketches of characters and scenes that merit comment, but we are somewhat in the position of Father Brown in the last chapter, who, when urged to await the Coroner's inquiry into the final tragedy, replied: "I'm sorry I can't stop. I've got to get back to the Deaf School." Is this a hit at the "Encyclopædia Britannica"? M. K.

**Pioneer Catholic History of Oregon.** By EDWIN V. O'HARA. Portland, Oregon: Published by Author.

The author of this little work has devoted what leisure time a priest in a far Western diocese can have to the study of the early history of Oregon. He gives us in it the first fruits of his labors.

Four things in that early history are of special interest to Catholics: The myth of the embassy sent by the Indians to the Eastern States in search of the religion of the Book, the two Whitman myths, and the shameful treatment of Dr. John McLaughlin by the Protestant missionaries. Father O'Hara puts them all in their true light. He shows that the Indians sought Catholic missionaries, and never even dreamed of the Book. He proves that Dr. Whitman's famous ride was not for the purpose of saving Oregon for the United States, an absurd story continually cropping up—it was reproduced only the other day in the New York *Herald*—but to save himself from dismissal at the hands of the American Board of Foreign Missions on account of his failure as a missionary. He demonstrates that Whitman's murder was due to himself alone, and that the Catholic missionaries were so far from having a hand in it that Father Brouillot saved from death the very man who invented the fable; and he tells in burning words how the Methodist missionaries robbed of his lands a noble man who sacrificed his high position as head of the Hudson's Bay Company in the Oregon country to his humanity to them and the American immigrants.

Father O'Hara then goes on to tell the noble deeds of the founders of the Church in Oregon: Archbishop Blanchet, his brother, Bishop Blanchet, and Bishop Demers. He tells of the Jesuits and of the coming of the Sisters of Providence, of Notre Dame, and of the Holy Names. He narrates the check these suffered by the exodus from Oregon consequent on the finding of gold in California, and the difficulties which this exodus brought on the Archbishop.

In these days of Pan-Americanism, it is pleasant to find in Father O'Hara's book the record of what the Catholics of the Northwest owe to their brethren of Mexico and South America. They are not the only English-speaking Catholics with this debt, and we think a very interesting book might be written on what Latin America has done for the Church in English-speaking lands.

This book ought to be in every Catholic library. No school or parochial library can be without it. As Father O'Hara is his own publisher we give his address: The Rev. Edwin V. O'Hara, 62 North 16th Street, Portland, Oregon.

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Katharine Fullerton Gerould, in a paper in the *Atlantic* on "Dress and the Woman," asks: "Is it not fashion rather than beauty that is subtly discriminated against by all religious orders? The nun, like the Quakeress, must adopt a single

color and a single mode, though nun and Quakeress both often find this chosen garb the most becoming they could possibly wear. No dress could be more beautiful than that which I remember from my childhood's convent. It fell in rich and simple folds of violet—violet being neither purple nor crimson, but something indefinitely magnificent midway between—enhanced by white linen *guimpe* and cream-colored veiling. It gave the daughter of a French duke, I remember, the aspect of a queen regnant. Yet it represented poverty, chastity and obedience. No one is especially concerned with the nun's being unbecomingly clad. A subtle mortification is supposed to lie in her engaging to dress in exactly the same way all her life. The mortification is, of course, heightened by the fact that she shares her style of dress with the rest of the community regardless of type. But in any case the first thing that the postulant renounces is fashionable clothing. They leave her curls to be cut off later."

Any fair-minded person who reads William Archer's far from "impartial account" of the "Life, Trial and Death of Francisco Ferrer" cannot but regret that so much time, labor and good press-work have been wasted on so worthless an object. Mr. Shipman has shown in the pages of *AMERICA* that Ferrer was a libertine, unbeliever and anarchist, whose execution as the instigator of Barcelona's "Bloody Week" was as justly merited as was that of the Chicago anarchists who caused the Haymarket riots. Since no sensible American has but one opinion about the justice of that sentence, Mr. Archer's tardy attempt to arouse sympathy for his "martyr of free thought" should end in failure. Moffat, Yard & Co. are generously contributing towards this failure by asking a high price for the book.

"Elevations to the Sacred Heart" is a translation from the French of Abbé Felix Anizan, which R. & T. Washbourne are publishing. The English retains much of the original's Gallic verve, the author urges men to "rally round Christ" against those "who have declared war on God," and the book has about it a praiseworthy solidity and freedom from exclamation points.

Till the last trumpet religious, no doubt, will be having new books offered them on the duties and advantages of their state. But it is so difficult to speak on these subjects better than the "old masters" that a work like Father Charles Cox's "Short Readings for Religious," which the Benzigers publish, offers little that is novel or striking in matter or treatment. The readings, however, are short, so busy Sisters will find the volume a convenient one.

Our readers will remember the excitement about the \$50,000 "Mazarin Bible" last May. That was on vellum. A printed edition of the same book brought \$29,000 at an auction in London on November 20.

## BOOKS RECEIVED

Primitive Catholicism. By Mgr. Pierre Batiffol, Litt.D. New York: Longmans, Green & Co. Net \$3.50.  
Among the Blessed. Loving Thoughts About Favorite Saints. By Matthew Russell, S.J. New York: Longmans, Green & Co. Net \$1.25.  
Meditations for Every Day. Translated from the "Reflexions Chrétiennes" of Rev. François Nepveu, S.J. By Francis A. Ryan. New York: Benziger Brothers. Net 75 cents.  
With God. A Book of Prayers and Reflections. By Rev. F. X. Lasance. New York: Benziger Brothers. Net \$1.25.  
The Queen's Promise. By Mary T. Waggaman. New York: Benziger Brothers. Net 60 cents.

## German Publication:

Die Gesellschaft Jesu. Ihre Satzungen und ihre Gefolge. Von Moritz Meschler, S.J. St. Louis: B. Herder. Net 55 cents.



## EDUCATION

In an address, which the local press declares to be the most forcible on two leading topics of the day ever heard in Kansas City, the Rev. M. P. Dowling, S.J., President of the new Rockhurst College of that city, recently discussed certain social problems and education. The occasion was the first annual dinner in celebration of Columbus Day as a State holiday in Missouri, and the audience was made up of more than four hundred men, prominent in every walk of life in that most progressive of Western cities. Father Dowling's right to speak with authority on educational problems is readily granted in the Middle West, where his splendid work in the development of the Creighton University of Omaha is well known; here in the East his singularly accurate and strong analysis of the question will undoubtedly win for him similar respectful hearing. The burden of Father Dowling's address was self-sacrifice. He declared that he felt no hesitation in urging this virtue on the successful business man in behalf of the commonwealth which has protected and fostered his acquisitions. The successful business man owes a return to his fellow man, to the commonwealth and to God, and he cannot absolve himself from doing something to make the world better for his having lived in it. It is not by providing liberally for himself and his family that he will pay his debt—for that much the heathen does; but by helping to establish centres of conservative influence and sound principle.

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"Education," he said, "is the key-note of progress in every land and notably in America. It gives social influence and political power, and a firmer hold on public opinion and secures recognition for its possessor. By means of it a man becomes the peer of the best, takes his proper place in public and private life and impresses his personality upon his times. If he is a true man he helps to form public opinion according to the principles of truth and justice; he raises the standard of moral life in the community; he is listened to eagerly and with respect in the assemblies of his countrymen, because he has a message to the world. He ought not to think that all is finished and all his obligations cancelled when he has made a complete education contribute to his worldly success, when he has provided for his own comfort and the welfare of his family. His duty extends beyond this, for he owes something to his country, to Christian society and to the Church represented by these essential institutions which uplift the truth. He must feel that he is bound to take an interest, and even a prominent part, if his talents allow, in the concerns of his native land; to apply his principles to the social, political, economic, national and international questions which furnish problems to the thinking men of his time. His knowledge is not a mere personal luxury, but a sacred trust, to be used for the welfare of society. So, too, wealth, his commercial standing, his social prestige, his success, are all a trust demanding of him civic service."

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Unlike the well-known Chicago merchant who would have the prospective business man eschew totally a college training, Father Dowling contends that entrance upon a business career does not mean that a man's interests, ambitions, energies and aspirations are to be completely absorbed in his mercantile occupations. Refinement and scholarship are not out of harmony with business; on the contrary they add a zest and charm to life and lend a nobility to success. Higher studies should be pursued not because they are a ready means for money-making, but because they elevate the character, ennoble one's ideas, secure higher enjoyments to those who are successful, and enable men of culture to exercise a stronger influence on their fellow men. "It is important in a country like ours," said Father Dowling, "where everyone has a voice in public affairs, to have in

business life educated men who can give tone to public opinion and not be led astray by the siren voices of the hour; men who will stand proof against popular delusions and weaknesses, who will furnish material for positions of trust and influence, direct the ill-advised enthusiasm of the thoughtless, help to form correct judgments for their fellow citizens, raise the standard of honesty and integrity. Such men become the patrons of letters, give a helping hand to struggling talent, lift up the fainting and disheartened, and maintain the highest type of citizenship. The moulding of the thought of our nation and keeping our countrymen in the path of safe traditions does not belong exclusively to the doctor, lawyer or clergyman; and it is not correct to assume that they alone should have a college course and that all others must abdicate. The business man is and ought to be a power; his influence will be strong in proportion to the extent of his education, good in proportion to its correctness."

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Naturally the experimentalism of many modern educationists who complacently cast aside the treasured wisdom gathered from long and costly experience, and consider nothing worth while unless it be new, does not appeal to Rockhurst's president. "Why do we educate?" he asks. "Is it to improve the physical condition of the student? Is it to enable him to fill a good situation? Certainly the aim of education is not to supply the world with better servants or even to enable persons to make a better living. It has a higher aim than merely to make him useful. Is education intended to help on the march of intellect, to fit one to mix with credit in society? All these may play a part. Still it should not be forgotten that the intellect may be cultivated without making a man better; good professional men may be morally bad, clever business men may be dishonest and devoid of integrity. Why, then, do we educate? We educate mainly to form character; to make youth religious and conscientious; to teach the duty of self-control, self-respect and rational independence, the spirit of obedience to legitimate authority, respect for others, regard for order; to inculcate moderation, patience, discretion, earnestness of purpose; to show the beauty of virtue, the nobility of labor, man's mission to battle and struggle and act through principle and duty; and since character is made up of habits and principles, education is the formation of good habits and the formation of sound principles, besides the mere acquisition of knowledge. It is the building of good citizenship on the foundation of moral law. Such education is the safeguard of the individual, the family, the Church and the State; it deals both with the temporal and the eternal; it fits a man for this world with reference to the next."

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All this, to be sure, is little in accord with the spirit of many leaders in the educational world to-day who, in a rush for what they delight to speak of as original research work and discovery, pay little heed to the conservative school methods a long tradition honors. Father Dowling reminds these leaders "that it is better to be right than to be original, better to adopt something safe than startling, better to base a system on a sound philosophy, even if others have done so before, than to leave the beaten track in search of untried and perhaps dangerous novelties. There are established principles and practices that must always have place in education, because they are based on the nature of the human mind and the perennial needs of man, because they respond to aspirations as deep seated as human nature itself. Customs and habits and men may change, but human nature never; and therefore the essential landmarks in mind development must remain immovable."

It is common enough for those who speak on education to-day to condemn methods, systems and institutions, and to sound the tocsin for universal reform. Father Dowling's masterly address was conceived on lines too sanely objective to permit him to join the chorus of mere fault finders. Where he does criticize he boldly and fairly offers the justification of his criticism. "I feel that I am justified," he says, "in condemning the parent who abdicates his authority and allows his half-developed children to determine the character and extent of their education. I am justified in blaming the public for believing that education, which is essentially a personal development, can be acquired only in large institutions; though many master minds which have led the thought of the world, and whose names will never die, had no opportunity to feel the uplifting influence of gigantic universities that scout faith and revelation. And yet these men made good in the world of thought and retained their simple faith. I am justified in cautioning the scientific and professional man against overestimating the value of the laboratory, because all education does not begin and end in the laboratory; in fact, all that is most mind-developing and character-building is not concerned with the laboratory at all. What apparatus is needed for mental and moral philosophy, rhetoric, poetry, art, literature, philology, law, economics, mathematics, composition, music and history?"

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He had a word, too, to say regarding the young man who thinks he has finished his education when he has finished college, and seldom afterwards gets on speaking acquaintance with a book or allows himself to be elevated by an ideal.

"It is a subject of deep regret," said Father Dowling, "that many students go through college without any appreciable development of character. They spend years under painstaking, conscientious, capable and zealous instructors; they learn a certain amount from books; but somehow they fail to strengthen their weak points of character; they may be scholars and students but they are not men. They come forth from their studies without energy, promptness or decision, without any realizing sense of what will be expected of them. They wait for some impossible combination of circumstances which they fondly hope will make everything easy for them. They undertake and accomplish nothing, because the difficulties always seem insurmountable to them. The real trouble is that they are constitutionally lazy, they dislike to bend their backs. Such persons must come to realize that in the teeming life of the twentieth century there is no place for sluggards. Neither is there place for those who have imbibed no sense of responsibility, no established principle of conduct, and who are consequently untrustworthy and unreliable. Neither is there place for those who lack self-respect, self-sacrifice, self-control. All the book learning in the world will not cure such defects or enable their victims to exert any commanding influence."

It is a striking sketch of the student who fails, in the day's phrase, to make good; it is as well a forceful answer to the foolish plaint of many of our own time that a college education fails to fit men for the struggles of the after life.

M. J. O'C.

### SOCIOLOGY

In olden times criminals were executed publicly, and men and women flocked to executions as to a spectacle. The mob took possession of the spaces around the gallows the evening before, and spent the night there in drinking and clamoring and fighting. The well-to-do paid for windows commanding a good view, prices worthy of a coronation procession. The question uppermost with everyone was: how will the condemned man suffer? If the criminal, or rather, if the criminals—for, when the death penalty was commoner, men were often hanged in batches—met death

bravely, they were objects of admiration. If they could make something of a speech, they were heroes.

The idea of a public execution was to let the world know that order, violated by crime, must be avenged, and to deter, by the horror of the sight, the vicious inclined to commit crimes similar to that which the victim was expiating. At length wiser men began to see that the disorders accompanying it violated the sanctity of order anew, and that instead of deterring from crime, it incited to fresh crimes through the admiration stirred up for one who, after what the spectators would call a short and merry life, met death with fortitude. The public execution, therefore, was abolished. The criminal paid the penalty of his crime within the prison; and the glamor vanished before the sombre hoisting of the black flag to tell the world without that justice had accomplished its work.

In Virginia lately a young man suffered for a horrible murder. So far as the Commonwealth of Virginia was concerned, the whole process from beginning to end was so creditable to the judiciary, the executive and the jury of honest men who tried the case, that in future it will be quite unnecessary for those who plead for a reform in American criminal procedure to quote the example of England and the Crippen case. We have had in our midst a type of what a trial should be, and reformers may point to Virginia and say: remember the Beattie case. From the arrest to the execution the process was serious and grave, justice was swift and efficacious.

But the newspapers, as far as they could, corrupted these virtues. Their detailed reports made the execution virtually public, and this, not for comparatively few, such as would in other days have crowded round the scaffold, but by every one in the nation that cared to read them. They did more. They dragged the condemned man from his cell day after day to exhibit him to whoever wished to see him. They showed him eating and drinking, they retailed his words, they told how he dressed and smoked, they revealed his parting with his father and gave full particulars of every visit he received. They button-holed the ministers who came to speak to him of his soul. They spoke of his fortitude, in a word, they did all that which made the public execution so offensive and immoral, and which brought about its abolition.

Unless we would be inferior to our fathers, as they abolished the public execution, we should abolish the published execution. We have not noted the effect of the public execution on the criminal. It was often this: Human respect, the desire to make a show before the crowd, often impeded the work of grace in his unhappy soul. He would die as he had lived, game. The same effect is produced to-day when the prisoner knows that every word he utters, every gesture he makes, will be communicated to every newspaper reader in the land. He has his part to play before an audience bounded only by the two oceans, and the temptation to play it to the end is not easily overcome.

Another great evil is the interference by outsiders with the cause of justice. Men and women do not seem to understand that they are under authority, which they must obey but not try to control. When sentence has been passed the criminal is in the hands of the Chief Executive of the State. He has a conscience, and he will not let a man go to his death unless he knows that it is his duty to do so. But he has a duty to the law also. He may not interrupt its course for a mere whim or to gratify others, no matter what pressure is brought to bear on him. If he is in doubt he has his constitutional advisers, and he must be left to decide upon his course of action with their assistance. Ministers are grave offenders in this matter. The domination which they exercised over Protestant communities in times past, greater far than Catholic priest or bishop ever thought of, more dictatorial than ever pontiff used, because, being lawless, it knew no bounds, is still a tradition among them, and they are never slow to revive it as far as possible. Women, also, are too ready to interfere.



To summon before an illegitimate tribunal a case that has already been determined by lawful authority seems to include an injury to the judicial power not far removed from contempt. To attempt to dominate the executive authority in the discharge of its functions is not far from usurpation.

H. W.

### SCIENCE

The Jesuit professors of natural history, exiled from Portugal, have published the following protest:

"A group of professors of the College of S. Fiel and of the College of Campolide, Lisbon, devoted themselves for some years past to a special study of the flora and fauna of Portugal. They traversed nearly the whole country and collected a large quantity of material for study.

"Though they contributed to many reviews, they published the results of their researches chiefly in *La Brotéria*, which they founded in 1902 in the College of S. Fiel. As they were thrown entirely on their own resources, they were able to carry on their work only at the cost of immense sacrifices. The nine volumes they have published, the kindly welcome given their modest labors by naturalists at home and abroad, the encouragement they received, prove to them that their efforts were not useless to science. Alas! the Portuguese Republic has formed a different opinion!

"They were Jesuits; and with this as a pretext the Provisional Government closed their houses, confiscated their goods and drove them, without any form of trial, from the country. Assailed as criminals by the populace stirred up and egged on by the Government, some of them were arrested and dragged to prison; the rest were able to escape only by flight and in disguise.

"But we have no wish to dwell on those sad scenes of brutality. Our only desire is to protest before the learned world against the incalculable loss we have suffered as naturalists.

"The office of *La Brotéria* was in the College of S. Fiel. Beside an excellent library of natural history, a reading room where there were more than a hundred special reviews, and a microscopic laboratory, had been collected by dint of constant efforts considerable material belonging to the fauna and flora of Portugal, Brazil and the Portuguese colonies in Africa. Entomology and cryptogamy, the special field of our researches, were above all richly represented in it, and we mention in particular the collections of orthoptera, of lepidoptera, as well as that of the zoöcecidies of Europe, Brazil and Portuguese Africa, the only one of its kind in the peninsula. It was the fruit of many years of united effort: of it all, nothing is left us.

"The first care of the Provisional Government was to order the arrest of the director and the professors of the college and the seizing of all their goods. Our books, our reviews, our instruments, even our most private personal manuscripts, we have lost them all.

"Nevertheless, the young Republic boasts that it favors the progress of science; let us see whether this be the case. In consequence of many protests two commissions were appointed to examine the scientific material of S. Fiel and the Campolide and to determine what was to be done with it. The one assigned to S. Fiel did not include one naturalist! A veterinary surgeon, a doctor of medicine, a professor, two lawyers, with the fiercest enemy of the college as president, formed the commission. Their decision was worthy of them. They determined that the material in question could by no means be returned to the lawful owners!

"At Campolide the collaborators of *La Brotéria* had also been doing their utmost. Two years before they had established an Institute of Natural Sciences, modest, no doubt, yet with its library, its numerous reviews, its laboratory, and its museum, it bore witness to the constant efforts of its founders. The collection of fungi, and, in particular, of the myxomycetes of the whole world, was particularly rich. An enormous mass of material in

diatoms and bryophytes, as yet unstudied for the most part, had been gathered together to serve as the basis of combined labors which had already been begun.

"The commission named by the Government was certainly more enlightened than that sent to S. Fiel. It held that no one could turn this material to account better than the naturalists who had collected it, and that it ought to be restored to them entire. What regard did the Government show to this decision? It found the matter somewhat ticklish. Three of the naturalists interested were foreigners, who put the protection of their rights into the hands of their national representatives; and the Government gave out that everything would be given back to the naturalists of Campolide. For a long time we were simple enough to believe these fine promises; yet it was only through the persistent demands of the foreign ministers and consuls that we got back the mycological collection, two or three works on mycology, the diatoms and a small part of the bryologic material. But what has become of our geological and mineralogical collections, of our herbarium of phanerogams and of lichens, of the far greater part of the bryophytes, of our books moreover, of our reviews, of our instruments, of our manuscripts? All have been stolen.

"The Minister of Justice had the hardihood to tell one of us: "If your collections are lost to you, they are not lost to science." They should not be lost to us. They are the fruit of our labors, our efforts, our sacrifices. We have the strictest right to them as well as to our books, our instruments, our manuscripts, to all our goods.

"But, unhappily, our collections are indeed, for the most part, lost to science. In fact these materials, in great measure still unstudied, have not been arranged so that they may be handed over to other naturalists. Complete labels are wanting very often. Numbers referring to notes taken on the spot, abbreviations, mere signs, indecipherable and without value so far as others are concerned, contain for their authors ample information. Professional men understand this perfectly.

"Therefore the naturalists of *La Brotéria* protest loudly before the learned world against the infamous injustice of which they are the victims; they protest in the name of their violated rights, they protest in the name of science."

### PULPIT, PRESS AND PLATFORM

Father Bernard Vaughan, S.J., has completed his first course of sermons given in the United States. At Boston his discourses entitled "Why be a Catholic?" were attended each Sunday evening by 3,000 persons, while the press estimated that as many were turned away. Besides preaching in the Church of the Immaculate Conception Father Vaughan gave sermons in other churches, lectured in theatres and halls, convents and schools, homes and clubs. He must have addressed between forty and fifty thousand persons in Massachusetts during the past month. The press has followed him closely, and we give from the last sermon of his course a passage in which he describes Lake Louise. If the style is the man, read what follows:

Speaking of the beauty of the Church he said in part:

"I saw in the Rockies rising up before me the virgin glacier clad as it were in bridal dress, the glistening snows all sparkling with jewels seen through transparencies of fretted gold and frosted silver. Reposing in the arms of Heaven, mantled in the softest blue, this earth-spirit arrested my attention and held my eyes till they ached with the dazzling grandeurs of the sight.

"On either side of this fairy form stood giant mountains accoutred like royal guardsmen in the garb of battle, their feet lost to sight below the lapping waters, their loins girt about with a belt of pinewood dyed in the blended glories of autumn. From the shoulders of those forest giants there seemed to fall mantles of gleaming snow, while their helmeted brows silhouetted against the blue-vaulted heavens described an outline fine and sharp.

"High above this pageant, I lifted my eyes toward the sun, too gorgeous, too seraphic to contemplate without first shading your eyes. His presence seemed to bathe the whole scene in a sea of glory, kindling into flame the rare, rich tints of foliage seen through the snow wreaths hanging from the boughs of the forest. It was a gorgeous picture, painted by the Master's hand and hung in nature's lonesome but most wondrous picture gallery, the Rocky Mountains.

"As the eye traveled from the sun riding in his noonday chariot down below to the lake in seeming worship at his feet, it became almost awe-inspiring to see reflected on the heaving bosom of the water the whole scheme of beauty before which it lay prostrate. There behold mirrored forth on the smooth waters all the glory in the heavens; there see repeated the bridal snow-dress, the burnished armor, the blood-red pines and the blazing glories of the noon-day sun.

"It was what I may term nature's dream of nature's beauty. Turning from this picture to the book of Revelations, we find that this scene is repeated, too, in the life of Christ's Church. The only difference between the two is that in one case our eyes feasted on a vanishing dream and in the other on a lasting reality."

Father Vaughan proceeded to draw out more fully the analogies which he found in the two pictures so poetically described. He told of the beauty and grandeur of the Catholic Church, and how it reflected its splendor down through the ages in which it had lived and still maintained its magnificence.

#### ECCLESIASTICAL NEWS

The third annual Pan-American Thanksgiving Day Mass was celebrated in St. Patrick's Church, Washington, D. C., on November 30, and was attended by President and Mrs. Taft, several members of the Cabinet, Justices of the Supreme Court and representatives of the twenty Latin-American republics. His Eminence Cardinal Gibbons presided, and Bishop Donohue, of Wheeling, W. Va., preached the sermon. Mgr. Russell, the rector of St. Patrick's, entertained the distinguished guests at luncheon after the ceremony.

Four Carmelite Sisters of the Baltimore Convent have been chosen to establish a new convent at Davenport, Iowa.

On the feast of the Presentation, November 21, a very impressive ceremony took place at the mother house of the Sisters of the Good Shepherd, New York. Five postulants received the white veil, six novices were admitted to the simple vows of religion, and seven already several years in the community made their solemn profession. The Right Rev. Thomas F. Cusack, Auxiliary Bishop of New York, officiated, assisted by the Rev. Thomas F. Myhan, rector of St. Ann's, and the Rev. Thomas F. Lynch, rector of St. Elizabeth's.

The Rev. Foster W. Stearns, for two years rector of Christ Episcopal Church, Sheffield, Mass, was received into the Catholic Church by the Rev. J. Havens Richards, S.J., on November 15. The ceremony took place at the church of St. Ignatius Loyola, New York. Mr. Stearns is a son of R. H. Stearns, of Boston. He was graduated from Amherst College, class of '03, and married a daughter of Professor Genung, of Amherst College.

The Right Rev. Monsignor O'Donovan, of Mudgee, New South Wales, celebrated the fiftieth anniversary of his ordination as a priest on October 10. Monsignor O'Donovan was ordained at All Hallows College, Dublin, in June, 1861, and in September of the same year left Ireland for Australia, where he has lived uninterruptedly ever since. The numerous churches which he built

during his half century of missionary life bear witness to his unflagging zeal. Many of Monsignor O'Donovan's curates are now prominent priests in Australia, including the Right Rev. Dr. Drum, the present Bishop of Bathurst.

Among the visitors to Rome for the Consistory was Cardinal Logue, Archbishop of Armagh and Primate of All Ireland, who brought the congratulations of his native diocese to Cardinal Farley. The latter may visit Ireland on his way back to New York. Cardinal O'Connell will probably remain in Rome over the New Year.

A new arrangement of the courses of study at St. Charles' College, Md., is being considered, and when the matter is settled, the site for the new college will be selected. The Very Rev. Edward R. Dyer, S.S., president of St. Mary's Seminary, Baltimore, suggests the combination of the philosophy department of St. Mary's Seminary with the last two years of the classical course of St. Charles' College. Such a measure would make one institution of the collegiate department of St. Mary's University, now divided between the junior and senior years at St. Mary's Seminary, in this city, and the freshman and sophomore years connected with the four years of classical high school work at the old college in Howard county.

The Aid Society for Inmates of State Penal and Reformatory Institutions, recently established in Missouri, is receiving general approval. For many years the Catholic inmates of the various penal and reformatory institutions of Missouri never had the spiritual care and attention to which they were entitled. On March 5th last a branch of the Holy Name Society was established in the State Prison, and since then the necessities of the inmates have been made known. In the Jefferson City prison two hundred men have availed themselves of the privilege of the reception of the Sacraments, the general moral tone of the whole penitentiary has been materially improved, hundreds of non-Catholics and many hitherto indifferent prisoners have flocked to the Sunday courses of instruction, and the Catholic men have taken a particular pleasure in decorating their altar and making both the sanctuary and the priest's quarters exceedingly attractive. All the improvements so far have been made possible by the contributions of the inmates from their meagre earnings, and the Catholic end of the prison resembles a small parish of zealous and interested parishioners who take an observable pride in the moral and religious progress they are making. The prisoners seem deeply appreciative of the outside interest in their welfare and are profuse in their gratitude to the founders of the "Aid Society," the object of which is to create a fund to be used for all the requirements of a Catholic chaplain. It is the intention of the promoters of the Society to also look after the interest of the boys at the Boys' Reform School, Booneville; the girls at the Girls' Reform School, Chillicothe, and the Catholic inmates of the various jails of the State.

A Protestant Missionary, Rev. Peter MacQueen, of Boston, after visiting a great part of Africa, wrote as follows on the Catholic Missions of the dark continent:

"I have everywhere found in Africa Catholic Missionaries and Religious. I have found among them a great spirit of sacrifice, abnegation and an ardent love for God and man. They are faithful in fulfilling their duties, and they succeed marvelously where others have had no success. They teach the sublime truths of religion to those tribes plunged in ignorance and darkness."

Africa, which in 1800 counted only a few thousand Catholics, possesses now 73 missions with 660 stations, 3,294 churches, 850,000 Catholics, 16 Bishops, 35 Vicars Apostolic, 23 Prefectures Apostolic, 1,700 priests, 1,660 schools, 2,270 hospitals. Accord-



ing to the statistics of the Propaganda Fide in Missions alone Catholics have increased from 402,532 to 841,074 within six years (1901-1907). The Mill Hill Fathers began their apostolic labors in the Congo only five years ago. Within this short period, however, they have succeeded in opening four stations embracing the country watered by the Lulonga, Maringa and Lopori rivers. An idea of the extent of the country depending on them may be had from the fact that in one station alone a Missionary may travel for 21 days in a native canoe (a day's journey is equivalent to 40 or 45 miles), and yet be within the limits of the district to which the station belongs.

Fancy, says a Missionary correspondent, "traveling in a boat for twenty-one days, putting aside for the moment its absolute instability. You cannot walk even the few paces at your disposal for fear of upsetting it. You are forced to sit in the same place for twelve hours, and very often you cannot find a spot on which to land and cook your food owing to the dense forests which run down to the very water's edge. You have to prepare and take your meals in a boat three feet in width and make it your dwelling-place for days together under a tropical sun and a still worse tropical rain."

The recent visit to Rome of Dr. Makyl, Vicar Apostolic of Changanachery, and of Dr. Menachery, Vicar Apostolic of Trichur, has resulted in certain changes and improvements in the administration of the Malabar Syrian Church effected by the Holy See in the government of, at least, the Vicariate of Changanachery. This vicariate has, it is announced, been partitioned into two vicariates, Northern and Southern. Dr. Makyl is to be the Vicar Apostolic of the latter, while the Northern Vicariate will be under a separate vicar to be appointed. The Church in Malabar is in a prosperous condition with 350,000 Catholics, 350 churches, 450 Syrian priests, 100 Carmelite friars, and 150 seminarists.

### OBITUARY

Death came with startling suddenness to Rev. John P. Frieden, S.J., a distinguished member of the Missouri province of the Society of Jesus and President of St. Louis University, St. Louis, Missouri, the mother-house of the Jesuit body in the Middle West. Father Frieden had been called down town by a business engagement on the afternoon of December 2, and he was just about to return to the University when an acute attack of heart trouble prostrated him. A priest was hurriedly summoned to administer the last rites, and Father Frieden passed away almost in the moment the words of absolution were uttered.

St. Louis University's deceased head was born in Luxemburg, November 18, 1844. His elementary and college training was received in the schools of that grand duchy, where, too, after a brilliant course in the normal school, he taught for some years. Coming to America in 1869 he entered the novitiate of the Jesuits in Florissant, Missouri, on February 24 of that year. He was instructor in the School of Arts of St. Louis University from 1872 to 1874, in which year he began his higher ecclesiastical studies in the Jesuit Seminary of Woodstock, Maryland. There he was ordained priest in the Easter week of 1880, and after another year of advanced theological studies, Father Frieden returned to his home province in 1881.

From the beginning the young priest showed marked executive ability, a gift which his Superiors were not slow in recognizing, to such degree that Father Frieden's entire life since his ordination was spent in the direction of Jesuit houses. From 1881 to 1889 he was President of Detroit College, Detroit; from 1889 to 1894 he was charged with the government of his province as Provincial of Missouri; from 1894 to 1896 he was Superior of the Fathers of the third year of probation in Florissant, and in 1896

he was sent to the Mission of California, whose destinies he guided until 1907, acting at the same time as President of St. Ignatius College in San Francisco. The burdens incident to the restoration of the houses in that mission subsequent to the great earthquake and fire shattered Father Frieden's vigorous strength, and in 1907 he was called back to his home province to rest and recuperate. Shortly after his return, however, he was once more in harness—being called to preside over the new development that had come to St. Louis University of late years, making it one of the largest Catholic educational institutions in the country. There the end has come to a well-spent life in the Master's service, and Father Frieden's worth will be long and gratefully remembered by those who mourn his sudden call home.

Father Joseph Knabenbauer, S.J., who died at Maastricht, on November 12, from cancer, was born March 19, 1839, and entered the Society of Jesus September 27, 1857. After the usual training common to all Jesuits he began his lifework as professor of Scripture, in September, 1872, in the scholasticate of the German Province. Only one year of break occurred, his tertianship, at the end of which Father Knabenbauer made his solemn profession, February 2, 1875. In September, 1910, after thirty-seven years of professorship, when seventy-one years of age, the grand old man yielded his chair, and became Spiritual Father of the theological students of his Order. His dauntless energy and indefatigable toil never ceased till the end. The very day before he was taken to the hospital he said Mass and heard the confessions of the theologians of Valkenburg.

Father Knabenbauer was a most prolific writer during his years of professorship. His reputation will rest chiefly upon his share in the "Cursus Scripturæ Sacræ (Lethielleux, Paris, 1884). Of this colossal undertaking, to him are due the commentaries on Job, Proverbs, Ecclesiasticus, Isaiah, Jeremiah, Ezekiel, Daniel, the Minor Prophets, Machabees, Matthew, Mark, Luke, John, Acts. He leaves in press Psalms, Ephesians, Philippians, Colossians, and in manuscript, Thessalonians. The method of exegesis of Father Knabenbauer was scholarly, safe and sane, and, above all else, Catholic. He used the original text and the chief versions; showed an accurate knowledge of Hebrew and Greek and a familiarity with Semitic languages in general. He faced difficulties fairly. Witness his explanation of the discrepancies between I and II Machabees. In textual criticism he had no sympathy whatsoever for the arguments of the higher critic; their reasons for divisive criticism of a book never appealed to him at all. He was too much of a Catholic for that. He knew full well the traditional views of theologians and the Fathers of the Church. His sense of the attitude of the Church to a question was keen and sure. To him the Bible was first and foremost the Word of God, given to the Church to have and to hold and to hand down to posterity and to interpret rightly to her children. His interpretation was, therefore, that of the Fathers, when the Fathers agreed on points of faith and morals, otherwise it invariably was a meaning which was in keeping with the analogy of the faith.

The Rev. Edward Allen, S. J., former President of St. Ignatius College, Cal., died at O'Connor Sanitarium, San Jose, on November 23. He was Chaplain at Santa Clara College at the time of his death. Father Allen was born in Dublin, Ireland, in 1849, and at an early age took up his studies at St. Francis Xavier's College, Liverpool. He was received into the Society of Jesus and offered himself for the California mission, where he labored for thirty-three years. He had a talent for music, which he turned to good account in connection with his work in the classroom and in the church. Devotion to the sick and the dying was a characteristic trait, while the sweetness of his disposition endeared him to all.



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### CHRONICLE

**Opening of Congress.**—The second session of the Sixty-second Congress opened on Monday, December 4. The President's first message was laid before both houses on the following day. It deals exclusively with the trust question. In it the President defends the Sherman Act as interpreted in the decisions of the Supreme Court, recommends a Federal incorporation law, together with a Federal bureau or commission to supervise the activities of corporations having a Federal charter, and suggests supplemental legislation to define more clearly methods of competition that are unfair. Mr. Cleveland was the first President to send to Congress at a regular opening session a message devoted to a single subject. Comments on the message reflect the bias of political affiliation. The Democrats, both in the Senate and the House, will oppose the plan of Federal incorporation. Representative Underwood, majority leader, and Chairman Clayton, of the judiciary committee, both think that Federal incorporation is not needed at this time. "It was a very able message from the President's standpoint," said Mr. Underwood, "although I believe the first message of the session should have dealt with the tariff. Like the President, I oppose any plan to repeal the Sherman law. It ought to stand, but there is no need of supplemental legislation to clarify it. . . . I do not think that the sentiment in the House favors the idea of Federal incorporation."

**President's Second Message.**—The President's second message to Congress followed two days later, and is devoted to the topics which usually formed the opening part of the old style omnibus message, covering the activities

of the State Department. It is practically a review of the relations of the United States with other countries during the past twelve months. The President makes little more than perfunctory mention of the pending arbitration treaties with Great Britain and France, expressing the earnest hope that they will receive prompt and favorable action in the Senate. About one-fourth of the message is devoted to Mexico and the Administration's action in sending an army to the Texan frontier. The President announces that he has hopes of the present diplomatic negotiations with Russia ending in a satisfactory solution of the troublesome passport question, adding, "I expect that immediately after the Christmas recess I shall be able to make a further communication to Congress on this subject." The President recommends the rigorous control by legislation of the manufacture and sale of opium; a modification of the tariff law in order to meet varying degrees of discrimination by foreign Governments; a revival of the American merchant marine and the permanent establishment by statutory enactment of the merit system in the consular and the diplomatic services. This document is likewise the first Presidential message that deals solely with the operations of the State Department.

**Los Angeles Centre of Interest.**—Following his confession of wrecking the Los Angeles *Times* building, in which twenty-one persons lost their lives on October 10, 1910, James B. McNamara was sentenced to imprisonment for life; his brother, John J. McNamara, who had entered a plea of guilty to dynamiting the Llewellyn Iron Works in Los Angeles, on Christmas Day, 1910, received the sentence of fifteen years in the penitentiary. A sequel to the disclosures made during the trial is the ap-



pointment by Attorney General Wickersham of a special United States attorney to take charge of the Government's investigation of recent dynamiting outrages. A good many labor leaders are said to be involved.—George Alexander, the Good Government candidate for Mayor of Los Angeles, was re-elected by an overwhelming majority over Job Harriman, Socialist. One hundred and eighty-seven thousand persons, including eighty-five thousand women, were entitled to vote. The women voted quite generally, and the result is largely attributed to their ballots. The confessions of the McNamaras played a great part in the defeat of the Socialist candidate and his party.

**Setback for Socialists.**—The Socialists of Milwaukee when boasting of the "successes" of their administration failed to reckon with the courts. The suit of the city for \$187,000 back taxes against a trolley company was decided by the State Supreme Court against the city. The cutting of the salaries of the police and fire chiefs, foes of the administration, whom the administration has tried in vain to remove, was found illegal. The suit against six Circuit Court judges for \$1,000 of their salary for seven years back was dismissed. The Socialists claimed that the judges had been overpaid. The State Supreme Court likewise decided that a street paving expert, brought to Milwaukee from New York, was holding his job illegally, with his four division chiefs, and that the Socialistic city attorney is responsible for the salary of the five for the fourteen months of their service.

**Mine Blew Up the Maine.**—Rear-Admiral Vreeland laid before President Taft the report of the special board of army and navy experts appointed by the President to determine what caused the wreck of the Maine in Havana Harbor in 1898. The finding of the board is that the "injuries to the Maine were caused by the explosion of a charge of a low form of explosive exterior to the ship." The examination of the exposed hull by the Vreeland board confirms the report of the Sampson board which reached the unanimous decision on March 29, 1898, that "in the opinion of the court the Maine was destroyed by the explosion of a submarine mine, which caused the partial explosion of two or more of her forward magazines." The members of the Vreeland board with their own eyes examined the visible portions of the wreck which only divers were able to visit in part during the earlier investigation. One member of the board was of the opinion that the report never would be published in full, but would be kept in the confidential archives of the Navy Department. The declaration that a "low form of explosive" was used in the outside explosion indicates a belief that a mine and not a dirigible torpedo was the instrument of destruction. Secretary Meyer announced that there might be a further statement in the report of the board after it had been considered by the President.

**Mexico.**—Mr. James A. Flaherty, supreme grand knight of the Knights of Columbus, who is now visiting Mexico, was tendered a banquet at the American Club in the capital.—General Diaz gave out an interview in Paris in which he expressed the wish to die in his native land. Speaking of his former Minister of War and intimate friend, General Bernardo Reyes, Diaz declared him a danger to the country.—The Minister of the Treasury has proposed additional taxes on alcoholic drinks, pulque, beer and tobacco, and export duties on crude rubber and bananas, as a means of tiding over the financial difficulties occasioned by the disturbed state of the country. Complaint is made that certain mining interests, the pearl fisheries and the guano companies are not called upon to contribute.—The Ministers of Government, Justice, and War have been summoned before the Congress to explain how certain petty revolutionary leaders were captured and shot without any civil or military proceedings. The first named cabinet officer must also explain to the Congress why some Mexican journalists were ordered out of the country and threatened with death if they returned.—The Minister of Development has asked Congress to authorize an issue of bonds to the value of one hundred million dollars, gold, to undertake immense irrigation works for the prospective benefit of small farmers.—The Reyes revolution is looked upon as crushed. Several bands of patriots are still in the field, but chiefly as an amusement and a diversion.

**Canada.**—The Prince Edward Island ministry has resigned, and Mr. Mathiesen has formed a Conservative cabinet. He will have a general election in January.—Mr. Borden proposes to take counsel with the Imperial Government before submitting his proposals with regard to the navy. The Minister of Marine will therefore visit England soon after Christmas.—The bi-lingual school question is still troubling both parties in Ontario. After Mr. Foy, the Conservative Attorney General, had declared against them, Mr. Rowell, the Liberal leader, gave an academic opinion in their favor. Then Dr. Rhéaume, Minister of Public Works, announced that Mr. Foy had spoken as an individual only, and not as representing the Government, and promised in the name of Sir James Whitney, the Premier, that the teaching of French shall not be abolished in the Province.—The Grand Trunk Pacific Railway construction has crossed the boundary of British Columbia from the east. It reached the Fraser River December 15, and then discontinued track laying until next summer.—The reopening of the Crow's Nest Pass coal mines has enabled the Granby smelter to resume operations. All the mines of the Granby Company will soon be working to their full capacity.—The western grain-growers complain bitterly that the railways do not furnish enough cars to carry their wheat. The elevators along the roads are full and there is no place to store the grain.

**Great Britain.**—Some newspapers and politicians, alarmed at the country's narrow escape from being caught unprepared in a war with Germany, demand the discussion and control of foreign affairs in Parliament, which would mean practically the managing of them by the press. This would be far more likely to plunge the country unprepared into a sudden war than the present, in which difficulties are discussed dispassionately by the cabinet, fully informed of the state of the army and navy. Moreover, it would be a long step towards the replacing of all government by popular sentiment.—The Insurance Bill passed the Commons, the Unionists refraining from voting as a protest against the way it had been forced through. Mr. Asquith announced that he was going to push the Home Rule Bill through in the same way. The Welsh Disestablishment Bill and the Manhood Suffrage Bill will, no doubt, be carried similarly. This is the result of the Parliament Bill. Two years have been cut off the duration of Parliament. Hence, if a Bill is to be passed over the heads of the Lords, it must be rushed through the Commons in order to allow of the required successive presentations to the Upper House. Even Liberals are growing restive under this treatment of the Commons.—The railway men resent the formation of a volunteer police force for service in time of strikes; and some have passed a resolution in favor of arming union men.

**Ireland.**—In the House of Commons, on December 6, Premier Asquith stated, in reply to a question by William O'Brien, that the Government will use all the constitutional means to pass a Home Rule bill for Ireland in the present Parliament. Mr. O'Brien had expressed concern at a recent report that Mr. Asquith was trying to get the House of Lords to throw out the Home Rule bill when it reaches that House. The announcement means that he intends to force the Home Rule bill through three consecutive sessions if necessary, thus making it become effective in spite of the opposition of the Peers.—Mr. Birrell, speaking recently in Yorkshire, England, to the League of Young Liberals, affirmed that "a just measure of Home Rule for Ireland, on financial and political grounds, would make that country stronger, more contented and more prosperous." He denied that real religious difficulties existed to complicate the question, and apologized for using the word "religion" in connection with the Ulster question. "Those people in this matter," said Mr. Birrell, "have no more religion in them than billiard balls." He contended that it was high time to settle effectively what he called "the great cause of Home Rule for Ireland." Mr. Birrell said he had been living under the shadow of the question all his life. The Liberal Party had paid dearly for its advocacy—it had split them in '86, but opposition to it had destroyed the Tory party.—The Postmaster-General announced in the House of Commons, November 29, that from and after December 1 the parcels post rate between

Great Britain and Ireland will be reduced. The reduced rate for the carriage of parcels will not, of course, prove so great a boon to the Irish as did the reduction of letter postage, but the change will surely be of considerable service to the smaller industries of the country.

**France.**—The first subject discussed at the opening of Parliament was the explosion on the *Liberté*. The blame was laid on the powder, but the men who were responsible for its purchase and possession had known of its dangerous character for ten years back. M. Chéron, who, as Sub-Secretary of the Army, had made a study of it, was transferred to the Navy. When in that post he did not bother himself at all about what had before engaged his attention, and the consequence was that France lost the best ship of the Navy. In spite of all this, however, a vote of confidence in the Government was passed by an overwhelming majority.—M. Caillaux has been four months in power, and the only thing he has done so far was to expel the Little Sisters of the Assumption.—The whole country is still grumbling about giving the Congo, or such a large part of it, to Germany. Moreover, arrangements have still to be made with Spain about Morocco, and no one can tell what is to be the issue. The Minister of Foreign Affairs, de Selves, was asked if France had ever objected to Spain's action in occupying Morocco. He replied that nothing had ever been said on the subject; whereupon his predecessor, Cruppi, informed Parliament that remonstrances had been repeatedly sent to Madrid. In this matter, as in many others, the French Cabinet is in a condition of hopeless anarchy.—On December 7 it transpired that Prime Minister Caillaux had attempted to bully Spain about its African possessions by notifying King Alfonso that decisive action had to be taken in Morocco by France, and that if Spain interfered it would be a dangerous proceeding. Alfonso properly reminded him that Spain was not Portugal. He then informed the Powers of France's amazing attitude. This new trouble arises from the recent treaty between France and Germany, wherein the Morocco zone over which France is to have control is defined as "the whole of the northwest corner of Africa." But as Spain already occupies a part of that "northwest corner," friction had to be expected. The *Humanité*, edited by the Socialist Jaurès, declares it is Caillaux's purpose to drive Spain out. The means to be employed, according to report, is to start a revolution in Spain.

**Portugal.**—A riot in Lisbon was finally put down by repeated cavalry charges. The people opposed an obstinate resistance and hurled whatever came handy at the galloping soldiers. Extra guards were placed around the President's house. The trouble was started by an attempt on the part of the authorities to drive out a couple of female quacks who were treating eye troubles.—A letter smuggled out of a Lisbon prison gives a harrowing account of the sufferings and privations endured by the inmates, among whom are forty priests.



The prisoners, two hundred in number, are in damp underground cells. They are accused of hostility to the republic; but in the case of the priests, it is specifically stated that their hostility was shown by renouncing the pension offered to renegades.

**Italy.**—On December 7 there was a general submission of the Arab chiefs and a withdrawal of the Turks into the interior of the country, so that military operations have for the moment come to an end in the vicinity of Tripoli. Meantime, however, a despatch from Berlin reports the expulsion of Italians from Smyrna.

**Germany.**—At the closing session of the Reichstag, December 5, the Imperial Chancellor, Dr. von Bethmann-Hollweg, made his reply to the statements of Sir Edward Grey. The firm and dignified tone of his speech won for him the renewed confidence of the House and met with frequent applause. He was unyielding in the principles which had dictated the entire policy of Germany in its relations with England, but conciliatory in his manner of expressing them. Mutual good will between the two countries was evidently sincerely desired by him, but not at the cost of any sacrifice of national prestige.—He explained that the long secrecy maintained by the French and German governments was not due to any desire of withholding from the people a full knowledge of the transactions. It was necessitated, however, by the stress of popular excitement which would have made any agreement impossible. This was especially true of France, where the strong feeling of the masses would have passed beyond all control of authority. This last was the principal reason for the prolonged secrecy. "Could we have foreseen," he said, "the interpretation which England was to lay upon the military preparations made by us in September, an interpretation which still more aggravated the unrest in Germany, we would have made the present communications at an earlier date."—He acknowledged the conciliatory tone in the speech of Sir Edward Grey, but could not see on what grounds England could justify her suspicion that Germany had the design of gaining a military harbor on the Atlantic coast. "Our plans were fully known in England through our Ambassador at London. There was no reason why the truth of our statements should have been doubted. France and Russia never displayed any distrust towards us." The entire crisis was due solely to the mistrust of England, in spite of the German assurances.—England, he stated further, demanded her equal right as a Power, but was not willing to grant this same right to a fellow Power. England and France wished to dispose of Morocco without consulting Germany. For this reason Algeciras and Agadir were necessary to demonstrate before the world that the German nation could not be set aside at pleasure. His earnest wish was to accord with the desires of the English Minister for peaceful and friendly relations; but it must be understood by all the Powers that they are

not to leave out of count in their future policies the continued development of Germany.—A lockout in the Berlin Metal Industry, which had affected seventy thousand men, has now been peacefully settled. A meeting was called at which the delegates of the employers and the workingmen agreed, after a long session, upon the best conditions for a compromise. These were then submitted to the vote of the laborers. Although more than half of the latter were opposed to the terms of the agreement, yet the compromise was effected; since a two-thirds majority was, according to stipulation, required for the rejection of the proposed conditions. The calamity of a prolonged lock-out, with all its terrible consequences, has thus been happily avoided.

**Austria.**—The relations between Italy and Austria are daily becoming more critical. Considerable comment was aroused by an article in the *Bohemia*, whose war correspondent stated that he left Tripoli because the conduct of Italian officers made his stay impossible. The question of a war with Austria was the constant subject of discussion. The article concludes with the advice for Austria to separate herself from Italy. The crisis is emphasized by the interpellation made in the Chamber of Deputies of the Reichstag, on the part of the Christian Social Party, asking an explanation regarding the present standing of the Triple Alliance. A similar request was made in the Hungarian House of Representatives by the former Minister of Public Worship, Count Apponyi. A consultation held by the Emperor Franz Josef with the heads of the army and navy departments has heightened the general expectancy.

**Hungary.**—What no one, seemingly, could have foretold has suddenly come to pass. On December 4 the Czech vote was cast with the government majority and the way has been freely thrown open for all the long-needed government reforms. Ministry after ministry had gone to wreck upon the unyielding opposition of the Czechs. Count Stürgkh, it had seemed, would meet a similar fate, when the unexpected happened. The course of future developments cannot as yet be clearly foreseen.

**Persia.**—When the army of 2,000 men that has been despatched to Teheran to enforce Russia's demand of Mr. Shuster's withdrawal reaches Persia, our government looks to the Russian commander for adequate protection for the American Treasurer General. The Persian Parliament has asked aid and sympathy from England, Germany and the United States in maintaining her independence.

**China.**—Prince Chun, regent of China and father of the five-year-old emperor, has abdicated. The vice-president of the privy council and a Manchu noble succeed him as guardians of the throne. Provincial delegates assembled at Wu-Chang to discuss a constitutional monarchy having a descendant of Confucius, or a man like Yuan Shih Kai, as a Chinese king.

## QUESTIONS OF THE DAY

### Archbishop Ireland's Jubilee

In connection with the celebration some three years ago of the seventy-fifth anniversary of St. Mary's, the first church dedicated by the Catholics of Chicago, a story went the rounds of the Catholic press which will be heard again, one ventures to predict, during the glory of another festivity soon to be with us. William J. Onahan, the well-known Catholic of that city, included the tale in his jubilee address on that occasion—a reminiscent sketch of the pioneer Catholics of the western metropolis. With a Chicagoan's wonted eagerness to claim whatever may redound to the fame of his city, Mr. Onahan affirmed it was in old St. Mary's that the first suggestion and inspiration of his vocation for the priesthood came to a youth later to fill a large place in the marvelous growth of the Church in the western country. One day the priest in charge of the catechism class while examining the boys of St. Mary's school was struck, it seems, by the readiness and the correct answers given by a young Irish lad among them. After school hours, curious to learn more about the lad, the priest took him aside and questioned him: "Where did you learn your catechism?" "In County Kilkenny, Ireland, where I came from," was the quick reply. The ingenuousness of the boy and his precise and accurate knowledge of his faith deeply impressed the priest, and he was moved to put to the lad the query: "Would you not like to be a priest?"

Whatever may have been the reply, the suggestion, at all events, of the zealous priest took hold of that bright young Irish boy, though up to that moment the thought of the sacred priesthood had never entered his mind. He went home, Mr. Onahan's story runs, and told his father and mother what the priest had said. Shortly afterwards the family removed to St. Paul. There the saintly Bishop Cretin, similarly attracted by the promise of the youth, gained the consent of his parents, and sent the lad to France to pursue his studies for the priesthood in an ecclesiastical seminary.

This youth, from the beginning marked out by his exceptional ability, has made history in the great Northwest. Ordained a priest in France in 1861, his first appointment carried him through the most arduous campaigning of the civil war as chaplain to the Fifth Minnesota Regiment. Returning from the field, the idol of his soldiers, promotion came to him rapidly. Still young in years, he was named Rector of the Cathedral of St. Paul, and after a term of duty in that charge he was consecrated Bishop-Coadjutor of the diocese in 1875, becoming its chief ruler in 1884. In 1888 his see was raised to metropolitan rank, and when, on December 21 of this year, he celebrates his golden jubilee as a priest, Archbishop Ireland will look back upon a career in which long service, personal

merit, uprightness of priestly conduct and life, and unswerving devotion to high ideals will have proved the wise foresight of the priest in old St. Mary's who asked the ingenuous Irish lad: "Would you not like to be a priest?"

Few there are who are permitted to round out a career as honorable and as enviable in its record of work done to God's great glory as that which Archbishop Ireland's panegyrists will be called upon to describe on his jubilee day. Few there are, even in the wonderland of America, who may tell as their own the story of an area of country greater than an empire passing, practically within the span of one man's active influence, from the condition of a toilsome mission district, cared for by a handful of itinerant priests, to the proud dignity of an ecclesiastical province of Christ's Church, in which an Archbishop and eight suffragan Bishops guide the destinies of as many flourishing dioceses. True, the distinguished ruler of St. Paul had with him in the work this marvelous Church development implied an able and a zealous priesthood, but who may question the influence needed—the large heart dominating a mind of uncommon grasp—to guide the energies of these auxiliaries to the splendid results compassed within a cycle of fifty years. There have never been lacking in our country saintly and able leaders in the Catholic episcopate, but to few has it been given, while enshrining themselves in the hearts of their priests, so to stamp the impress of their own forceful personality upon these priests' lives as has the great Churchman whose fifty years of labor are soon to be commemorated in St. Paul.

This feature of the merited fame of Archbishop Ireland it is, one makes bold to affirm, that will be emphasized in the congratulations sure to pour in upon him on his day of jubilee. Not that St. Paul's prelate is not great in other respects. Here and abroad alike he occupies a unique place in the esteem of men capable of measuring his wisdom; his influence in public life; his philosophic accuracy as a thinker, who traces the weakness of nations and of individuals with frank impartiality; the comprehensiveness of his love for humanity; the sanity of his public utterances; his power as a Christian orator, whose vigorous and luminous thought and clear and flowing periods the years seem only to strengthen and deepen.

But John Ireland is, withal, a Bishop in God's Church, and as such, "being made a pattern of the flock from the heart," there is but one glory he seeks with never flagging purpose—the glory of God through the ministry of his Church. That he has sought God's glory through all his years of priestly labor the record of his life attests; that his zeal in achieving what he sought has won for him distinction as one upon whom the blessing of God descends in a heaped up measure of fruitfulness all men must bear witness—the story of the rapid spread of the Catholic Church throughout the great Northwest is an open book. And we of AMERICA, who have from the first



experienced Archbishop Ireland's kindly interest and encouragement in the burden our work entails, are glad to join in that testimony, whilst with filial respect we offer to him the homage of our heartfelt greeting *ad multos annos*.

M. J. O'CONNOR, S.J.

### Socialist Doctrine of Violence

Socialists were confessedly the most enthusiastic supporters of the McNamaras. The improbable fiction that the explosion, with its fearful holocaust of human lives, was a deliberate conspiracy concocted by employers and detectives and abetted by the court and the press to bring organized labor into permanent disgrace, was nowhere so recklessly and persistently circulated as within the Socialistic camp. "The kidnapping scoundrels who hatched this foul plot to destroy organized labor have absolute governmental power. At their command every corporation lackey in public office, from the president at Washington to the trial judge at Los Angeles, performs with the amazing alacrity of a trained spaniel." Such was the proclamation made by Debs and echoed by the Socialist press over all the country.

It was the seedtime of Socialism. It was the opportunity of a century to foment dissension and hatred between employer and employed. For this purpose the enormous power of the Socialist press and the eloquence of Socialist orators were utilized. It was hoped to make impossible hereafter all efforts at conciliation and reform which might bring about an agreement between capital and labor. That men like Gompers and other representative leaders of organized labor should have so readily aided their efforts is one of the darkest pages in the history of labor. It should be a lesson for all time that Socialist methods cannot be applied by the unions without bringing their own cause into discredit and ruin.

Set like a vane to change with every wind of expediency, it was not long before Socialism had adapted itself to the change of popular sentiment. Whatever harm might come to the labor unions, Socialists would see their way to profit by it. The McNamaras, they said, had disgraced the cause of labor by employing the methods of capitalism. Unionism could never become peaceful and self-respecting until it would be identified with Socialism. They now felt safe in freely casting stones at the American Federation of Labor. "Not only does trade unionism stand convicted of appalling violence," Bouck White dared to declare before a Socialist audience, "but violence is a constituent part of its program." (N. Y. *Sun*, Dec. 5, 1911.)

We have no wish to defend the guilty parties within the unions. In this we are agreed with every honest union laborer. We do not wish to defend Gompers for his rash charges made, in common with the Socialist leaders, against men entirely innocent of the enormous crime which was shouldered upon them. But we certainly have reason to be surprised at the tone which So-

cialism is assuming, as if its movement were completely innocent of any violence in teaching or in practice. How different the strain only a few weeks past, when it was shouting in wild glee at the riots and murders in Barcelona, in which it boasted to have played a prominent part.

The only fault which one of its most noted papers, *L'Humanité*, could find with the Portuguese revolution was the absence of the guillotine. To scotch the serpent was not sufficient, it should have been killed outright. The French revolution itself is for Socialist literature the height of the sublime in history. "The conceptions of modern Socialism are all found in a cruder form on the streets of Paris during the revolution," says its Socialist panegyrist, the Rev. Roland Sawyer (*The Call*, Oct. 1, 1911); while John Edward Russell tells us in the same paper:

"They came to the work for the lust of the pay,  
For blood and fire as their drink and bread.  
Of the bitter crop was the fruit good? Yea,  
The flame and the sword and the cap of red."

We have already quoted in a preceding article the conclusion arrived at by Kautsky in his "Ethics and the Materialist Conception of History," that the ideal Socialist morality of the present day consists in "nothing else than the complex of wishes and endeavors which are called forth by the opposition to the existing state of affairs" (p. 199). This definition certainly makes a virtue of the criminal deed which to-day justly horrifies the civilized world.

Robert Rives La Monte, in his chapter on "Marxism and Ethics," after stating that the revolutionary worker has absolutely no regard for the right of property, adds: "But knowing, as he does, that his class enemies, the capitalists, own not only the goods, but also the courts and the police, he condemns theft by a workingman as suicidal folly" (p. 65). The most, therefore, which can be said against the destruction of property is that it is inexpedient for the Socialist and his party. Any higher motive would be illogical for an orthodox Socialist, since, according to Marx, the property of capitalism merely represents the expropriation of the worker, and is not protected by any right on the part of the employer. This is the only meaning which can be given to the Marxian dictum, "Expropriate the expropriators."

La Monte, however, suggests another motive: "My statement," he says, "that the revolutionary worker abstains from crimes against property from expediency rather than from principle must not be construed into an allegation that fear of personal punishment is the only ground for abstaining from such crimes." Since social life in the present state of society would be impossible without respect for private property, he argues that crimes against this must likewise be considered "un-social." More, his philosophy cannot permit him to say which is thus summarized by him (p. 57):

"What are 'wrong,' 'right,' 'vice,' virtue,' 'bad' and 'good'?"

Mere whips to scourge the backs that naked bear  
The burden of the world."

We are told in "Plays, Pleasant and Unpleasant," that a workingman, after having listened to a Socialist orator discussing morality, turned to Bernard Shaw, and showing his calloused hands, remarked, with a slight admixture of profanity, "What has a fellow with a pair of mits like these to do with morality? What I want is the goods." This is precisely the attitude any workingman must take who has no higher morality than that of the kind which Socialism can propose, when the love of God and the hope of heaven are taken from him. "They look beyond the grave and hope that there they'll be repaid, poor fools, for being good" (p. 57).

Socialists have pointed with great enthusiasm to a recent book by William D. Haywood and Frank Bohn. The former is, after Debs, the most popular Socialist speaker of the present day. The passage we are to quote has been objected to by Morris Hillquit, who fears that it may commit their party, and states likewise that it is not Socialistic. This, however, has not interfered with further advertisement of the volume in the *Call*, while the principal Socialist publisher speaks of it as the most important propaganda book of the year, and states that "it will put the worker on the right road." Denying the existence of conscience and God, as well as the right to profit-bearing property, it is difficult to see on what grounds except those of mere feasibility and expediency any Marxian Socialist can find fault with the principle advocated here so plainly. We give the entire passage as indicating the doctrine which has evidently been widely taught by one of the most successful Socialist agitators of our country:

"When the worker, either through experience or a study of Socialism, comes to know this truth (the economic foundation of modern ethics and jurisprudence), he acts accordingly. He retains absolutely no respect for the property 'rights' of the profit takers. He will use any weapon which will win his fight. He knows that the present laws of property are made by and for the capitalists. Therefore he does not hesitate to break them. He knows that whatever action advances the interests of the working class is right, because it will save the workers from destruction and death."—(*Industrial Socialism*.)

We admit that for tactical reasons, at least, it is considered by most orthodox Socialist leaders "a suicidal folly" to commit deeds of violence against property. But we have likewise seen in this entirely uncolored presentation of our case, against which no Socialist can reasonably object, how shallow are the ethical motives which are to prevent such actions where they will really prove expedient for the Socialist cause. According to the greatest authority in Marxian ethics, they will then even be demanded in the name of morality itself. We close

with a passage from "Revolution," by Jack London, as it was printed with the highest approval in the *International Socialist Review* (August, 1909). The argument is that as the Russian government kills the revolutionists, these are justified in killing the officers of that government, where no suffrage is allowed:

"Our comrades in Russia have formed what they call 'The Fighting Organization.' This Fighting Organization accused, tried, found guilty, and condemned to death one Sipiaguin, Minister of the Interior. On April 2 he was shot and killed in the Maryinsky Palace. Two years later the Fighting Organization condemned to death and executed another Minister of the Interior, Von Plehve. Having done so it issued a document, dated July 29, 1904, setting forth the counts of its indictment of Von Plehve and its responsibility for the assassination. Now, and to the point, this document was sent out to the Socialists of the world, and by them was published everywhere in the magazines and newspapers. *The point is*, not that the Socialists of the world were unafraid to do it, but that they did it as a matter of routine, giving publication to what may be called an official document of the international revolutionary movement."

There is still left us abundance of matter, but we believe that we have said enough to establish our own point. A morality without divine sanction and founded upon purely human motives can depend only upon sentiment and expediency. A reckless capitalism at one extreme of our civilization and a desperate Socialism at the other are equally the products of such doctrine. The only golden mean for capital and labor is that which has been pointed out so wisely and eloquently in the *Encyclicals* given to the world by Pope Leo XIII.

JOSEPH HUSSLEIN, S.J.

### The Whitman Myths\*

One of the characteristics of the Protestant missionaries when the world was wider than it is now, and when the truth about what was happening on the other side of it could not be ascertained very easily, was an exaggerating of results not very far from unvaracity. The tendency remains. If it finds little scope for its exercise in existing things, it can, nevertheless, reproduce and augment the stories of the past.

Thus, the acquisition of Oregon, the fruit of a long, intelligent diplomacy, was connected in some way with the Presbyterian mission of which Dr. Marcus Whitman was the head. After the lapse of years the myth was invented and propagated that the Government in Washington, on the point of surrendering that country to the British, was saved from doing so by Dr. Whitman, who rode across the continent in winter, told the President and the Secretary of State how valuable the region was, how easy of

\*The Acquisition of Oregon, by William I. Marshall. 2 volumes. Seattle: Lowman & Hanford Company.



access, and, to prove the latter, undertook to lead into it an immigration with wagons and cattle.

The story makes Dr. Whitman a national character, and gives his mission station a national importance. Hence new myths had to be invented concerning the origin of his mission; the way he, his wife and their companions reached it; his relations with the Hudson's Bay Company, and the instigators of the massacre in which he perished. Accordingly, we have the myth of the Indian embassy to the Eastern States in search of the religion of the Book; the myth of Dr. Whitman's wagon driven through from Missouri to the neighborhood of the present Walla Walla—for, unless he had himself taken a wagon into the Oregon country, he could not have undertaken to lead others thither; the myth of the ferocious hostility of the Hudson's Bay Company, and the myth of the instigating of the Indians by the Company and the Catholic missionaries to murder Dr. Whitman and his associates. We shall say a word on each, taking them in their chronological order.

No Indians ever went in search of the religion of the Book. Early in the last century the Rocky Mountain Flatheads learned from some Christian Iroquois of the Catholic religion and the blackrobes, and in 1831 sent to Bishop Rosati in St. Louis, begging for these teachers. The Bishop had none to send; but the Indians persevered in their entreaties until, in 1840, Father De Smet led his brethren into their country. In the meantime a corrupt account, mentioning the Book indirectly, had been published in the Methodist Episcopal *Christian Advocate* of New York, which certainly had something to do with the origin of the Methodist and the American Board Missions. But when the leader of the former testified that the story was "highly wrought and incorrect," and Dr. Whitman wrote his account of the coming of the Indians to St. Louis without a word of the Book; when both missions passed the Flatheads by and went several hundred miles further west, the former to the Willamet Valley, the latter to the Middle Columbia, the myth was discredited and should have been left to perish. But this could not suit the authors of the fictitious Whitman, and so one Spalding, who had been the real Whitman's companion, started it afresh, sending the Indians on a formal quest of the religion of the Book, and making General Clark, of Lewis and Clark fame, responsible for turning them aside, on the absurd supposition that this Protestant and Freemason was a Catholic. The Reverend William Barrows, financial agent of Whitman College, improved Spalding's tale by giving as authentic a long speech, couched in the Fenimore Cooper style, in which the Indians are made to reproach General Clark for denying them the Book and taking them to a place where the Great Spirit was worshipped with candles. One Protestant writer after another has repeated this outrageous tale, until it has become one of the commonplaces of the missionary meeting.

Dr. Whitman drove no wagon through from Missouri

to the Columbia River. He set out with two, sold one at Fort Laramie and reached Fort Hall, in southeastern Idaho, with the other. The myth, as told by Barrows and others, runs that the Hudson's Bay Company's officials there, seeing in that wagon the ruin of their rule in Oregon, urged the impossibility of taking it any further. The heroic man ignored them, took his wagon to pieces, made a cart out of one pair of wheels, packed on it the other pair, and so reached Fort Boise, in what is now southwestern Idaho, where the Snake River turns northward to the Columbia. Here, as his cattle had given out, he left the cart for a time, but soon afterwards brought it through to Fort Walla Walla. The truth is that the Hudson's Bay Company's men gave prudent, friendly advice, as the event proved. Dr. Whitman's pair of wheels never got beyond Fort Boise.

The myth of the Hudson's Bay Company's hostility is absurd. All who ever came in contact with its officials know that long residence in the wilderness and experience of its hardships made them more than hospitable to every traveler that came to their posts. Moreover, they must have known that as the title to Oregon was in dispute, Americans had as much right there as they; and it is more than probable that they recognized the futility of attempting to keep Americans out of it. Anyhow, the letters and journals of missionaries and immigrants alike are full of the favors they received at their hands. Indeed, Dr. McLaughlin, head of all the Company's establishments in Oregon, went so far beyond the mere obligations of humanity as to incur the accusation of disloyalty, and, in consequence, felt obliged to resign his honorable and lucrative post.

As for Whitman's famous ride, so much has been made of it that the truth will seem almost incredible. Whitman rode, not to save Oregon, but to save himself. The American Board of Foreign Missions, dissatisfied with his mismanagement and weary of constant quarrels between himself and his associates, had ordered him to close his station, and to procure the recall of this order he undertook his journey. It appears that he went straight to Boston, and that his visit to Washington was some months later. He had nothing to do with organizing the subsequent immigration; indeed, its leaders knew nothing about him, and made his acquaintance only when he joined them on their journey. He did not lead them into Oregon. He guided them from Fort Hall to Fort Boise, and then went on ahead, leaving them to accomplish by themselves their difficult journey. Nay, he actually injured them, for he took with him some of their young men, on whose strength they were relying.

The myth that the Hudson's Bay Company and the priests instigated the Whitman massacre may be dismissed in a few words. Spalding, the associate of Dr. Whitman, was its author also. Yet his letter to Bishop A. M. A. Blanchet of Walla Walla is extant, couched in most affectionate terms, in which he acknowledges that Father Brouillet, whom he calls his "dear friend,"

had saved him from Whitman's fate, and throws himself and the survivors on the protection of the Bishop and the Company. There is also extant a letter to Mr. McBean of the Company, in which he acknowledges goods given to the Indians who were standing by him, and begs a further contribution; and there is extant a letter to the Board of Missions in which he narrates the efficacious means taken by Mr. Ogden of the Company to ransom the survivors and bring them to Fort Vancouver, concluding with the words: "We owe it under kind heaven to the efforts of Mr. Ogden and Mr. Douglas that we are alive and at this place to-day."

The Whitman massacre was due to three causes. First, the commercialism of Dr. Whitman, which persuaded the Indians that he had designs upon their lands. Second, the murder of a Walla Walla Indian by Americans in California. Third, the failure of Dr. Whitman's attempts to cure those attacked by an epidemic, which, besides making him responsible in their eyes for the deaths that occurred, gave grounds to their suspicion that he was poisoning them to get possession of their land. Fourth, the machinations of Tom Hill, a Delaware who had been educated at Dartmouth College.

All this, and much more, may be read in Marshall's two volumes. How gross the Whitman myths are the genesis of those volumes proves. Mr. Marshall, after ten years in Montana, during which he traveled considerably in the Northwest, went on the lecture platform. He was a Protestant and sympathized with Protestant missions. He believed in the Whitman myths, and so it is not strange that he prepared a lecture on Whitman's saving of Oregon. Wishing to verify some of his assertions, he came across evidence pointing to the falsehood of what he had trusted. His doubts were strengthened when one who could be relied on warned him not to go into a matter which would take him much farther than he might care to go. The investigation he proposed meant, moreover, no small loss of money; but his honor was at stake, and he set to work. It lasted many years, during which he read every book, pamphlet and important article on the question. He ransacked newspaper files; studied the records in the State Department; examined, after overcoming the difficulties thrown in his way, the archives of the American Board of Foreign Missions; corresponded with or interviewed the survivors of the immigrants or their descendants, those favoring the myths and those opposing them; and then weighed the evidence and decided the question with extraordinary ability, so that, in the words of Professor Fiske, he has "done the work so thoroughly that it will not need doing again."

Mr. Marshall died in 1906. The publication of his book is due to Mr. C. B. Bagley of Seattle. There is no idea of regaining by the sale of this work the hundredth part of what it cost. It is a contribution to the cause of truth, and as such it should be in the hands of every serious student of American history. As for American

Colleges and Universities and Historical Societies, their libraries are incomplete until this work is on the shelves.

HENRY WOODS, S.J.

### The Sacred Congregation of Cardinals

VIII. ELECTION CAPITULATIONS.—As far as the cardinals were concerned, one hundred and fifteen years passed by before there was a successful attempt to tamper with the Lateran decree on Papal Elections. During that time three Frenchmen and a Portuguese were among those who reached the throne of Peter. As in all periods of the life of the Church, there had been days of joy and days of mourning; for the human element is always present in men and simply awaits a suitable occasion to shake off a lethargy which is more apparent than real, and to battle with the weapons of the flesh against the cause of the spirit. The electors of the Bishop of Rome had come to the conclusion that they ought to have even more influence in Church affairs. The question was, how to acquire it. When they assembled for an election in 1294, it struck some of them that if they were to draw up an agreement, an election capitulation they called it, the one among them who should be chosen would thus be bound beforehand to the course of action contained in the agreement. The first attempt of the cardinals to apply the unworthy methods of worldly politics to papal elections was a failure. So was the second; likewise the third; also the fourth. Eventually, the scheme was condemned by Pope Innocent XII, who branded it as an unwarranted infringement of the liberty of the Head of the Church.

IX. THE VETO.—During the past two hundred and sixty years, three countries, Austria, Spain and France, have claimed and repeatedly exercised the power to object efficaciously against the candidacy of some one cardinal when the Sacred College is in conclave for a papal election. This power is known as the Veto or Exclusion.

In practice, the Veto was communicated to the cardinals by a cardinal specially accredited by the sovereign and supported, if necessary, by the sovereign's ambassador near the Holy See. Even in the heyday of its Erastian glory, the power could be exercised but once by each nation and against but one candidate at an election. However, it was urged and acted upon as a principle that the candidate once excluded was excluded forever; hence, in every conclave, each of the three nations could exclude a new candidate. Thus, Cardinal Sacchetti, who had been excluded by Spain in 1644, was, in virtue of that exclusion, declared ineligible in 1655.

It has happened, however, when it was unofficially known a certain candidate was to be excluded, that the Sacred College has petitioned the Government to withdraw its Veto, and has obtained its request. It was known, for example, that France intended to exclude Cardinal Chigi in 1655; but, at the request of the Sacred



College, the opposition was withdrawn and he was elected Pope Alexander VII.

Although the Veto, as understood and exercised in modern times, dates only from 1644, traces of it are found at a much earlier date. As an illustration, some cardinals would confidentially agree to dissuade the electors from making a certain choice. Again, they would so openly, yet unofficially, oppose some candidate that their intention was made known to all the electors. This plan was tried in 1549, and again in 1555, when Cardinal Caraffa became Paul IV despite the opposition of the cardinals partial to Charles V. Third, a sovereign's wish to exclude a cardinal would be officially declared to the whole Sacred College, without, however, pretending to exercise a strictly effective right to veto his election. Pope Leo XI was elected in 1605 against the express wishes of Spain.

Since 1644, however, the efficacious power of excluding from the Popedom has been arrogated to themselves by the Governments of Austria, Spain and France. If the matter were not so intimately connected with the good of religion, one might be tempted to laugh at the arguments upon which each country founds its fictitious prerogative. Austria is the heir, in this point, of the old German emperors, the advocates and protectors of the Church; France claimed the power as coming down from the days of Charlemagne; and Spain inherited it from her king who was Charles V of Germany. The truth seems to have been that the three countries, being the three great Catholic nations of the period, thought they had a good reason for interfering with papal elections; and the cardinals tolerated their meddling for fear of the evils that might otherwise come upon the Church.

During the past hundred years, Austria excluded Cardinal Severoli in 1823, and Cardinal de Gregorio in 1829; Spain excluded Cardinal Giustiniani in 1831, and in the same conclave France excluded Cardinal Macchi. In 1846, Austria had directed Cardinal Gaysruck to veto the election of Cardinal Mastai-Ferretti; but before his Eminence reached Rome, the election was over and the subject of the Veto was Pope Pius IX. The Veto pronounced by Cardinal Puzyna in the name of Austria against Cardinal Rampolla del Tindaro in 1903, it was said at the time, was requested by Italy as a member of the Triple Alliance.

Under date of January 20, 1904, Pope Pius X signed the Constitution, *Commissum Nobis*. He orders it to be read to all the cardinals at their first meeting after the demise of the Roman Pontiff, to be read again to them when they gather in conclave to elect his successor, and to be read to each cardinal at his creation, when he shall swear to observe it.

The paragraph which most concerns us is as follows: "Wherefore, in virtue of holy obedience, under threat of the judgment of God, and under penalty of the greater excommunication, without further declaration and specially reserved to the future Pope, We prohibit the car-

dinals of the Holy Roman Church, each and all, both present and future, and also the Secretary of the Sacred Congregation of Cardinals and all other persons taking part in the conclave, from accepting under any pretext from any civil power the charge of proposing the Veto or Exclusion, even as a simple wish; or from making known to the assembled Sacred College of Cardinals or to the cardinals singly, either in writing or by word of mouth, either directly and personally or indirectly and through others, a Veto or Exclusion that may have in any way come to their knowledge."

The Veto belongs to past history.

H. J. SWIFT, S.J.

### The Drift of the Age

Cornelia Comer has an admirable paper in the December *Atlantic* on "The Vanishing Lady." Though the author is evidently directing her fire against the creedless descendants of "Cavaliers" and "Puritans," many Catholic women of the land can read the essay with great profit. Fifty years ago, observes Miss Comer, American women of the leisured class were striving to be "cultivated and Christian," but now "Christianity is nowhere and cultivation leagues behind that," while "refinement, taste and spiritual qualities are no longer thought especially desirable." The well-to-do, once the patrons and students of good literature have become the "Great Unlettered." Though education seems abundant enough, it is producing less cultivation than formerly.

"The old-fashioned lady," the essayist observes, "was the cherished mental and spiritual product of a society that held, however imperfectly, the Christian ideals," but many American women of wealth and position are now frank materialists. Few follow "the Gleam." Most ask instead, "What is there in this for me?" and regard plenty of sables and diamonds the main requirement and test of social success. "Their paganism is of the low and brutal order that might be expected as the result of degenerates from higher standards," says Miss Comer, and reminds her readers that "The pendulum of history swings a long arc from the brutality of barbarism to the brutality of decadence. For the former condition there is hope, for the latter none."

To avert such a disaster the author of "The Vanishing Lady" would have the women of the leisured classes "maintain the Puritan standard of morals and simplicity, the Cavalier's standard of courtesy, and, to add to this, the intellectual refinement of the older civilizations." It is much to be doubted, however, that the soul-corroding effect of present-day materialism and unbelief can be nullified by this prescription. For as Puritanism has had to capitulate to the "new theology," its "standard of morals and simplicity" cannot long survive; little room has been found for Cavalier courtesy in the crowded, hurried life of to-day, and Greek and Latin are now forced to give place to "useful studies."

The only power that can oppose with success the triumph of modern paganism is the Catholic Church. Nothing but the ideals which her authoritative teaching both inspires and realizes in her children can avert the catastrophe Miss Comer thinks imminent. For Catholicism still dares, as in the days of St. Paul, to treat even before pagan tribunals "of justice and chastity, and of judgment to come." For impurity, dishonesty and skepticism now, as of old, are such deep-seated maladies of our "leisured classes" and their humbler imitators that a cure can be had only when all submit, without reserve, to the Church's treatment and willingly take the remedies she provides. True ladies and real gentlemen will then be less rare. But culture and refinement that have no religious basis will prove most likely only a thin veneer, that cannot wear well. Those, however, who choose Our Lord and His Lady Mother as patterns of Christian courtesy, will find that their efforts to achieve their ideals are made effective by the power of God.

WALTER DWIGHT, S.J.

That the last vestige of religion may be effaced from the minds of the young, the revisers of text-books for French school children are reported to be especially active of late. On reading, for instance in "Francinet," a book for middle and upper classes, the words, "Lord, give me Thy light. I am the son of toilers. . . . My rich brother with idle hands, I am a son of God as much as you," the committee of revision altered them to: "Raise me up, heavy toil! Ennoble me under thy rigors. . . . My rich brother with idle hands, I am a man not less than you!" New school books are also full of lofty thoughts like these: "No belief concerning God, the origin of the world, the origin and destiny of man, can be accepted by thinking people; all that we can do in these matters is to make suppositions." "The Gospels contain moral conceptions which shock the modern conscience." "Religion is founded upon fear and upon unverifiable hypotheses." No one now pretends, however, that the public schools of France are "neutral." They are aggressively anti-Christian, and are really far more "sectarian" in favor of unbelief than the most violent Catholics ever thought of making their schools in defense of the Faith.

A non-partisan organization intended for the purpose of "upholding property rights, maintaining freedom of contract, and restricting paternal legislation," has been newly founded in New York. Its leading principle is "Self-help against State-help." The name it has chosen expresses its opposition to Socialistic aggression, while it professes to stand in full accord with labor organization, as a method of collective bargaining by which the worker is to secure his rightful earnings. It is opposed, however, to all attempts that would prevent individuals from laboring when and where they choose. "Monopoly in labor or opportunities to labor" is as severely censured

by it as monopoly in the products of labor. The following are the articles submitted by the new organization as its fundamental principles:

1. As the proper function of government is to maintain equal liberty, we are opposed to all class legislation, whether directed against the rights of individuals or of corporations.

2. Every man has a right to labor at whatever useful occupation he chooses, and is entitled to all that he earns by proper mental or physical exertion.

3. It is not the duty of the government to save men from the results of their own improvidence or to make them virtuous by law.

4. Our system of taxation should not discourage the accumulation of capital by taxing the results of superior ability, industry or thrift.

5. The best results to the community are attained under such open competition and personal liberty as does not interfere with the equal liberty of others.

Edwin H. Weatherbee, president of Arnold, Constable & Co.; Henry Holt, Steinway & Sons, George Haven Putnam, Bolton Hall, Bishop Greer, Edward Holbrook, president of the Gorham Company; Irving E. Raymond, president of A. Vantine & Co.; the Rev. Dr. Henry Van Dyke and the Rev. Dr. Charles H. Parkhurst, are among the signers.

## CORRESPONDENCE

### Close of Rome's Exposition Failure

ROME, November 26, 1911.

Some of the European papers known to be under Jewish control keep insisting that Italy is conducting a religious war under impulse from the Vatican, in spite of the latter disavowing all interest in the war, save to deplore it. Podrecca and the *Asino*, with a number of Italian Masonic papers, follow suit in this part of the campaign. The *Messaggero* reported that the prefect apostolic at Tripoli had a *Te Deum* sung at solemn Mass of thanksgiving for the victories of the Italian arms. This has provoked a remonstrance from Mgr. Rossetti, stating that the Mass and *Te Deum* were only the function customary in colonies and missions under the protection of Italy on the king's birthday. The generality of the custom your correspondent cannot vouch for.

The Exposition is rapidly being closed up in the same desertion and atmosphere of failure in which it began and continued. The municipal council of the city opened its fall session yesterday in the ancient capitol of Rome. Mayor Nathan, presiding, delivered a statement of the condition of municipal affairs, in the course of which the trail of the serpent had to appear. He congratulated Rome on the unanimity of patriotism, where stand together "patrician, merchant, workman, Catholic and those who, once imprisoned by a paternal government within the barriers of the Ghetto, pay with their lives for the liberty they have acquired amid the cries of 'Viva l'Italia.'"

Recalling the many receptions tendered by the city during the year to visitors to the Exposition he mentions as most worthy of memory the veteran survivors of the skirmish at Villa Gloria in 1867, when the Garibaldians made an abortive attempt to enter Rome. Finally, he ridiculed the public alarm about the cholera, stating that from January to October there were in Rome only one hundred and ninety cases with one hundred and thirty



deaths, a record, he said, which in a city of 600,000 inhabitants would be exceeded by that of the whooping cough.

The Socialist members of the council had prepared to discuss the address and make a point or two against the war, and they had brought some of their followers into the audience for a claque. But Nathan surprised them all by peremptorily adjourning the meeting at the close of his own speech. The leading Socialist, Della Setta, arose and clamored for a hearing, but was drowned out by cheers for Tripoli and Italy. This was the signal for an uproar. Some unfortunate Socialist retorted with a shout Hurrah for the Turks! Down with the Army! Then the row became general, chairs were thrown, heads were beaten with canes and fists.

Though Nathan implored his Socialist followers to desist—"Quietly, my good friends; enough, boys"—the scrimmage went on until the police were called in and separated the combatants. The walls of the capitol must have recognized the legitimate progeny of the rabble of ancient days. It is an old story and will be worse later: the demagogue never yet has been able to stay the violence of the unthinking passions he arouses.

On Friday announcement was made at the Vatican of the appointment of Mgr. Domenico Serafini, Bishop of Spoleto, to the assessorship of the Holy Office, to replace the new Cardinal Lugari. Mgr. Serafini is a Benedictine monk of Monte Cassino, was abbot general of his Order in 1892, was made bishop in 1900, and in 1905 was Apostolic Delegate to Mexico. At the same time Mgr. Ranuzzi di Bianchi, Bishop of Recanati, was appointed in Cardinal Bislet's place as Master of the Papal Camera. He will soon be known to American visitors, for his office controls all the audiences of the Holy Father.

The Holy Father has signed the order for the opening of the case of Blessed Joan of Arc for canonization and the Congregation of Rites will in consequence take up the examination of the evidence presented by Mgr. Touchet, Bishop of Orleans, of the miracles wrought through the intercession of the Blessed Maid.

The Chapter of St. John Lateran has just appointed a new choir master in the person of Raffaele Casimiri, a pupil of Botazzo of Capua, and himself well known in Rome, though recently he has been absent from Rome as organist in the metropolitan chapel of Vercelli.

On Wednesday, Father Tacchi-Venturi, the historian of the Society of Jesus in Italy, presented to the Holy Father the first copy of the Commentaries of Father Matthew Ricci, S.J. Father Ricci is the celebrated scientist and missionary to China, who for thirty years, at the close of the sixteenth and the beginning of the seventeenth centuries, labored in China with the full confidence of the Chinese Emperor and had charge of the Imperial Astronomical Observatory. The manuscript of his Commentaries has lain neglected in Rome since 1615. Thirty years ago at the Fourth Congress of Orientalists held at Florence the wish was expressed that Father Ricci's work should be rescued from oblivion. Now three hundred years after his death (he died in 1610) a committee has been formed to secure national honor for this apostle and geographer of China, and under the presidency of Count Compagnoni-Floriani and the patronage of Duke Tommaso of Genoa, has enabled the learned editor to publish the present volume. It is prefaced with an exhaustive history of the Commentaries, and is enriched with an abundance of erudite explanatory notes.

C. M.

## Local Elections in Spain

MADRID, November 16, 1911.

The law provides for quadriennial elections throughout the country for the choice of aldermen and other municipal officers. This year the elections aroused great interest and expectation, for during the past eight years the principal cities have been in the hands of Republicans, namely, of men who are opposed not only to the monarchy, but also to the Church. They had not made a good use of their power, for instead of devoting themselves to promoting the common weal, the municipal administration had become a perfect nest of malfeasance and of sectarian hostility to the religious sentiments and beliefs of the people.

The withdrawal and abstention of monarchists and Catholics from all exercise of the suffrage caused the triumph of the enemies of religion, which brought in its train serious harm to the social and material interests of the public. It being finally realized that such methods could not go on indefinitely, the Catholics were finally stirred up to action. Election day found two camps clearly divided by a line of demarcation. On one side was revolution; on the other, order. On one side was destructive demagogism; on the other, respect for the great fundamental institutions of society.

When the day for the grand battle of ballots arrived, Catholics of all shades of political opinion combined their forces. Liberals, Democrats, Conservatives, Carlists, Integrists and Independents united in presenting an unbroken front to the enemy. On the other hand, the "antis," of high and low degree, radicals, Socialists, anarchists and what not, had joined forces for the struggle. The election resulted in a triumph for the Catholics. The principal cities, such as Madrid, Barcelona, Seville, Bilbao, and Valencia, turned out their radical governments and replaced them by men who esteem and will work for public peace and prosperity.

Two causes produced this sudden and surprising change of front. First, in spite of their attempts to unite, the various radical parties failed conspicuously and therefore left many a spot unprotected. In the second place, the public conscience revolted against the atrocities perpetrated by lawless mobs in Valencia, Cullera, and elsewhere. This second cause seems to have been the more effective, for there was a large falling off in the total radical vote.

The political consequences of the election are varied and important. Canalejas has regained what he had formerly lost through his truckling to the anti-social leaders and their followers. Then, the success of the combination among Catholics of different political persuasions will prompt them and encourage them to draw more closely together. Again, those who have hitherto been careless and remiss in fulfilling their duties at the polls have seen what a little energy and activity can accomplish, and will more readily bestir themselves at other elections. Lastly, since men of sound principles now control the municipalities, the rights and interests of the people will be safe from the rapacity of men who were without honor, or morals or conscience.

During their four or eight years of power, the radical authorities effected no great reform, and achieved no signal success, except that of looting the treasury, of piling up the taxes, of wounding the consciences of Catholics by trying to drive religion from the elementary schools, the hospitals, and the cemeteries, and even levying a tribute on church bells.



The day of the recent municipal elections seems to mark the beginning of a new era in our political life. Perhaps Spain's outburst of faith on the occasion of the Eucharistic Congress may have brought this great blessing upon us; perhaps the solemn and official consecration of our country to the Eucharistic Christ may have done a holy violence to the Sacred Heart, and may have called down this shower of mercies upon the children of Catholic Spain.

NORBERTO TORCAL.

### Bigotry and Fanaticism in Jamaica

KINGSTON, JAMAICA, December 1, 1911.

To judge from the persistency of the attack by its enemies, the Catholic Church in this Island of Jamaica, must needs have achieved an importance vastly in excess of its relatively small proportion of population, which is generally said to be about two per cent. Until the returns of the late census shall have given exact figures we shall not go far wrong if we accept it. The fact, however, which really accounts for this hostility is the activity and growth in the two per cent. In Kingston, the capital, this is especially remarkable, and the converts who come to us from all ranks of society leave behind them in the church-bodies to which they belonged a sense of loss which culminates in arrant Romaphobia. One of our resident magistrates owes his gift of faith to the almost violent thrusting upon him of Littledale's "Plain Reasons." Before that he had had no temptation to inquire into the grounds of his own Anglicanism, but Littledale's assertions started him thinking, and in the hunt for verification which it entailed, grace and Father Ryder's "Points of Controversy" did the rest. Like another of our converts, an associate judge in the Supreme Court, he contends that he became a Catholic because he was a lawyer and had to examine the evidence of the other side.

For months past religious controversy has been in the air, and even the dailies resound with what one of them calls the clash of creeds. The *Parish Church Monthly* for June, the official Anglican organ, under the heading "Roman Errors," raked us fore and aft on Rome's restricted use of the Bible." Our own *Catholic Opinion* replied in its July number, and then both combatants leaped into the arena of the *Daily Gleaner*, where they had it out hammer and tongs for a month. Again, in the beginning of October, the Council of Evangelical Churches met in Kingston, and at one of its sessions a Wesleyan minister worked himself up to the standard Protestant Alliance rage and shouted defiance to and warning against "Romanism—the invading force which threatens our family life—which deliberately and of set purpose withholds from the family their priceless gift, the Bible—which menaces the safety of our families by the presence and work of its schools."

One of the priests of the mission came forward in defence of the Catholic cause, and once more the *Daily Gleaner* became the theological battleground. The names of Robertson and Speer were made to do duty as weapons by the Protestant controversialist, and he did not fail to appeal to the moral excellence of the unspeakable Verdesi and the associate converts of the American Methodist Mission in Italy. From this one may judge of the nature of the arguments employed by the Jamaica Evangelist. In his last communication he descended to personalities, calling his opponent very hard names.

The noise of this conflict was just subsiding, when lo!

above the signature R. E. Clarke appeared in the same *Daily Gleaner* an attack on "Romanists" and Ritualists, which was remarkable for its bigotry, religious ignorance and vulgarity. So far no Catholic priest on the Island has taken the slightest notice of the attack, although two laymen attempted, through the medium of the press, the next to useless task of calling the fanatic to order. One of them, a Protestant by the way, and unless I am greatly mistaken, an English University man, after praising the Jesuits, who, of course, have come in for Mr. Clarke's envenomed wrath, has this sentence: "If Roman Catholicism were, indeed, such a mass of festering error and evil, could it have brought forth sons such as these, men of whom the world may well be proud?" The testimony has an exceptional value from the position of the writer, Mr. Bunbury, who in another controversy which is piling up print in the columns of the *Kingston Telegraph and Guardian*, appears as the advocate of High Church claims against Rome.

In Jamaica, as everywhere, the school is the hope of the Church, and all along Bishop Collins has in his action put this view in the forefront. Last August our teachers from all over the Island gathered together in Kingston and assisted for a week at a series of lectures on pedagogics and religious training. It was the first Catholic convention of the kind in our part of the world, and the inspiration which started it, as well as the fatherly encouragement which made it possible, were all the bishop's own. Many of the lecturers were non-Catholics, whose high position in the educational work of Jamaica, or whose ability in the class-room was back of the desire to get the benefit of their experience and advice. The kindness and readiness with which, without exception, they put themselves at our service, have made us their lasting debtors. The *Daily Gleaner* and the *Telegraph and Guardian* both bestowed editorial and complimentary notice upon the convention. By the former it was characterized as "one of the most interesting and successful educational experiments ever attempted in this Island," and the wonder was expressed that "in such a brief period the whole groundwork of elementary education should have been so successfully traversed."

"As everybody knows," he says, "the Roman Catholic Church is par excellence the opponent of secularism in education. It regards religion as the one thing on which above all others the thoughts and affections of immortal beings should be centred; and therefore it regards religious instruction as the most important part of an elementary school training. Under such conditions no one will be surprised at the emphasis which has been laid on doctrinal matters throughout the convention. If the pupils are to receive religious instruction, the teachers must be men and women who have a grasp of religious principles, and are imbued with a truly religious spirit. Bishop Collins and the Fathers of the Jesuit Mission in this colony have accordingly spared no pains to impart to the teachers all the theological knowledge which it will be their duty to endeavor to instil into the minds of their pupils in the schools. What with the course of tuition which they have undergone and the solemn religious services which they have attended in the cathedral, it is safe to say that if the visiting teachers were good Catholics when they came up to Kingston, they will go back to their respective spheres of labor in the country better informed and more devout than ever."

PATRICK F. X. MULRY, S.J.



## A M E R I C A

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**Can Socialism Be Christian?**

A man is not a genuine Socialist unless he agrees to what the Socialist Party of Great Britain officially express as their object: "The establishment of a system of society based upon the common ownership and democratic control of the means and instruments for producing and distributing wealth by, and in the interests of, the whole community." This is the Socialism of Bebel in Germany, of Jaurès in France, of Vandervelde in Belgium, and of Ferri in Italy; the Socialism which is common in Great Britain, and which likewise is common in the United States to the older Socialist Labor Party and the new Socialist Party. All these organizations are so far united that they possess in common the doctrine and the aim that the production and distribution of goods shall be organized by the whole society collectively, and that, as a necessary preliminary to this, all means of production, distribution and exchange shall pass from private ownership to ownership that is public or collective. And the words of Cardinal Manning are still true, that "the terms Socialistic and Socialism have an essentially ill signification," because "Socialism affects to reconstitute human society upon a new foundation and by new laws, and this, whether accomplished by force or by fallacy, is destructive of the natural and normal society. Socialism is to society what rationalism is to reasoning. It denotes an abuse, an excess, a deordination in human society, as rationalism denotes a misuse and an abuse of reason. All reasoning must be rational, that is in conformity with the laws of reason, and all legislation for human society must be both human and social by the necessity and nature of mankind. Inhuman and antisocial law is not law, but tyranny or anarchy. It implies, therefore, a laxity of thought, or, at least, of terminology, to speak of Christian Socialism or of Catholic Socialism."

"Nevertheless," says Father Ming, "we hear nowadays

of Christian and even Catholic Socialism, not merely from those who treacherously undertake to put a Socialist construction on primitive Christianity, but also from such as profess the most sincere belief in Christian revelation. How can we explain the fact? We ought to bear in mind that Socialism has two different meanings, the one modern, the other older and now going out of use.

For by Socialism, as the "Standard Dictionary" says, formerly any theory or system was understood which had for its object the amelioration of society, and especially the elevation of the working class. Taken in this sense, Socialism may be truly Christian. There is, in fact, no safer basis on which society may be reformed and its enormous evils remedied than the great religious truths and moral principles made known by Christian revelation.

But modern Socialists will hear of no reform or, if they advocate any reform, it is, as the Chicago platform of 1904 informs us, because: "in so doing we are using these remedial measures as means to the one great end of cooperative commonwealth. Such measures of relief as we may be able to force from capitalism are but a preparation of the workers to seize the whole powers of government, in order that they may thereby lay hold of the whole system of industry, and thus come into their rightful inheritance." And in the little pamphlets which the Socialists distribute during the political campaign, they inform us that: "The capitalist who comes into the world nearly always has his head filled with reforms. The wage-worker knows that reforms are useless; that nothing will do but revolution. The object of a reform is to make the capitalistic system stand a little longer. The object of revolution is to end it forever."

**Some Have Greatness Thrust upon Them**

It is seldom that one who has achieved success in the business world draws the curtain for his fellow men and lets them see the idols or the ideals that he worships in his inner sanctuary. Mr. Carnegie's list of the world's twenty greatest men is headed by the name of William Shakespeare. Then in order follow the names of Morton, the discoverer of ether; Jenner, discoverer of vaccination; Neilson, inventor of the hot blast; Lincoln; Burns, the Scottish poet; Gutenberg, who invented printing; Edison; Siemens, inventor of the water meter; Bessemer and Mushet, both inventors of new steel processes; Columbus; Watt, who improved the steam engine; Bell, who invented the telephone; Arkwright, who first made a cotton spinning machine; Franklin; Murdock, the first to light his house with coal gas; Hargreaves, inventor of the spinning jenny; Stephenson, who invented the locomotive engine, and Symington, who devised the first steamboat fitted for practical use.

In drawing up this list the great ironmaster has graciously permitted us to know the men whom, above all others, he esteems great, among them not a few whose

inventions have been of no small service in making it possible for him to become both wealthy and generous.

It is to be regretted that Mr. Carnegie, except in a few instances, does not get beyond the purely material world of steam, gas, pig-iron and electricity. "Ah, none but in this iron age would do it," said young Prince Arthur to Hubert, who would burn his eyes out. The cold steel has been quite as effective in depriving the ironmaster of the visual power to discern true greatness—the greatness that is not measured by time but by eternity, the greatness unfolded by Thomas à Kempis, rather than that suggested by Robert Burns. If the age of electricity and steel outrank every other, and if material progress be progress of the highest, then Mr. Carnegie's selection for his Hall of Fame would be less exposed to criticism. But how comes it that the steel magnate finds no place among the twenty immortals for Tubalcain, "the hammerer and artificer in every work of brass and iron"?

True greatness is not to be measured by the material progress of an age, nor are those men to be held up as truly great who have most contributed to its development. The Founder of Christianity reminds us that "for all these things do the heathen seek." The great men, as the Christian should view them, are they who seek first the Kingdom of God and His justice.

### An Overturn in Spain

Piety and politics make a queer combination; business and politics are an ill-mated pair; elegant leisure and politics have little in common. Yet, what is there in piety or business or leisure that should drive one away from the polls or keep one from voting on election day?

The mystery which has always enshrouded the public life of Catholic Spain and has made the country a bundle of hopeless contradictions to the cisatlantic reader has at last been explained. Our vivacious Spanish contemporary, *El Social*, has solved the riddle. When the Conservative leader, Maura, made voting obligatory on the part of all who enjoyed the suffrage, he thought he had made a great stride towards awakening the Spanish voter to a realization of his rights and duties; but Maura had not taken into consideration that the law permitted the casting of blank ballots. The voters dutifully went to the polls, as by law directed, and cast blank ballots, as their caprice suggested.

The godly and the righteous retired apart and prayed in secret—but did not vote; the matter-of-fact men were so busy with every-day affairs that they left politics to the politicians—and did not vote; the leisure class were uncertain whether they were duly registered, and in consequence—did not vote. But the riffraff, the offscourings, of Spain voted early and often. Every large city in the country thus came into the control of corrupt politicians, who had no religion but the creed of loot and oppression.

Murder, arson, sacrilege, profanation of churches—

all this defended, palliated or excused by men in public office—was the price paid by the mistaken pietists, the matter-of-fact business men, and the leisure class.

Then came the great awakening. Faith without works is as dead to-day as in the days of St. James. This wholesome truth finally dawned upon Spanish Catholic voters. They rallied. They organized. They went to the polls. They voted for men of known worth. Sinking their petty squabbles, stirring up their public spirit, and shaking off their lethargy, they needed but one day, the day for the local elections throughout Spain, to turn the rascals out and to vindicate for the respectable element of the population that share in the management of public affairs to which their number entitled them.

Before the November election every important city in Spain was at the mercy of a radical majority in the town council. After that election every important city in Spain was once more in the hands of the party of law and order. The radicals learned the meaning of "land-slide." May the good Catholic voters of Spain take the lesson to heart; for, having once mastered the fact that they can control their own house if they are but so disposed, they will have learned the first lesson in practical religion and politics.

### What "Liberal" Scholarship Effects

Mr. Carnegie's endowment for the advancement of knowledge may not be shared by professors of an institution in which formal religious instruction is in any manner a feature of the teaching program. Formal religious teaching tends to make narrow minds, the trustees of the fund explain, and intellectual narrowness unfits men for the broad and liberal training the worthy Laird of Skibo aims to foster in our higher schools. We confess we cannot overcome a certain perplexity of judgment when we study that explanation. The mental drill that aims to make one keenly appreciative of one's true place in God's empire—that keeps him to a just sense of his dependence upon the mighty Master who has fashioned him—how can it fail to broaden one in the ways of seemly character building? Mr. Carnegie and his friends surely are not convinced that the unbridled freedom of college discipline which permits the students of Williams College to hang eagerly upon the words of Emma Goldman is more likely to produce desirable results in an educational way. The thought comes to us while reading two news items published lately reflecting upon certain happenings in schools where Mr. Carnegie's benevolence finds itself at home.

One of these tells us how, when the police of North Adams attempted to prevent Miss Goldman speaking in that town, the Williams students, whose school is in the neighboring town of Williamstown, telephoned her that they would gladly hear her, and arranged an outdoor meeting at four o'clock at the Soldiers' Monument on College hill. What a farce it must be, even to the wild-



est defenders of broad and liberal thought, to find the prophetic of anarchy speaking within the shadow of a Soldiers' Monument on anarchy, explaining what it stands for, and exploiting the peculiar views that cause her meetings, wherever held, to be the object of anxious police control! It would not be unwise to introduce a few chapters of the small catechism into the scholastic drill of the Williams school.

The second item tells us how the Harvard undergraduate body received a shock a day or two ago after the Williams incident, when Samuel Atkins Eliot, Jr., grandson of Harvard's president emeritus, walked into the dining room of the Harvard Union with Miss Emma Goldman, the exponent of anarchistic principles. The other diners were taken by surprise, the item naïvely states, and some left. It was, we believe, the grandfather of this youth, who proclaimed a year or two ago a new religion which "will not be based upon authority, either spiritual or temporal." Evidently, his grandson has accepted the grandsire's teaching.

It may be a note altogether out of accord with the chorus of our would-be leaders to-day, but somehow the old-fashioned discipline of the growing youth which taught him reverence and respect for law and all that law means appears to be a more seemly standard of training than that portrayed in these two news items. That old-fashioned discipline, be it said, however, will never flourish in a school from which participation in Mr. Carnegie's endowment fund shuts out religious training as a vital element in the study scheme.

### Lincoln Steffens, "Near-Socialist"

In passing sentence on the McNamara brothers Judge Bordwell disavowed any intention of showing leniency to the culprits, declaring that some mitigation of the extreme penalties in consequence of the change of pleas in the case was simply in accordance with the principles of criminal jurisprudence. Mr. Lincoln Steffens, newspaper man and reformer, had been claiming for himself the credit of suggesting and practically bringing about the imposition of something lighter than the extreme penalty which the law would sanction, with the object, he said, of promoting a more favorable understanding between capital and labor.

Judge Bordwell has made it clear that he believes in no compromise that would argue moral weakness on the part of the court or be a condonement of crimes that would destroy all government, root and branch. The court, as the District Attorney had already done, expressly denied that it listened to or was influenced by Mr. Lincoln Steffens, adding by way of parenthesis that Mr. Steffens was a professed Anarchist, with the implication, of course, that any overtures from such a source might well be suspected. That he is an open and avowed, or even an occult, Anarchist Mr. Steffens will reasonably deny. Were he professedly such, it is hard

to believe that any reputable paper would exploit his views on labor conditions anywhere. However, the Socialists themselves look upon Mr. Steffens as "a radical or sort of 'near-Socialist,'" while his writings here and there show a bias toward Socialism of an advanced type. At all events, his statements about workingmen and the labor question in the United States should be carefully taken and severely analyzed.

In the *Globe* for December 5 he maintains that to condone, at least partially, the crimes committed in the name of labor in the McNamara case would show the workman that the cause of labor is rightly understood by the owners of business; and when this is achieved both classes may reasonably be expected to work harmoniously for their common interests. An axiom, not to say a theory, of his seems to be that "the people don't want to be treated well," and by people here he means the working people. "They don't want a government that is good to them. They want a square deal in the shop and a government that understands them and their feelings." And an honest inference from what he says is that this understanding of them and their feelings will be evinced when monstrous crimes are partially condoned and leniency is shown to the culprits and their principals or abettors. He gives Tammany the credit of understanding the workingmen. "That's one reason," he says, "why the people of New York normally prefer Tammany to reform."

Mr. Steffens claims that the important thing is "to try to understand the problem of labor from labor's point of view." A business man, he contends, can never come to that understanding until he perceives "that a bomb looks to a workman very much as a bribe looks to a big business man, as a necessary means to a good end." Whatever may be said of this statement as affecting business men, it is unquestionably not true of the vast masses of workingmen in the labor unions throughout the land. The workman is not so blunted mentally as to see murder and dynamiting as necessary means for getting a square deal, nor so depraved as to make use of immoral means on the ground that the end is good. Such an assertion is a gross calumny and libel on the American workman. He knows the baseness involved in the theft of ten thousand or a million dollars which the business man may be guilty of, but unless urged thereto by Anarchistic and Socialistic doctrinaires he would never feel justified in the commission of murder.

In concluding his article, Mr. Steffens, calculating on a possible victory of the alliance of workingmen and Socialists in Los Angeles, said: "If the Socialists win, it will be made easier for men to understand the problem of labor from labor's point of view." But the election returns proclaimed that the people of Los Angeles have not lost their heads, and that for Los Angeles, at least, the expression at the polls of the good sense of law-abiding citizens will be the rule for many a day to come.

### The Unions and the Courts

The McNamaras have pleaded guilty and have been sentenced. The moral to be drawn by workingmen is too obvious to need comment. But we have something to say on a collateral matter. From the moment of the criminals' arrest the leaders of the Unions labored diligently to create such an opinion in their favor as would make a real trial impossible. The McNamara button was used to force men to profess themselves believers in the innocence proclaimed from many a platform. The confession brought a change. From the platforms on which had been proclaimed the brothers' guiltlessness and a huge plot for their destruction had been insinuated came clamors for the execution of at least one of the wretched men; and the union leaders plied the judge with telegrams demanding a sentence of death. We do not suggest the motives of these hysterics. We would only point out the shocking lawlessness of the Union leaders' behavior from beginning to end. The investigation of an accused person's guilt or innocence belongs exclusively to judicial authority, which conducts it according to law. No private person may interfere; and to attempt to dictate the course to be pursued and the conclusion to be reached is a crime which, should it threaten to become common, must be provided against. In calling for a death sentence the Union leaders were as guilty of this crime as in attempting to dictate the verdict of the jury.

### The Last Word

Not the least of our complaints against the "Encyclopædia Britannica" is the deception, so far as Catholics are concerned, to be found in the statement circulated in this country that "articles on particular Churches have been assigned to prominent, yet moderate, members of those Churches." Mr. Hugh Chisholm, editor of the Encyclopædia, has written to the London *Tablet* repudiating the statement, concerning which he says: "Such a course in the 'Encyclopædia Britannica' would be impracticable, consistently with any attempt to write history from an impartial but critical standpoint. We did not ask a Buddhist to write on Buddhism, a Mohammedan on Mohammedanism, or a Mormon on the Mormons."

In the mind, then, of the editor of the "Encyclopædia Britannica" the Catholic religion is classed with Buddhism, Mohammedanism and Mormonism. Nothing more need be said. He has given us "the last word."

Mr. Justice Charbonneau, of the Superior Court of Quebec, has granted the application for the removal of the teachers of Bourget College from the electoral lists at Rigaud, on the ground that being religious, vowed to poverty, they have no income qualification, since their earnings, however great, are not their personal property, but that of the community.

No doubt Bishop Farthing and the other Protestant ministers who cannot sleep for thinking of the Ne Temere decree are delighted at the wound suffered by the Roman adversary. We have no complaint to make, as the matter does not concern us. But we ask those agitators to consider that the decision of the court involves a much more scandalous recognition of Roman canon law than anything to be found in the Hébert case. This rested on a definite article of the Quebec constitution regarding marriage exclusively. Mr. Justice Charbonneau's decision implies a universal recognition of canon law as part of the public law of Quebec. Will Bishop Farthing take up the defense of the religious?

It may have been the old Cardinals, but somebody in Rome has remarked that America is now better represented than any other country in the Sacred College by the most typical and diverse personalities. Cardinal Gibbons they describe as a saint; Cardinal Falconio as a diplomatist; Cardinal Farley as a prince, and Cardinal O'Connell as an enlightened fighter.

### LITERATURE

#### Important Papers on Socialism.

As noted in a previous issue, various articles on Socialism, which from time to time since 1903 have appeared in *The Catholic Mind*, are now being reprinted and published in one volume. The compilation is likely to prove of great service to those who are interested in one of the great issues of the day. Those who are engaged in the instruction of others will find the volume extremely valuable. Many orders for copies have been received already, showing a wide appreciation of the publication. The book is now with the printer, and will be ready for subscribers in the first week of January.

**Pioneer Irish of Onondaga.** By THERESA BANNAN, M.D. New York and London: G. P. Putnam's Sons.

This is the first of a series of records which the Onondaga Historical Association has undertaken for the various races that have settled in that county of New York. The story of the lives, achievements and genealogies of the early Irish settlers and families of Irish birth and affiliations in one county of New York would be deemed, ordinarily, of local rather than general interest, but these records are not ordinary in manner or in matter. The author has the art, or the heart, to impress on "the simple annals of the poor" the touch of nature that makes the world akin, and appeals to a wider audience than that relied on by her publishers, "the patriotic Irish whether they are residents of the county in question or not."

Coming to Onondaga before the Revolution—and they were much more numerous there and throughout the East than historians are generally aware of—the Irish seem to have fought to a man, or a boy, for American liberty. They also fought for other things: "Their appeals to fists was a primitive virtue. Their share in the contests of early days [and these are set faithfully down] was normal in men of superabundant energy, with local pride, fraternal loyalty, and the inborn love of combat. There are few Irish mollicoddles." Some will see a connection between the sentiments and the parentage of the author, who dedicates her book to her par-



ents, Anastasia Nolan and Michael Bannan, of Toormevara, and Templemore, in Tipperary.

But the Irish settlers had other than fighting qualities: "They brought the sanguine temperament, the loyalty, the courage, the gaiety, the humor and the warmth of their race. They brought splendid health and strength for their pioneer labors. Their blood was pure, their vigor unimpaired. . . . They gave to the county its greatest wealth—children, God's hostages." They gradually overcame the bitter hostility to their race and creed, and their children, inheriting their qualities and the advantages secured by their heroism, are now leaders and rulers in Onondaga.

Not a few of the first settlers became leaders too. Such were Thomas McCarthy and James Lynch, both of Dublin, who were prominent in business, religion and politics a century ago. McCarthy won a daughter of the Puritans, and Lynch a lady of Knickerbocker stock, and both converted their wives and brought up their children in the Faith, though there was no church nor resident priest in the county. They supplied the want by bringing, when possible, a priest to their homes, whither the scattered Catholics would hasten over many leagues; and, assisted by the Devereuxs of Utica and others, they founded St. John the Baptist's, the first Catholic Church in the county. McCarthy's son, John, led the choir, and John's wife, the daughter of a '98 rebel, was the organist. Born in 1829, she is still young and gay. Her brown eyes have looked upon the sun for over eighty years and are still undimmed. She has borne the burden of twelve sons and daughters and is still unbowed by care." This living link with the past, who saw Bishop Dubois and the young Father McCloskey, the future Cardinal, offer Mass in her home, is an interesting reminder of Catholic growth.

There is scarcely a page of these records that is not lit up by an amusing, instructive, or pathetic incident. The salt workers at Salt Point having all become sick in 1793, except Patrick Riley, Patrick who boiled salt all day, won the hearts of the people by watching the sick at night for two months, "without a single night of intermission." We learn from the account book of Michael Leyden, from the County Clare, that though potatoes and pantaloons, corn and oxen were cheap, shoes were dear, and hence the settlers traveled bare-foot over the muddy roads to Mass or wake or dance, slinging their shoes on their shoulders. For many years the Byrnes of Lafayette walked to Syracuse and back every Sunday in order to hear Mass, and we are not surprised to learn that their family was blessed with many vocations. The first priest born in the county was William Bourke, son of Francis Bourke, of Tipperary, and he died pastor of its first church. One of the first signers for the church was Peter Caldwell, "well read and cranky," who for many years had been fighting down prejudice and hostility with tongue and fists. Michael Gleason, a quiet Tipperary man, put an end to the St. Patrick's Day riots in Syracuse. On March 17, 1840, the enemies of Ireland hung St. Patrick in effigy on the Liberty Pole, a flagstaff 150 feet high. Seeing battle gathering around the pole, Michael appealed to the civic authorities to remove the effigy. On their refusal, he bought an axe, cleared his way through the crowd, and chopped down the flagstaff, thus removing the Pole but preserving Liberty.

The Protestant Irish, among them the Clintons, who gave two Governors to New York, are recorded with equal care. There were no "Scotch-Irish" in those days, we are told, the hyphen being of later manufacture. Unaware that John Leslie, a wealthy Protestant grocer, was an Irishman, a purchaser boasted he could "lick any Irishman born." "You are going to be licked by an Irishman," said Leslie. "And he was."

Whatever their creed or distant origin, the settlers of Irish

birth were "kindly Irish of the Irish," and labored together for the upbuilding of their adopted country. They cleared the forests, built the roads, dug the canals, manned the boats freighted with the fruits of their toil, turned the swamps into fruitful gardens, quarried the rock that built the houses and cities, taught school, and ministered justice, and their children are now making the laws in Onondaga. Theresa Bannan's volume has done a service not only to the Irish of her county but to American history, much of which has been made by such settlers as those of Onondaga. M. K.

**In Northern Mists.** By FRIDTJOF NANSEN. London: Wm. Heineman; New York: F. A. Stokes & Co.

This is a notable book by a man of merit who gives us not the story of his own brave deed, but the lore of ancient and medieval research preserved in many a forgotten volume. Nansen's plunge into the literature of early discoveries may be of even more lasting interest than his famous voyage in the *Fram*. With the acumen of the experienced traveler he combines the sane criticism of the fair-minded judge. His appreciations are those of a man of action who can afford to give everyone his due, and does so frankly according to his lights. We find, however, some lack of understanding in his account of the Church's activities, and the inspiration of her sons before Protestantism hampered her for good.

Nansen pictures, with an amazingly vivid touch, the ceaseless striving towards the Pole, from the time of Pytheas, about 330 B. C., to John Cabot in the fifteenth century. He dissipates fable, and confirms facts.

"The earliest voyages northward to the Arctic Circle, of which there is certain literary mention in the early Middle Ages, are the Irish monks' expedition across the sea in their small boats, whereby they discovered the Faroes and Iceland, and for a time, at all events, lived there. Of these, the Irish monk Dicuil gave an account, as early as about the year 825, in his description of the earth, 'De Mensura Orbis Terrae.'

"It is characteristic of the spiritual tendency of the Middle Ages that these remarkable voyages were not, like other voyages of discovery, undertaken from love of gain, thirst for adventure, or desire of knowledge, but chiefly from the wish to find lonely places, where these anchorites might dwell in peace, undisturbed by the turmoil and temptations of the world. In this way the unknown islands near the Arctic Ocean must have seemed to satisfy all their requirements; but their joy was short-lived; the disturbers of the North, the Vikings from Norway, soon came there also, and drove them out, or oppressed them."

Nansen fails to recognize alongside the inclination for solitude the natural wish of fervent Christians to carry Christ's banner to the remotest ends of the earth, and to serve Him in all climes. He does, however, acknowledge that in exploration the monks led the van. "In Northern Mists" is above all else concerned with the problems of life preservation that the adventurers had to face. The author's heart naturally goes out in sympathy to pioneers of his own land who dared hardships so repeatedly in the effort to pierce the dark veil that envelops the frigid North. But he admits the utter unreliability of fantastic and mythical sagas. Apart from these he establishes beyond all doubt the truth of the Norsemen's voyages in Arctic seas and their attempts to come in contact with the dread unknown. The Vikings' pre-eminence was destroyed by the Hanseatic League, but the fame of their exploits will not fade.

Nansen sees no future for the Eskimo and denies him the past attributed to him by some geographical scientists. The traces of Eskimo occupation in Greenland and other regions prove, to his mind, not the former existence of a great

Eskimo people, but the nomadic proclivities that carried them over wider areas than they haunt at the present day. "In Northern Mists" is an instructive book, on many points authoritative, and in others enthralling. \* \* \*

P. J. Kennedy & Sons, who are to publish the "Catholic Directory" hereafter, promise to have their first issue ready early in the new year, but this, of course, cannot be done unless the various diocesan officials and heads of institutions co-operate by making prompt returns of the statistics recorded for its pages. The past value of the Directory as a book of reference has been proven over and over again, and the necessity of having its contents accurate and complete is equally manifest. For these last characteristics the publishers have to rely on the material supplied to them by those immediately interested in the figures they print. There is every evidence that the publishers are doing their part, and it would take only a little effort by those to whom they have applied for local statistical information to enable them to carry out the promise that "the 1912 Directory will be the best that has ever been issued."

"The Obedience of Christ" is a new volume of Father Henry C. Schuyler's "Virtues of Christ Series," published by Peter Reilly, of Philadelphia. Those to whom the author's little books on the "Courage" and the "Charity" of Our Divine Lord were so helpful will be glad to find what may be called Jesus' characteristic virtue similarly treated of in this volume, though the reflections on Christ's obedience to His parents and to God will naturally be somewhat familiar.

In the December *Review of Reviews* is an article on "The New American Cardinals," by a Jesuit, and a paper by Elbert F. Baldwin about "Pius X, and His Reign," which, in many respects, is a fair and sympathetic appreciation of the personality and achievements of the present Pontiff. The writer, however, falls into some errors. In describing the Pope's attack on Modernism, for example, Mr. Baldwin betrays considerable want of knowledge of the true nature of that heresy, and lack of familiarity with the documents condemning it. It is hard to understand how any one who had really read the "*Pascendi Gregis*" could say that the "Pope's encyclical condemning Modernism answered no arguments," but "simply said, 'Be silent!'" for that masterly letter is an unmasking and refutation of the whole system. Could a Pope, true to his trust, avoid banning a heresy that perverts, as does Modernism, so vital a dogma as the Divinity of Christ? Mr. Baldwin, however, is of the opinion that "the Church's attitude must change," and entertains the hope that Catholicism "will one day free itself from outworn dogma." But "*semper eadem*" is her proudest boast, and essential dogmas are never "outworn."

An esteemed correspondent has called our attention to the review, "The Monkeyfolk of South Africa," which appeared in our issue for November 25, 1911, and regrets that the erroneous scientific basis on which the book seems to be founded was not singled out for censure. The monkeys talk very entertainingly about themselves and their daily lives, subjects with which they are quite familiar; but they show a disposition to harp upon a system of evolution, which they accept as if it were a sort of family tradition. There is among humanfolk a painfully prevalent tendency to brag about some supposed relationship with the great and powerful of the present or of other times. In this respect, monkeys imitate men, if we may judge from their life stories, as related in the volume under consideration; but if we keep

before us that they are only monkeys, so "knowing" and yet so shortsighted, we may enjoy their descriptions of monkey life, for with that they are well acquainted, and we can afford to smile at the claim of kindred with us, which they now and then advance, for it seems to fall in with their monkey philosophy. They are only monkeys, and they know no better.

A steamboat celebrating a century of steam navigation on the Mississippi reached New Orleans on March 27. The boat was a replica of the first Mississippi steamboat. Sixty years ago an Irish gentleman, going by way of the Ohio and the Mississippi, from Louisville to St. Louis, gave a graphic account of his experience before he reached the Southern waters. "We steamed for two days, on board the *Forest City*," he says. "On the third day the vessel got embedded on a bar, and remained there for nearly two days. . . . There were several steamers stuck on the bar at the same time, and all so close that the passengers could pass from one vessel to another. . . . The first thing done was to sound the whole river for nearly a mile so as to discover where the waters were deepest. . . . After sounding, the captain orders the men to attach two immense levers to two pillars in the fore-part of the vessel. . . . When all preparation is made, the men work the capstan so as to raise the fore-part of the vessel. The engineer then puts on full steam, the vessel is literally obliged to jump, and the operation is called 'jumping the bars.' In this jump she sometimes makes scarcely more than a few inches way, so the operation is repeated every ten minutes, and continued thus for perhaps forty hours or more. . . . At times the men are obliged to stand in the river for hours digging away the sand from the vessel's wheels, and on coming aboard they are ghosts of humanity." With the writer there were at least two hundred passengers, in addition to a crew of about thirty, all Irish, except the captain, mate and engineers. "How little knowledge," reflected the traveller, "have the people at home of all the hardships and privations endured by the poor Irish here, whilst striving to amass the sums of money sent to the old land to relieve the wants of a parent, wife or child!" Doubtless some of those who took part, on November 27, in the greeting of the Mississippi steamer at New Orleans were familiar with the story of the development of navigation on the great river and its tributaries. If they were, this knowledge added zest to their enthusiasm on the occasion which we are told was a climax to the fêtes en route.

## BOOKS RECEIVED

Practical Handbook for the Study of the Bible and of Bible Literature. Including Biblical Geography, Antiquities, Introduction to the Old and New Testaments and Hermeneutics. By Dr. Michael Seisenberger. Translated from the 6th German Edition by A. M. Buchanan, M.A., and edited by the Rev. Thomas J. Gerrard. New York: Joseph F. Wagner. Net \$2.00.  
Sermons for Sundays and Feasts. By the Rev. Thomas White. Selected and arranged from his MSS. by the Rev. John Lingar, D.D. New York: Joseph F. Wagner. Net \$1.50.  
Little Sermons on the Catechism. By Cosimo Corsi, Cardinal Archbishop of Pisa. Volume II. New York: Joseph F. Wagner. Net \$1.00.  
John Poverty. Translated from the Spanish of Luis Coloma, S.J., by E. M. Brooks. Philadelphia: H. L. Kilner & Co. Postpaid 73 cents.  
Some Problems of the Panama Canal. Address of Henry L. Stimson, Secretary of War, before the Commercial Club at Kansas City, Tuesday Evening, November 14th, 1911. Washington, D. C.

### French Publications:

Pages Choiesies. Avec Fragments Inédits. Étude Biographique et Notes. Par L. A. Mollen. Deuxième Édition. Paris: Pierre Tequi, 82 Rue Bonaparte. Prix 3 fr. 50.  
Entretiens Eucharistiques. Par L'Abbé Jean Vaudon. Nouvelle Édition. Paris: P. Tequi. Prix 3 fr. 50.

### German Publication:

Handwerkkompass. Lehr- und Lesebuch für Kurse und Haus. M. Gladbach Volksvereinsverlag.



## EDUCATION

Attention has been called before in this column to an interesting phase of educational law that has developed in Pennsylvania. Because of local conditions existing in Altoona and the adjoining district, it is especially helpful for young boys to receive a course in manual training during their stay at the grammar schools. Catholics there cannot afford the heavy expense of the necessary equipment required for this industrial training in their own schools, the burden they are already carrying in supporting excellent and fully up-to-date parochial grammar schools is a heavy one. As tax-payers they claim their children should share in the opportunity for such training existing in the splendidly equipped manual training department of the public schools of their city, and this year certain parochial school pupils formally applied for admittance to the industrial department only of the city schools, announcing that they wished to take the rest of the school subjects in the parochial schools. The school board rejected their application, claiming pupils must take all of the curriculum or none. A legal battle is now on to determine whether parochial school pupils can be thus excluded under the new educational code of Pennsylvania. The case, it is said, will be carried to the Supreme Court of the State, no matter which way the local judge may decide the controversy.

It is an unwonted experience for the writers of the Catholic press to be called upon to chronicle some special activity on the part of our ecclesiastical leaders in the cause of Catholic education. It is due above all to the loyal stand of the Bishops of the United States and to their untiring labors that the success thus far achieved in educational matters has crowned Catholic efforts in this country. Our attention was called quite recently to an unusual example of a Bishop's devotedness to the cause of sound liberal education, which in its disinterested generosity deserves to be widely known and honored. The Right Reverend Thomas D. Beaven, D.D., of Springfield, Mass., had determined to use the opportunity of the November Conferences to address his priests on the topic of Higher Catholic Education. It was no new subject with Bishop Beaven; during the long course of his successful episcopate he has been a sterling champion of Catholic training in schools. But no one, probably, of the three hundred and more of the priests of his diocese had any intimation of the turn his thoughts would take when he began his address.

At the very outset he stated that the matter to which he was to invite them to give their attention had long been a subject of his serious thought, and he considered that the time was now most opportune for placing it before them. He impressed upon them that as Bishop of Springfield he was deeply interested in the growing prestige and educational importance of Holy Cross College as a factor of higher Catholic education, an institution which for more than fifty years had been a "home-word" in every Catholic family in Massachusetts and a well-spring of benefaction and blessing. The College had now entered upon the most critical period of her career, when she must either go forward or backward. Her student roster had reached, as he had learned, the limit of accommodation, and the increase over present numbers, which the coming years surely promise, must be turned back from her doors unless the insupportable indebtedness be met by the helpfulness of many hands.

He then proposed that he and his clergy unite in one grand effort in behalf of this venerable institution of learning and present to her donations that would approximate in the aggregate \$100,000, to be used for a suitable building which would commemorate their devotion and be a monument to their sacrifice in the interests of that culture for which Holy Cross had

acquired a position of enviable distinction in the educational world.

This plan was heartily endorsed at Worcester, Pittsfield and Springfield, and received with such enthusiasm by all the diocesan clergy that its full realization is looked upon with perfect confidence.

As far as is known, this is the first event of its kind in the history of the Catholic Church in America; the first time the bishop and the priests of his diocese have united together in a crusade, involving no little personal sacrifice, to further the ends of higher Catholic education. For be it noted the disinterested sacrifice is not inspired by the love of the old alumni alone of Holy Cross for their college; such a generous purpose would be in no way exceptional. It is, and in this it is quite unusual, a proposal accepted by the diocesan clergy as such without reference to the school in which their training was received. Holy Cross, the largest Catholic college in the country, and centered in the very heart of the diocese, is made the object of this spirit of generous donation: but to the zealous and devoted clergy of the Springfield diocese and to Right Reverend Bishop Thomas D. Beaven, who assumes the full responsibility of the movement, is due the glory of what may be confidently regarded as the most splendid tribute of combined diocesan effort to the cause of higher Catholic education in the history of the Catholic Church in America.

The Report of the Proceedings and Addresses of the eighth annual meeting of the Catholic Educational Association held in Chicago, June 26-29, 1911, has been published. It appears as the fourth of the quarterly bulletins issued by the Association and its five hundred pages afford excellent proof of the claim put forward in the introduction to the report: "Through the medium of the Association there is developing among us a clearer understanding of the educational situation, and Catholic educators are obtaining a better grasp of the problems which they are called on to solve." The numerous carefully prepared papers contained in this extended account of the Chicago meeting present a view of the character and scope of the Association's activities that necessarily interests all of us who are concerned with the progress of Catholic schools. As will be remembered from the newspaper reports of the time the deliberations of the Chicago convention turned largely on three subjects. The first was the attitude of the Carnegie Educational Fund towards religious education and the general educational interests of the country. And the conviction was strongly voiced by the convention "that a marked tendency toward monopoly of education exists, and that methods and systems which have prevailed in American industrial life should not be introduced into the field of education." A determination to find a way to overcome the difficulty of formulating a comprehensive plan of studies which will make for better co-ordination in the whole Catholic educational system was the second significant note of the meeting; and an entire session was given to the problem of the application of Catholic schools with secular institutions. The many views ably presented at the meeting and recorded in the report will prove a substantial help in forming a united Catholic public opinion regarding this grave question.

## PULPIT, PRESS AND PLATFORM

## INTERNATIONAL CATHOLIC DEFENCE UNION.

I consider it advisable, says the Rev. P. J. Dowling, C.M., to set forth how the movement towards the Union stands at present.

Since the Leeds Congress, at which the project was received with such enthusiasm, the leading Catholic papers of the world have given it the greatest prominence and unstinted support. Even such distant Catholic centres as those of India and South

America have warmly welcomed the Union, and are waiting to see it assume definite shape. The *Catholic Herald* of India writes, March 15, 1911:—"We heartily associate ourselves with the opinion expressed by the Rev. J. Connolly on Father Dowling's scheme, who, writing to the *Catholic Times* of January 27, says: 'His idea is certainly worthy of consideration, and if taken up by Catholics the world over in a fitting spirit, would unquestionably supply a long-felt want.'" The *Hiberno-Argentine Review*, Buenos Aires, commends the project most earnestly to its readers. From New Zealand I have received letters asking for the rules of the Union, etc. Lately, too, from one of the most prominent Catholics in Holland, the following letter has come to hand:—

Rijen, Netherlands, 14-7-'11.

"Rev. Father,—Being vice-president of the International Catholic Esperantist Union and vice-president of our second Catholic Congress, I come to invite you to visit '*nia Dua*' in The Hague, which is to be held from 14th till 19th August next, by approval of the Bishop of Haarlem and under the Pope's benediction. It is a Catholic congress, not an Esperantist one, and only general Catholic interests will be discussed.

"The purpose of our Union is to take to heart international Catholic interests of all kinds, chiefly to defend the Church against calumnies, to make known its principles, etc. There are now national leagues in Bavaria, Saxony, Belgium, France, Spain, the Netherlands—perhaps there will soon be another in Italy.

"By means of this organization and by the facility of our intercourse, using our simple international language, we could very much help you in realizing your plan which you explained at Leeds last year, and about which we read in our newspapers. Your intention is quite ours, and therefore I should say we cannot do better than co-operate. There cannot be any reason at all to remain separated, if there is a favorable occasion to help each other as true brothers in Christ. For it is your very idea concerning a world's association of Catholics for defending their right and honor and creed which we are about to realize. It would not be necessary to create a new association if the existing ones were willing or apt to co-operate in the way as intended by you and by us. And even now our intention is not to rival, to stand in competition with those other ones, but merely to help them in a great work. As soon as they are formed we shall enter among them, and shall co-operate in one great corporation with them.

"We invite you most sincerely and insistently to visit our second Congress in The Hague, and listen to the addresses and speak to the Congress, and unfold the details of your plan to us, and lay the foundation for further co-operation. You will find these representatives of all chief European nationalities (we expect our friends from Belgium, France, Denmark, England, Ireland, Catalonia, Poland, Russia, Saxony, Bavaria, Prussia, Austria, Hungary, Switzerland, Italy, Spain, etc.), and there will be very clever men among them, quite able to give you vigorous support.

"I hope to receive very soon your favorable answer, and already joyfully foresee our fruitful co-operation. A.M.D.G.—Your brother in Christ,

"W. Lutkie."

Mr. Lutkie is one of the most prominent Catholics in Holland, head of a great publishing firm.

The *Tablet* of July 29 shows that the American Federation of Catholic Societies, a magnificent Union, is quite prepared to take up the work. The secretary writes:—"For some years I have been quietly advocating the formation of a World Federation. Such a movement would be in line with Father Dowling's International Catholic Defence League. I believe that the work which Father Dowling proposes to do is in line with the work which the Federations in the different countries in the world are doing. If an international bond of union could be formed amongst the existing federations of the world, an International Congress could be held within the next few years in the per-

fecting of such an organization, which would result in the accomplishing of much good for the Catholic cause. I do not favor the formation of a separate organization for the 'defence work,' but I believe that the existing federations are the ones to foster it."

Your readers must see that this great authority thoroughly agrees with the fundamental principle of my scheme—viz., to unify for the purpose of defence, or at least to direct for this purpose, the existing organizations instead of forming new bodies specifically for this object.

I think these testimonies from all parts are very encouraging to those who believe in international union for defence purposes. Then, since the Leeds Congress, the Bishops of England and Ireland have approved of the principle of the Union, withdrawing, however, from the scheme, the section which has a "boycotting" tendency.

I may mention that with reference to the International Masonic Union whose object is to withdraw the representatives from the Vatican, they have succeeded in inducing the Republic of Uruguay to fall in with their wishes. They also made an attempt in Holland, but the generosity of a member of Parliament who offered to defray the expenses of the delegates defeated their plans for the time being.

## ECCLESIASTICAL NEWS

Advices from Rome state that Cardinal Farley will sail for New York on January 6. Preparations have begun to give him an elaborate welcome home when he lands in this city. The new cardinals had a busy week in the Eternal city. On December 5, Cardinal Farley and his suite were received in special audience by the Pope, who renewed his expressions of paternal solicitude for America and his satisfaction at the general demonstrations of gratitude over the appointment of the new cardinals. Very Rev. Dr. R. L. Burtzell, on behalf of the New York delegation, read an address to the Pope, in which emphasis was laid upon the public respect in which Cardinals Farley, Falconio and O'Connell were held in America, not only as prelates, but as public-spirited citizens by both Catholics and Protestants alike.

Mgr. Burtzell also dwelt upon the devotion of not only the New York Archbishop and his clergy, but also of all the hierarchy and the body of the faithful in the United States to the person of the Pontiff and to the Catholic faith.

Pope Pius, replying, said that long ago, when he was Patriarch of Venice, he knew of and admired the grand work of Archbishop Farley for the Church in New York.

On December 6, the cardinals attended the Advent sermon preached before the Pope and the other cardinals present in Rome, and in the afternoon were guests at a musical entertainment at the American College, given in their honor by the students. Rev. Father Doody, senior student, delivered a congratulatory address. Cardinal Farley, in a short speech of thanks, said that none of the congratulations he had received was more welcome than were those from his alma mater. He felt that the spirit of the founder of the college, Pius IX, was present to-day, and if his (the cardinal's) elevation had been the reward of his zeal, the seeds of success had been planted in the college where he was a student forty-five years ago. The cardinal told many reminiscences of the days when his character was formed there. Many American guests were present at the entertainment.

Rev. Father Dolan, formerly of New York, now rector of St. Silvester's Church in Rome, gave a dinner on December 7 in honor of the three American cardinals. Mgr. Wall proposed the health of the Pope, and expressed the gratitude of American Catholics for the creation of the three cardinals. Cardinal Vanutelli proposed the health of the Americans.

Cardinal Farley pontificated on December 8 in the American



College, this being the first occasion since his elevation to the Sacred College. At a luncheon following, speeches were made to toasts in honor of the cardinal and Mgr. Kennedy, rector of the College.

Cardinal O'Connell was installed in the afternoon as Titular of the Church of San Clemente. It was his fifty-second birthday, and the American College also commemorated the fifty-second anniversary of its foundation. The former rector showed his attachment for the college by celebrating the community Mass at 7 o'clock.

At the ceremony in St. Clemente's the cardinal was met by the Prior of the Dominicans who serve in the church, and escorted to the throne. The Stars and Stripes were hoisted at the belfry. The church was crowded with Americans, including the American Ambassador and his wife. The Prior made an address, in which he viewed the history and archæology of the Church and its relics. He expressed the gratitude of the Irish Dominicans to their protector. The name O'Connell recalled that of Daniel O'Connell, whose memory was enshrined there.

The cardinal replied in Italian and English, laying emphasis on the history of St. Clemente's as giving evidence of the continuity of the Papacy. He praised Ireland's steadfast attachment to the Faith, saying that she had contributed to its propagation throughout the whole world. He was proud of his Irish forefathers. The cardinal, in concluding, asked for prayers for aid in rising to the responsibility of the cardinalate. The American Ambassador, Mr. O'Brien, warmly congratulated Cardinal O'Connell.

Cardinal Falconio celebrated pontifical high Mass for the first time at St. Anthony's Church. Representatives of all branches of the Franciscan order were present.

Cardinals Farley and O'Connell dined at the American College as the guests of Bishop Kennedy, the rector. The refectory was decorated with American and Papal flags and greenery. The students attended the dinner, but there were no formal speeches.

Cardinal O'Connell is arranging to leave Naples for Boston on January 29.

On December 10, Cardinal Farley took possession of his titular church, Santa Maria sopra Minerva. The Master-General of the Dominicans, which order has charge of the church, met him at the door, and, after the cardinal was enthroned, read a formal address of congratulation, in which he recalled the fact that the new cardinal assisted in 1875 when the late Cardinal McCloskey took possession of the same church as his titular. Nobody foresaw at that time, he said, that Cardinal Farley would succeed Cardinal McCloskey as Archbishop of New York, or that he would re-enter the same temple himself, invested with the purple and take possession of the same titular dignity.

"The new and old worlds rejoice in your promotion," he added, "and congratulate you. The Dominicans especially rejoice, because the first two Bishops of New York, Concannon and Connolly, belonged to the order on which new lustre had now been brought."

Cardinal Farley, in reply, said: "Our elevation was due to the Pope's condescension and regard, not for our deserts, but for our beloved diocese of New York and the whole United States, and his wish to reward the faith, religious spirit and attachment to the Holy See of all us Americans.

"Your thoughtful allusion to our presence in 1875 reminds us of the exceeding merits of our predecessor and of our insignificance, but God's infinite mercy willed that we should be included among the Princes of the Church, and we are in duty bound to respond to the utmost of our energy. Many favors have been granted us. We thank you for your praise for the small measure of our kindness to the Dominicans of New York. We engage to continue to them our help and protection. As this church, which was raised from pagan ruins, overcame the heresies of old, so Santa Maria will triumph over man's malice to-day,

crush the enemies of her Divine Son and restore peace to the Church, triumph to the Holy See and great glory to Christ's Vicar on earth. This is our hope and our assured trust."

No one should forget the Society of St. Vincent de Paul during the holiday season. There is no better medium for the distribution of gifts that bring joy and comfort where the joyous surroundings of the Christmas tide are mournfully lacking. A very interesting booklet has just been sent out from the headquarters of the Society, 375 Lafayette Square, which shows at a glance details of the principal activities of this world-wide organization of Catholic laymen for volunteer charity work. In Manhattan and Bronx now more than \$100,000 a year is being distributed by them in the homes of the worthy poor. The following figures should open many pocket books at this time of the year; they tell the story in a nutshell:—

Number of children who received a two weeks' free outing at Spring Valley last summer.....	2,317
Number of women and girls sheltered at Elizabeth's Home for Convalescents, at Spring Valley, year ending September 30, 1911.....	578
Number of dependent orphan children placed in good family homes by the Catholic Home Bureau during the past year .....	226
Number of children so placed since the Bureau was established .....	2,864
Number of children under the supervision of the Bureau, October 1, 1911.....	1,479
Four Boys' Clubs with membership of.....	3,788
Cost of maintaining the Special Works of the Society during the year.....	\$27,178.98

During the visit of Cardinal Logue to Rome for the recent Consistories, he was also concerned in the promotion of the process of the Beatification of the Venerable Oliver Plunkett, Archbishop of Armagh. It is also announced that in connection with the canonization of Blessed Joan of Arc, Mgr. Touchet, Bishop of Orleans, has taken to Rome the proof of three miracles worked through the intercession of the Saint.

Some time ago a missionary at Adana, in Asiatic Turkey, where a horrible massacre had occurred, complained that no help had come from the United States. He was speaking relatively, of course, and was thinking of the boundless resources which the Protestant missions of those parts had received. Indeed, as soon as the dreadful news of the tragedy had reached this part of the world, the zealous Mgr. Freri, who is promoting with such success the work of the Propagation of the Faith, printed in 1909 5,000 copies of an illustrated pamphlet showing the devastation that followed the attack on the mission by the Turks; and the alms that eager souls contributed were immediately forwarded. In the report for instance just issued (December, 1911) of the money distributed by the Society for the Propagation of the Faith in 1911, there is a specific donation of \$2,000 for the Jesuit mission of Adana. The Lazarist missions and the Sisters of Charity in Turkey in Europe were given \$11,404.

Rev. Edouard Désy, S.J., of Quebec, celebrated his fiftieth anniversary as a Jesuit on November 29. Beyond the general Communion of the children in the parish church there was nothing public in the rejoicing. The Papal benediction was cabled from Rome, and letters of congratulation were received from the venerable Archbishop of Quebec, who was absent in the West, and also from the General of the Society of Jesus. The Auxiliary Bishop Mgr. Roy and the Grand Vicar Mgr. Marois were the only guests at table besides Father Désy's religious brethren, among whom were the editor of AMERICA.

and Father Hearn, S.J., of St. Ignatius Loyola's, New York. Father Désy was born on the Isle Dupas on July 8, 1841, entered the Jesuit novitiate at Sault au Recollet near Montreal in 1861. He made some of his studies in the United States, namely at Frederick, Fordham and Woodstock. Nearly all of his priestly life has been passed at Quebec, where he is one of the conspicuous figures. He inaugurated the work of closed retreats for men in that city.

Those who have visited the great Parliament Buildings which stand on a slight eminence outside the old walls of Quebec, will recall that the names of several of Canada's illustrious sons are cut in letters of gold on the façade beneath empty niches. It is pleasant to record that two of these vacancies were filled a few days ago, not by the statues of warriors or statesmen but by those of two priests; the Jesuit de Brébeuf, and the Recollet Viel; the first of whom was slain by the Iroquois, the second flung into the rapids at a place known ever since as Sault au Recollet. The Friar is seen standing in the bow of his canoe; the Jesuit is holding the crucifix aloft in his outstretched hand. This tribute to religion is noteworthy as it is a revelation of the difference of spirit which exists between the respective Governments of Old and New France.

The business men of Wheeling, W. Va., are taking an active interest in the reconstruction of the House of the Good Shepherd recently destroyed by fire. A representative committee of citizens headed by the Hon. C. C. Schmidt, Mayor of the city, has been formed for the purpose of giving financial aid to the Sisters in the huge task of beginning their work anew. Mr. J. Adam Hess, a leading merchant of Wheeling, has volunteered to pay one-third the outlay on the new building, no matter what be the amount of the total cost. Two prominent architects have offered their services gratis in drawing up the plans. The destruction of the convent is viewed as a calamity to the State and the city alike. Writing to the Hon. R. B. Naylor, Secretary of the local Board of Trade and also a member of the Citizens' Committee, Governor W. E. Glasscock of West Virginia says:

"The burning of the Home of the Good Shepherd is a great loss, not only to your city, but to the State of West Virginia. During the administration of ex-Governor White, I was a member of the board of directors of the Humane Society of this State, and shall never forget the patriotic, unselfish and loyal support we received from the good Sisters of Wheeling.

"They provided shelter at the Home of the Good Shepherd for many homeless and friendless children, many of whom were so physically defective that we could not place them elsewhere. I hope the people of your city, without regard to race or creed, will contribute to the erection of a new home."

### ECONOMICS

The Thames Iron and Shipbuilding Company, the difficulties of which we mentioned lately, grew out of a private concern some seventy years ago, and is of historic interest. It constructed the Britannia tubular bridge built across the Menai Straits by Robert Stephenson, and the high level bridge across the estuary of the Tamar at Saltash, near Plymouth, designed by the younger and more famous Brunel, and known as the Royal Albert bridge. These were among the wonders of the first half of the nineteenth century. It also built the first iron-built ironclad man-of-war, the Warrior, a vessel of over 9,000 tons on the old frigate lines, and, to the unprofessional eye, one of the handsomest ships ever seen in the British navy. Unfortunately, as is often the case, its efficiency fell far short of its beauty. This fault, however, lay with the designers, not with the builders. The Warrior was followed by the Minotaur, a five-masted frigate of nearly 11,000 tons, one of three mon-

sters for those times. Since then it has built war ships for many nations, its last being the English super-dreadnought, Thunderer.

Moreover, with the Thames Company was amalgamated the marine engineering works of John Penn & Sons, famous in the old days of trunk engines, low pressures and single expansions.

### SCIENCE

The high efficiency and the proportionate economy of metallic filament incandescent lamps are recognized, and the use of these lights is increasing daily, so that the carbon filament lamp will soon be a thing of the past. A recent study of the metals of three of the more popular filaments, viz., tungsten, tantalum and molybdenum has revealed the following interesting facts: all three exhibited a low reflectivity in the visible spectrum with a rapid increase to high values in the infra-red. The reflectivity curves of tungsten and molybdenum are so closely in accord that there is little to choose between them for filaments, with the possible exception that molybdenum is somewhat tougher than the tungsten. The need of a high operating temperature for luminous efficiency was also noticed. In tungsten the low reflectivity in the visible spectrum was found to result in an emissivity of about 50 per cent.

\* \* \*

The Kontinental Gas-Gesellschaft at Dessau has adopted a new process for the purification of illuminating gas which deserves the notice of our own gas companies. The gas is heated to a temperature of 1,200 degrees centigrade which reduces the greater bulk of the impurities. Analysis shows that from 80 to 84 per cent. of hydrogen is present after treatment. The odor of this product is very feeble, and its sensitiveness to temperature variations is far less than of the gas with all the impurities present. The price to the consumer is a trifle less than 80 cents per 1,000 cubic feet.

\* \* \*

A novel invention for preserving furs from moths, is described in *Nature*. Large pelts or small ones sewn together, are stretched upon a suitable frame-work with the fur uppermost, in a large, flat-bottomed tank, which is then filled with water and brought to the freezing point. A plate of ice thus contains the pelt, and that part of it which contains the skins only is cut away with suitable machinery. What is left of the ice has only the fur. Its surface is then melted until the fur is slightly exposed, when a coating of rubber solution is applied layer after layer. When the requisite thickness of rubber is had, the ice is melted off and a large seamless pelt, in which rubber has taken the place of skin is the result. The cheapness of the method is a great recommendation.

F. TONDORF, S.J.

### OBITUARY

St. Louis papers describe the funeral services of Rev. John P. Frieden, S.J., late President of St. Louis University, whose death was chronicled last week, as a demonstration of respect such as the city has not witnessed in years, if ever before in its history. Over fifteen hundred students and alumni, the teaching staff of the various university schools, the members of the advisory board of the university governing body, representatives of Washington University, principals of the city schools and members of the Board of Education, city officials and prominent business and professional men, scores of sisters of the different teaching orders and more than three hundred priests and ecclesiastics packed the nave of the spacious Jesuit Church and filled its commodious galleries. Outside an added multitude of the city's people, eager to honor the memory of the dead priest, crowded



the streets about the sacred edifice. Archbishop Glennon and Bishop Janssen, of Belleville, Ill., occupied places in the sanctuary. The Office of the Dead was chanted with beautiful impressiveness by the choir of theologians and philosophers from the university's divinity school, and Very Rev. Rudolph J. Meyer, Provincial of the Missouri province of the Society of Jesus, said the low Mass, which custom and rule prescribe for the obsequies of one of its members.

Following the Mass, Archbishop Glennon paid an eloquent tribute to the memory of Father Frieden. He excused his departure from the practice of the Jesuit community to bury its dead with simple ceremony and with no word of praise, because, as his Grace affirmed, Father Frieden's death involved a grievous loss to others than those of the Jesuit Order. The whole city mourned a citizen of a type all too rare. A busy educator, Father Frieden had found it possible to show active sympathy with every movement making for a better community life, and he had found time to serve on the committees of the Civic League and to speak from a solid Catholic viewpoint for the causes which enlisted his support. The marked success that made Father Frieden a great rector of a great university sprang from his genius for association with all sorts and conditions of men. His was the tact of simplicity and straightforwardness, born of an honest purpose to do the Master's service wherever opportunity came to him. The Archbishop's address was brief, but full of an appreciative tenderness that marked his own deep affection for the man whose active and saintly career he feelingly sketched.

Testimonials to the dead priest's worth came from many whose religious belief differed widely from his own. Noteworthy among them was a memorial service during the regular morning service at the Maple Avenue Methodist Episcopal Church on the Sunday following Father Frieden's death. Its pastor, Dr. M. H. Lichter, and the late president of the university had been close friends, having been intimately associated in the work of the Civic League. He spoke in touching strain of the shock which the sudden passing of Father Frieden had been to all, and of his own keen sense of loss that must deepen as the days pass.

It is with great regret that we read of the death of Mr. W. Max Reed, of Amsterdam, N. Y. Mr. Reed was not a Catholic, but he was an ardent admirer of the old Jesuit missionaries among the Indians. It was due to his initiative that the New York State Historical Society undertook to erect a memorial on Lake George in honor of Father Isaac Jogues, its discoverer. Mr. Reed was a member of the committee entrusted with the advancement of the project, and his untiring activity succeeded in obtaining the grant of an island from the State Government. At his own expense he placed on it a temporary memorial. He was particularly desirous that the name of "Lac St. Sacrement" which Father Jogues gave to the Lake should be perpetuated, and it was with very evident satisfaction that he wrote to AMERICA a few months ago: "I have the pleasure to announce that a sign bearing the following legend has been placed on the northernmost island in Lake George between Black Mountain and Elephant Mountain:

"Isle of  
Lac du St. Sacrement,  
Lake discovered and named by  
Isaac Jogues, S.J.,  
May 30, 1646."

## LETTERS TO THE EDITOR

### THE SCHOOL OF SOCIAL STUDIES.

To the Editor of AMERICA:—

Your correspondent, "J. H." (Albany) is looking for a movement among Catholics against Socialism to which he can lend

his aid. I wish to call his attention to the Laymen's League for Retreats and Social Studies, founded early in the present year for just this purpose.

On Monday, November 6th, a "School of Social Studies" was opened at 140 Nassau Street, N. Y. City (Rooms of the Fordham Law School), for the purpose of training a band of Catholic men to act as lecturers on Socialism. I enclose the prospectus of the school, and shall be happy to send one to "J. H." if he will send me his address.

The Laymen's League depends for its resources upon its membership dues which are three dollars a year. It is engaged in the double task of extending the work of retreats for Laymen and of fighting Socialism. It pays no salaries, and its funds go entirely for printing, postage and interest on the mortgage given in purchase of Mount Manresa. The League needs many more members than it has to develop the works it has in hand. I would be very glad if "J. H." would enlist with us and bring his friends with him.

THOMAS F. WOODLOCK, President.

### PATENS AND PATINES

To the Editor of AMERICA:—

The assumption of the writer in the *Evening Post* re the word "patens" or "patines" in "The Merchant of Venice," I cannot let pass unchallenged. The word occurs in what Hallam (*Literature of Europe* vol. III, p. 147) pronounces to be "the most sublime passage perhaps in Shakespeare." In a note to the passage, Charles Knight, the eminent Shakespearian editor and critic, furnishes the following information: "The word in the folio is spelled patens. A patine is the small flat dish used in the service of the altar."

In my copy of Velazquez Dictionary (unabridged), D. Appleton & Company, New York, 1907, I find the Spanish word "Paterna" defined,—1. A large medal worn by countrywomen. 2. Paten, a dish (*sic*) for the Eucharistic bread. Pateña is not there printed.

The word patine was familiar to our ancestors in the English language; and Shakespeare in using it conveyed a definite image to their minds. The word passed from the Catholic Ritual into Protestant usage. Archbishop Laud bequeaths to the Duke of Buckingham his "chalice and patine of gold." E. F. C.

### THE DISCREDITED "BRITANNICA."

To the Editor of AMERICA:—

I have followed with great interest and entire approval your exposure of the alleged impartiality and accuracy of the "Encyclopædia Britannica" in matters Catholic. One would suppose, however, that in matters of science, especially biology, in which everybody dabbles to day, the editors of that egregious aggregation of near-facts would be at particular pains to select writers who would at least be abreast with current knowledge and theories. Such seems not to be the case however. In *Science* for the 17th inst., there is an article by Dr. Mel. T. Cook, who is probably the foremost American student of vegetable galls, especially those arising from insect attack, in which he reviews the article "Galls" in the "Britannica," and painstakingly and systematically demonstrates that it merely repeats and perpetuates errors and theories exploded thirty years ago, and that the author is totally unacquainted with the best modern work. It seems to me that by the time those who are interested in and know about the subjects treated of in that work are through, the fiction of its "reliability" and "accuracy" will be relegated to the scrap-heap along with pure Darwinism, Weissmannism, the continuity of chromosomes, and other wreckage of science.

J. R. DE LA TORRE BUENO.

White Plains, N. Y., Nov. 28.



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New York Press, Nov. 16, 1911

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# AMERICA

## A CATHOLIC REVIEW OF THE WEEK

Vol. VI, No. 11 (Price 10 Cents) DECEMBER 23, 1911 (\$3.00 a year) Whole No. 141

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### CHRONICLE

**Russian Treaty Abrogated.**—By a vote of 300 to 1 the House in Washington adopted the Sulzer resolution demanding the termination of the treaty of 1832 between the United States and Russia, because of the latter country's refusal to honor the passports of American citizens of Jewish birth. As a similar resolution was pending in the Senate, the Russian Ambassador conveyed to the President an informal intimation that Russia would regard the adoption of the Sulzer resolution, as worded, as an unfriendly act. The Ambassador was informed that there had at no time been any intention on the part of the Senate of adopting the resolution in its objectionable form. The President, however, to avoid possible complications in the relations between the two governments exercised his constitutional prerogative and notified Russia that the treaty, because obsolete, would be terminated at the expiration of one year from Jan. 1, 1912. This will probably mean the proximate negotiation of a new treaty, the difficulties of American travelers in the meantime remaining the same.

**Against Federal Control.**—The Railroad Securities Commission, headed by President Hadley of Yale, has reported that any attempt by Congress to adopt the policy of federal regulation of railroad stock issues, to the exclusion of State regulation, would be premature; that, for the present, State authorities should make a concerted effort to harmonize existing requirements, and that Congress should prepare for the future by giving consideration to a federal incorporation act which would permit interstate railroads to exchange their State charters for national ones. The chief recommendation made

is that full publicity shall be given by railroads issuing new securities. The commission of inquiry was created in 1910 as a compromise, when the Senate refused to accept a House amendment to the pending railroad bill providing that all future issues of railroad securities be placed under control of the Interstate Commerce Commission. The commission began work in the autumn of 1910. Public hearings were held, and Chairman Hadley studied the problem abroad. The commission is distinctly adverse to the legislation proposed in the railroad bill. President Taft, in transmitting the report to Congress, declared that he heartily concurred in this.

**Riotous Peace Meeting.**—A mass meeting was held in Carnegie Hall, New York, December 13, in support of the ratification of the treaties pending with Great Britain and France. Joseph H. Choate, former Ambassador to England, was the presiding officer. He explained that it was the idea of the Citizens' National Committee to arrange for similar gatherings in all parts of the United States to demonstrate to the United States Senate that the people of the country were almost unanimously in favor of adopting the general arbitration treaties with Great Britain and France now before the Senate. The meeting, however, broke up in wild disorder over a declaration presented by Dr. Nicholas Murray Butler, President of Columbia University, following a long address for peace by Colonel Henry Watterson. Alphonse G. Koelble, president of the German American Citizens' League, presented as an amendment to Dr. Butler's resolution, that the meeting should "indorse the report of the majority of the Senate Foreign Relations Committee, which says that the proposed treaties are breeders of war, and not of peace." Some three hun-



dred persons in the galleries supported the amendment, and began a demonstration which lasted long enough to prevent the continuance of the meeting. Mr. John D. Bristol saved the day so far as formalities went by shouting a proposal that all in favor of Dr. Butler's resolution signify their assent by rising. The approval given showed that the opponents of the resolution were not even a large minority. By the sudden outburst the prospective speeches of Andrew Carnegie and Frederic R. Coudert were not delivered.

**Republican National Convention.**—The Republican National Committee decided to hold the national convention in Chicago, beginning June 18. The meeting was harmonious, and the program of Mr. Taft's friends was adopted without opposition. There was no talk of candidates at the meeting, but as the supporters of the President were in full control, the action of the National Committee is taken as a foreshadowing of what is practically certain to happen at the Republican convention.

**"Sun" Has New Owner.**—The controlling interest in the New York *Sun* property has been acquired by William C. Reick, for the past five years general manager of the New York *Times* and for nineteen years previously with the New York *Herald*. The purchase includes the *Sun*, the *Evening Sun*, the Laffan News Bureau, a distributing news agency, and certain parcels of real estate. Mr. Reick will direct the property in future as president and publisher. The *Sun* was established in 1833 and passed in 1868 into the hands of Charles A. Dana. On the death of Mr. Dana, in 1897, the paper was edited by Paul Dana, his son, who sold out to Mr. William Laffan, the business manager, in 1900. Since Mr. Laffan's death, on November 19, 1909, a majority of the stock has been held by Mrs. Laffan. In going to the *Sun* Mr. Reick has sold his *Times* stock and severed all connection with that paper and with the Philadelphia *Ledger*, which is allied to it.

**Canada.**—The provincial elections in Ontario went, as a matter of course, in favor of the Conservatives, but whatever hopes they had of increasing their majority were disappointed. They gained six seats from the Liberals, but lost eleven. The final result is a net gain of four seats by the Liberals, and the reduction of the Conservative majority from 68 to 60.—The Duke and Duchess of Connaught paid an official visit to Montreal. The mixture of royal state and democratic manners at their reception in the City Hall reminds one of the last days of Louis XVI and of the early days of Louis Philippe.—It is said that when Parliament meets again the Liberals will put forward a scheme of tariff reduction which will involve a relative increase in imperial preference, hoping to embarrass the ministry.—Colonel Hughes, Minister of Militia, speaking in Quebec, derided the notion of divisions in the Cabinet, saying

that as its members agree on so many things they could ignore the points on which they disagree.—The C. P. R. Pacific liner, *Empress of China*, after having been on the rocks near Yokohama for four and a half months, was floated and taken to Yokohama for repairs.

**Great Britain.**—There was considerable anxiety about the King's safety during the Durbar week on account of the fires which had broken out in the camp before his coming. These were hardly accidental; hence the railways, roads and the Durbar camp itself were guarded most rigorously.—The political favors which the advanced Indian party pretended to expect were not granted at the proclaiming of the King-Emperor. For education £1,600,000 was given, which will not go very far to fulfil the demand for universal education. For the rest, the Government, living up to the idea that India can be ruled by sentiment, has made Delhi, the seat of the old Mogul empire, the capital, instead of Calcutta, which seems a piece of madness. Calcutta, built by the English, was the outward sign of British supremacy: Delhi is the sign of native supremacy. Indian soldiers have been made capable of receiving the Victoria cross, and everybody has been given half a month's pay.—By a strange coincidence, while the world was anxious about possible danger to the King and Queen at Delhi, the King's sister, her husband, the Duke of Fife, and her two daughters were in real danger on the steamship *Delhi*, which went ashore on the Morocco coast while on the way to Egypt. The passengers were all saved, though the weather was bad, but they suffered somewhat from exposure.—It appears that the picked crew for the *Medina*, which carried the King and Queen to India, virtually deserted before sailing, and had to be replaced by another. The insufficient accommodations provided for them was the cause alleged.—The House of Lords protested against the short time allowed them to discuss the Insurance Bill, and the certainty that any action of theirs would be ignored by the Government, and therefore allowed it to pass. They rejected the Naval Prize Bill, in order to prevent the adoption of the Declaration of London concerning naval warfare. Both measures are disapproved of in the navy and among merchants, as they put British commerce at a great disadvantage.

**Ireland.**—The Provincial Assize Courts of Leinster, Munster and Connaught, opening December 1, found very little business on the calendars. Justice Gibson congratulated the twelve counties of Leinster on the general absence of crime serious or otherwise. Wexford and Carlow supplied no cases. Chief Justice O'Brien passed a similar judgment on Munster, finding no cases in Waterford and Tipperary. Justice Dodd found no serious crime in Connaught and none of any kind in Leitrim, Sligo and Roscommon. The decrease of intemperance, especially in Cork and Dublin, was commented on. For this the Pioneer Temperance Movement, propagated by

*The Messenger of the Sacred Heart*, is largely responsible.—Lord MacDonnell delivered an address in Dublin on "The Finance of the Irish Government," advocating that Irish Customs and Excise should be collected by England, and then handed over to the Irish Government. Ireland's contribution should be fixed by both parliaments. England should restore to Ireland a substantial portion of the overcharges since the Union, which amount to some seventeen billion dollars. Messrs. Kettle and Oldham, professors of economics, insisted that fiscal autonomy was essential for the successful working of an Irish Parliament. Mr. Erskine Childers has written a book on the question, showing that Ireland's control of Customs and Excise and all taxation within her borders is as necessary from an economic and political standpoint to England as to Ireland. The persistent demand for this control in Ireland and the advocacy of such authorities in England as Messrs. Childers and Lough, M.P., are apparently having effect. The writer of political notes in the *Times* reports that the Financial Relations Committee have recommended that Ireland should be given Customs and Excise but debarred from putting a tariff on British goods.—Systematic organization against the importation and sale of evil literature has now extended over the three southern provinces. Vigilance Committees have been formed in every town and all public bodies are supporting the movement.—Soon after Cardinal Logue's audience with the Holy Father, the news reached Ireland that Pius X had granted the continuance of St. Patrick's Day as a holy day of obligation.

**Mexico.**—Much interest is felt in the whereabouts of General Reyes, who is said to be in St. Louis, in various parts of Texas, and in the familiar mountains of Nuevo León. Mexican troops are closely guarding the border, so that if he is in Mexico he may fall into their hands should he try to escape to the United States.—Contraband shipments of arms and ammunition from a point on the Mississippi below New Orleans have intensified the unrest and uncertainty.—Complaints are frequent and loud against the arbitrary conduct of Government officials in different parts of the republic.—The promise to divide large estates on the success of the revolution has caused an outbreak in the State of Durango, where the people insisted on an immediate division. The President is one of the largest landholders in the country. The country is threatened with martial law.

**France.**—Each new disclosure of the nature of the agreement between Germany and France adds to the discontent in Parliament, and the unpopularity of the Government is growing greater every day. The speech of Count de Mun condemning secret treaties and the cession of the Congo, and demanding more light on the conference between Germany and France was enthusiastically applauded, but his motion to defer the discus-

sion was lost by a large majority. The resignation of de Selves is thought to be imminent.

**Belgium.**—Van der Velde, the Socialist leader, introduced a bill in Parliament providing for an investigation into the condition of the natives in the Congo, and the enforcement of reforms in that country. He alleges that several Catholic missions are evading the law with regard to the manufacture and sale of alcoholic liquors; that a Scheut missionary, charged with killing a chief and acquitted for irresponsibility, was allowed afterwards to return to the mission; that the Jesuits were kidnapping and retaining native children and also chaining and flogging the natives; that many of the territorial Governors were violating the laws about elephant hunting; that many of the natives were performing compulsory labor; and that the high administrative authorities of the Congo do not consider that a strict enforcement of the laws should be observed.

The Minister of the Colonies, Renkin, against whom these charges were directed, replied that the sale of alcohol had been forbidden, that the missionary who had killed the chief was duly acquitted as not responsible, and that, though sent back to the Congo after the recovery of his mind, was confined to interior work; that the punishment of natives was not done by priests, but by catechists, and, finally, that the whole set of charges was made up for electioneering purposes; whereupon Van der Velde made the amazing declaration that he had not made any charges, but had simply put some questions. The accusations about maladministration, forced labor, and the execution of prisoners were likewise refuted. Van der Velde again said, "but I don't accuse you," whereupon the Minister properly protested against such a method of procedure. At the end of the discussion Renkin received a long ovation from the Right.

**Italy.**—The cost of the war is estimated to be two million lire a day, but it is insisted that Italy has enough money to finance the expedition for a year. On December 14 there was a report through Turkish channels of a defeat of the Italians at Bengazi. Six hundred were said to be killed and many wounded. On the following day the Italians made an advance of about eight miles along the coast and took possession of the oasis of Tadjura, in which were eight small villages. They found the bodies of many Italian soldiers horribly mutilated. The Turks are gathering around Bengazi, Homs, Derna and Tobruk, and the Italians are reinforcing Bengazi and Derna. Their progress inland will meet with serious difficulties.—An attack was made by the Turks on the advanced Italian lines at Bengazi on December 11, but without success. Bengazi was occupied by the Italians on October 19 after a bombardment for three hours by thirteen Italian warships. The Turks have repeatedly endeavored to retake the place but have always been



repulsed. A number of Italian ships are in the Red Sea, occasionally bombarding villages and forts. An American liner from New York, the Martha Washington, and a British steamer, the Baron Polworth, have been fired upon by Italian warships, but by mistake.

**Germany.**—The trial of five spies before the Imperial Court has afforded startling evidence of a system of espionage conducted in the service of the British information bureau. The confessions of an English ship broker revealed the fact that German ship yards, machine shops and coast defences had been under constant observation by an organized agency. The plans of the war ships under construction, the data regarding the German submarines, and even the service to be rendered in case of war by the steamers of the Hamburg-American line, and the North German Lloyd, and other important navy secrets were divulged to the English bureau. The five spies received sentences of from two to twelve years of severe penal servitude.—The rubber goods manufacturers of Germany have given publicity in the *Frankfurter Zeitung* to a statement that a boycott has been instigated by Italian physicians against German medical supplies, whose high quality is everywhere acknowledged. The boycott is beginning to extend itself likewise to other articles of commerce. The reason assigned by the Italians, according to this statement, is the want of sympathy on the part of the German press and public towards the Italian campaign and the methods employed in it. The criticism which has at times appeared in German papers is especially resented in Italy.—The Reichstag has been formally dissolved and the elections for the new parliament will take place on January 12.—The strike of fifty thousand women garment makers and three thousand tailors in Berlin, which began November 23, has now been discontinued as a lost cause. The labor leaders urged the workers to return to their industries and wait for a more favorable opportunity to renew their demands.—The introduction of obligatory military service for women was advocated by Professor Witzel, at Düsseldorf, before the Patriotic Women's League. The suggestion met with enthusiastic reception from the women suffragists. They believe that by such a measure woman suffrage would be assured in Germany.

**Austria.**—The Minister of Finance, v. Zaleski, has given a very depressing account in the Chamber of Deputies regarding the depleted condition of the state treasury. He demanded that provision should be made for a larger revenue. The Italians and their sympathizers, however, immediately obstructed all further action. Their object is to force a measure permitting the establishment of an Italian law faculty in some German city, a project which has been strongly opposed by the German Nationalverband in view of the present attitude of Italy towards Austria.

**Spain.**—The unspeakable Nakens, who is notorious for his warfare against all religion and government, recently published some highly offensive anticlerical cartoons in his newspaper. For this he was haled before the Madrid police court and fined. He appealed and carried the matter to the supreme court, which confirmed the sentence, declared that he had no grounds for an appeal from the first decision, and sentenced him to pay all the costs.—Emigration agents are so active in the province of Galicia and are so heedless of the law governing their calling that a formal protest has been laid before the President of the Council.—“The Women's League of Catholic Action,” of Barcelona, has begun the publication of a monthly magazine for the furtherance of their work.—In the same city a “Young Strangers' Club” has been opened for the express purpose of forming a place of meeting and rational amusement for the youths who are serving their time in the army.—Monsignor Lauri, who took the biretta to Cardinal Cos y Macho, Archbishop of Valladolid, gave out in an interview that at the approaching Consistory, when the Cardinal will go to Rome to receive the red hat, it is likely that there will be another creation of Cardinals, including two or three from Latin America.

**Persia.**—Mr. Shuster, the American Treasurer General, still holds his place. A more ultimate “ultimatum” from Russia extended the time for the Persian Parliament to deliberate, and the 4,000 Cossacks that had been dispatched from Teheran, halted at Kasbin, four days' march from the capital. The Cabinet was ready to sacrifice Mr. Shuster but the Parliament refused to dismiss him. Lord Grey, the head of the British Foreign Office has supported Russia in its demands, and insists that Persia should employ no foreigners as ministers without leave from her two “guardians.” The Moslem clergy are rallying to the support of Shuster, and he is determined to keep his post till the Russian troops force him to resign.

**China.**—Dr. Sun Yat Sen, the foreign emissary and financial agent of the Revolution, who had been in America and Europe collecting money and awakening interest, has returned to China. Delegates from ten disaffected provinces are reported to have met and framed a constitution similar to ours. Nanking is to be the capital of the new republic and Dr. Sun its George Washington. The call of the “Six Companies” for a loan of \$2,000,000 to finance the experiment has met with a prompt response from patriotic Chinese in this country and Canada, while Dr. Wu Ting Fang, the rebel leader, has been trying to persuade Great Britain and the United States to lend the Manchu dynasty no money. Yuan Shi Kai, the prime minister, continues to pause, though an imperial decree has been issued permitting the removal of the cue, the badge of servitude, imposed on the Chinese by their conquerors three hundred years ago.

## QUESTIONS OF THE DAY

## The Poet of Christmastide

"The Christian Virgil" is the classic appellation of Sedulius. In 494, within half a century of his death, Pope St. Gelasius, with Saints Augustine and Ambrose before his mind, singled out "the admirable Sedulius" as the chief of Christian poets. Fortunatus, author of "Vexilla Regis" and "Pange Lingua"; Bede, Alcuin, and a host of his eulogists down to our own day, had chiefly in mind the "Carmen Paschale," which remained for eight centuries the greatest of Christian epics, and is still supreme among the heroic poems of which Christ, the Saviour of men, is always the central theme. Of the five books that sing in some 2,000 heroic lines the incidents of man's Redemption, the second, which pictures the glories of the new-born Child and His Virgin Mother, has the distinction of having some of its verses incorporated, with other lines of Sedulius on the same theme, in the sacred liturgy of the Church. For fifteen centuries his poems have been enshrined in the Divine Office during the octaves of Christmas and Epiphany, and one of these, his famous apostrophe to Our Lady, enjoys the unparalleled honor of forming an integral portion of the Ritual of the Mass. It is for this reason we regard Sedulius as the consecrated poet of Christmas.

His rapturous outburst on the birth of the Saviour is classic in diction and tenderly loving in sentiment. We give the thought, but in this as in other versions we do not pretend to render the blended power and sweetness with which the poet images in pregnant Latin the might and the melting mercy of the Saviour:

Bright the new light on the earth and the sheen in the  
sky and the glory  
When from the pure womb of Mary Christ issued forth  
in new splendor  
Fair beyond children of men like a spouse from his  
bridals rejoicing.  
Radiant His form, but more winsome the grace from His  
lips ever flowing.  
Facile His love condescending! To shatter the yoke that  
fast bound us  
Servile to sin's domination, the Lord took our servitude  
on Him:  
Who from the dawning of time was the Master of birth  
and of being  
Hides in the swathings of childhood; and He, Whom nor  
depths of the ocean  
Nor the wide orb of the earth nor the high halls of  
heaven can compass.  
Chains down His might to the frame of a Child, and Om-  
nipotence sleeps in a manger!

Having sung the praises of the Child, the poet forgets not the mother. Indeed he forgets her nowhere, and St. Alphonsus' "Glories of Mary" contain no warmer outpourings of the heart than Sedulius wrote of her and to her in the first half of the fifth century. His "Salva Sancta Parens," following immediately the lines trans-

lated above, far transcend Wordsworth's lines on Our Lady, and competent critics have pronounced it not inferior to Dante's. The vocal music of the words and the waves of soft yet stately cadences that run through the lines, ascending and descending in many chords and meanings, can be valued only in the original. We translate the lines from which the Church has taken the Introit of the Mass of Our Lady:

Hail! Holy Mother of the new-born King  
Whose empire runs for aye, encompassing  
The orbs of earth and sky, and binding all  
The circlings of eternity in thrall.  
Hail, thou of women blest, whose wondrous womb  
Held mother's joys and virgin's flowering bloom!  
Thy like ne'er was nor will be. Thou alone  
Hast filled the pleasure of thy God, thy Son.

The Church has conferred unusual distinction on this apostrophe, some of its lines forming also the Antiphon of the Christmas Lauds. To a hymn of Sedulius she has given still further honor, using one portion of it in the Lauds of Christmas and of the Vigil of Epiphany, while another forms Epiphany's Vesper Hymn. It consists of twenty-three abecedarian stanzas in iambic tetrameters, but embodies many verse forms unknown to Horace. Gaelic assonance, alliteration and end rhymes abound, linking verse to verse and emphasis to emphasis in a cunning chain of melody. Wedding to Roman measures the intricate metrical system of ancient Ireland, the poet would seem to have concentrated the dual resources of his art on the weaving of a wreath for Mary's Child. This should suffice, were extrinsic evidence wanting, to fix the nationality of Sedulius Scotus. Pope Urban VIII's revisers, unaware of the interwoven system, changed the line "*Parvoque lacte pastus est*" to "*Et lacte modico*," etc., thus destroying the alliterative assonance of the Gael. The following are the verses of the Christmas Lauds commencing,

## "A SOLIS ORTUS CARDINE."

From where the sun-gates ope to morn  
Unto the broad earth's farthest rim  
Let us to Christ, our Chieftain, hymn,  
Our King of Mary Virgin born.

The Author blest of things create  
Assumed the body of a slave  
From death to save the lives He gave  
And flesh by Flesh emancipate.

The stainless breast of maiden chaste  
Hath new celestial favors wooed,  
And secrets sealed to virginhood  
A virgin's hallowed womb have graced.

Her God from Heaven's high throne she won  
To make her heart's pure home His shrine;  
And lo, a maid, by gift divine,  
Immaculate conceived a Son!

And He is born of Mother-maid,  
Whom Gabriel had prophesied,  
Whom John exulting had descried  
Within the virgin cloister laid.



He brooked the lowly crib and grot,  
And shrank not from the bed of straw;  
A little milk fed Him whose law  
Ensures that birdlings hunger not.

The angels to the Child-God sing  
And Heaven's exultant choirs resound:  
A Shepherd have the shepherds found,  
Creator of all things and King.

After events gave significance to the strange coincidence that while Patrick, a stranger, was preaching Christ in Ireland, Sedulius, an exile from Ireland, was hymning Him abroad. Having besought toward the end of the "Carmen Paschale" that his name be written "last on the list of the freemen of God," he adds, in what some may discern Irish fashion:

Great things I ask, but great art wont to give  
Thou Whom the faint in hope alone aggrieve.

Hosts of his countrymen were soon to follow him, and, with a like boldness and humility of faith, to exemplify in their lives and engrave deep on the heart of the continent the love of Christ that inspired the epilogue of his Paschal Song:

O Christ! I pray Thee, grave within my heart  
Thy Truths Eternal which my verses chart,  
That seeking aye Thy will, Thou aiding me,  
I may find Heaven's joys, my Chief, with Thee!

M. KENNY, S.J.

### Cambridge University and the "Encyclopædia Britannica"

The Senate of the University of Cambridge met last week to appoint a number of its members to serve on the Committee, or to use the accepted title, "the Syndicate," of the University Press. The Syndicate is responsible for the direction of all the publishing and printing work done under the auspices of the University.

Seven members of the Senate have taken the strong course of publicly appealing to their colleagues not to elect as a member of the Syndicate for the coming year "anyone who has shared the responsibility of the Syndicate in undertaking the publication of the 'Encyclopædia Britannica.'" Archdeacon Cunningham, of Trinity, invites other members of the Senate to join in this protest. He and his colleagues, who have taken this action, point out that the reelection of any of those who have been associated with the issuing of the new edition of the "Encyclopædia" from the University Press "might be regarded as the formal acceptance by the Senate of a policy which we believe is very generally condemned by members of the University and against which we desire to protest."

This development will come as a surprise to the public, which has certainly been led to believe that the new edition of the "Encyclopædia" represented a work on which a world famous University was proud to have set its seal. This idea has been a great factor in securing

subscriptions to the work. But Archdeacon Cunningham and his six fellow-members of the Senate are anxious to repudiate any responsibility for the work as belonging to the University, and complain that no clear statement has been issued of the basis on which the Syndicate agreed to its being issued from their Press. To quote the words of the protest:

"No information has been given as to the rights which the University has acquired and the obligations which the University has incurred, but the publication of this work, although it has been undertaken by the Syndicate on their own authority, has not been treated as a transaction in the ordinary course of their business. It has been represented as the direct act of the University in its corporate capacity. Statements have been put forward that the University has undertaken the publication as part of a definite educational policy, and the prefatory note prefixed to the first volume, and dated from Cambridge, suggests to anyone, who is not acquainted with the facts, that the University is responsible for the preparation and production of the work. We believe that the reputation of the University has been injured by the representations which have been made, that this reputation has suffered and is suffering by the methods taken to advertise the work, and on these grounds we enter our protest."

This is strong language. The members of the Senate responsible for the arrangement will hardly be able to avoid telling in their own defence the story of the transaction with the promoters of the "Encyclopædia," about which there is so far a strange obscurity.

To understand something of what has happened one must go back a few years. The first edition of the "Encyclopædia Britannica" was issued at Edinburgh, in three volumes, more than a century ago. It grew in bulk and scope in successive editions, and was entirely recast and rewritten in the Ninth Edition, edited for Messrs. Black, of Edinburgh, by Professors T. S. Baynes and W. Robertson Smith, of which the first volume was issued in 1875, and the twenty-fourth and last in 1888. An index volume was added in the following year.

It had a large sale among subscribers, but the inevitable result of the publication having been spread over thirteen years was that by the time it was completed much of the matter in the earlier volumes was out of date, and this militated against the further sale of the book. Messrs. Black had a large stock of remainders on hand, besides a set of stereo plates. They were approached by a speculative American group, of which the centre was a Mr. Hooper. He entered into an arrangement for taking over this dead stock and the stereos, and began a splendidly organized advertising campaign for the sale of the work on the instalment plan in the United States. The "Encyclopædia" was boomed with advertisements and circulars and "follows up," that made men feel they could not live happily without the twenty-four volumes and the big index. The sale went even beyond the expectations of the promoters. They had to use their stereos to reprint.

Having exhausted the field of buyers in America they planned a similar campaign in England. By a new stroke of genius Mr. Hooper associated the London *Times* with his enterprise. The work was so well pushed that subscriptions rolled in, despite the protests of critics, who pointed out that much of the book was out of date, that—for instance—the article on Africa spoke of Livingstone being last heard of somewhere beyond Tanganyika, and the map of Africa showed a blank where Johannesburg had arisen since it was printed, while the article on Electricity spoke of electric lighting being still in the pioneer stage. The *Times* met these criticisms by promising a series of supplementary volumes. These were issued, about a dozen of them, as the "Tenth Edition," with an atlas and a general index. For these a new subscription list was opened, and naturally most of those who had subscribed to the old volumes put their names down for them. Otherwise they would have been left with an out-of-date work of reference encumbering their shelves.

At last the field of possible buyers had been covered. The Hooper group had done exceedingly well from a business point of view. But they dreamed of new worlds to conquer. Suddenly paragraphs in the newspapers announced that a completely new edition of the famous "Encyclopædia" was in preparation, a work that would sum up the science and scholarship of the twentieth century. The *Times* had been used to restart the sale of the old Ninth Edition. But there was a still better sponsor found for the Eleventh. It was announced that it would be printed at the University Press, at Cambridge, and issued from the publishing office of Cambridge University in London. The average member of the public naturally concluded that the new edition was hall-marked with the official approval of the University—that it was in fact its work.

What really had happened appears to have been that the promoters of the "Encyclopædia" had simply persuaded the directors of the Press at Cambridge to do the printing and their business staff in London to handle the issue to the subscribers and booksellers. The "Encyclopædia" is certainly not the property of the University. It is, I believe, the property of a registered joint stock company representing the old Hooper group, that so successfully engineered the sale of the old Ninth Edition and its supplement. They have used precisely the same methods to "boom" the sale, and they boast that it has been enormous. The clever way in which the impression has been created that the publication is part of a great educational movement prompted by the University of Cambridge has helped to produce this result, but it is now clear that a considerable party in the University Senate resents this association of their time-honored institution with this advertising boom, and is not flattered by the much-vaunted "Encyclopædia" being represented as the essence of Cambridge scholarship.

A. HILLIARD ATTERIDGE.

### The Ketteler Centenary

Wilhelm Emmanuel von Ketteler, the illustrious Bishop of Mainz, the pioneer of the Catholic social movement, was born at Münster on Christmas Day, 1811. Emmanuel the grateful parents called him, in honor of the Word made flesh. Little did they know how precious was to be that Christmas gift of theirs, not merely for themselves, but for the German people, and indeed for the whole Catholic world. The light of the star of Bethlehem which shone upon the cradle of that little one was never to fade from his life. His love for the poor and afflicted was a spark enkindled in his heart by the Christ-Child. He, too, was to be a high priest of Christ's people, and the first words he addressed to his flock were a public "vow of poverty": the avoidance of all superfluity in his belongings, and the consecration to charity of himself and of all that he could spare from his episcopal income. This pledge he solemnly kept, and when he died his death was like that fore-shadowed at the crib. There was nothing that he could leave to the world except his blessing and the result of his labors.

Of magnificent and commanding presence, with clear-cut features and kindly yet penetrating glance, Bishop Ketteler exercised an irresistible power wherever he appeared. His voice could sway the largest audiences, and his written word was eloquently expressive of his great personality. Of the many "claims of reverence" that met in him we can here consider only one: his position as the founder and the leader of the Catholic social movement.

His first utterance turned the eyes of all Germany upon him. It was in the memorable year 1848, when as pastor of Hopsten and representative of the Frankfurt Parliament he was called upon to speak at the grave of two deputies who had been brutally slain by a furious mob: "Who," he asked, "are the murderers of our friends? Not altogether the frenzied men who have so mercilessly killed and mangled their victims, but rather they who have plucked the Faith from the hearts of the people." He pointed to the appalling contrasts of poverty and greed, of misery and voluptuousness in the life about him, and to those false leaders who already had begun to set the poor against the rich, and who instead of striving to heal the wounds of society were only engaged in tearing them open more widely. There was in his voice neither terror nor despair, but only a strong, unconquerable hope in Christ and in His Church, the one salvation of mankind.

That same year he delivered his six famous sermons on the "Social Questions of the Day" in the Cathedral of Mainz. He showed the supreme importance of the social problem, which neither politics nor change of government could ever solve. In clear, masterly phrase, he demonstrated how incompatible with the safe, orderly and peaceful management of industry is the false Communism, whose heir is the Socialism of to-day. He con-



trusted with it the true Christian Communism, by which the rich are taught the salutary lesson that to God alone, and not to them, belongs the absolute possession of the goods which are entrusted to them. They were the stewards of the Lord charged with serious duties towards the laborer and the poor.

Unlike the false leaders, whose popularity depends upon flattering the vanity and pandering to the passions of the multitude, in strong but gentle language he re-proved the faults of the poor themselves. The expression "Property is theft" he denounced as a monstrous lie but admitted that it contained a terrible truth. "We must labor entirely to destroy the truth in it," he said, "that it may once more become totally a lie." The purpose of God in permitting inequality of earthly goods was that charity and all the virtues of the social life might be practiced.

It was in the year 1848, a few weeks before the French revolution, that Marx flung upon the labor world the Communist manifesto, that contains in principle all subsequent Socialist developments. The contrast between the founders of the two opposing social movements, the Socialistic and the Catholic, presents a picture of absorbing interest.

Both were working simultaneously, independently, and from different points of view, at the solution of the same problem. Both were born leaders of most remarkable gifts, of originality in thought, of boundless capacity for work, of fiery temperament, of utter fearlessness in the enunciation of their principles. Each was supreme in his field. "Marx stood higher, saw farther, took a wider, clearer, quicker survey than all of us," said Engels, his co-laborer; "Marx was a genius, we others were, at best, men of talent." Ketteler, on the other hand, was no less unquestionably the greatest prelate in the social sphere. Marx, inspired with the hatred of the lost archangel, casting off all religion and belief in God, fulminated his thunders against the entire state of existing Society. Confusing abuses with inherent evils, he strove, under cover of materialistic evolution, to set class against class in a deadly conflict, lifting up the battle cry which was to arouse every latent passion of envy, greed and hatred in the hearts of his followers. "Expropriate the expropriators!" was his summons to the people. Ketteler, on the contrary, urged on by the Spirit of God, came to bring peace and blessing to the world. With all the power of his high office, his majestic presence and his stirring eloquence he fearlessly set his face against the oppression of the poor, the injustice of the law, the godlessness of the schools, and the usurpation of the authority of the Church by the State. To these last two causes he rightly attributed in largest measure the abject poverty of the masses. He came to minister spiritually and temporally to the wants of the poor and to reorganize the working classes. That many of the conditions he describes no longer exist is due to his initiative, and the future development both of industry and of organization, which

he clearly foretold, has introduced mighty changes in the social problem.

According to Marxian philosophy, the root of all the world's evil, of vice as well as of poverty, is purely economic, and therefore a state of prosperity and universal virtue can be effected only by economic causes. This is the essential doctrine of the Marxian theory; for if men remain such as they are the Socialistic commonwealth must clearly be impossible. The Socialists themselves confess it. Ketteler's mind saw further. He too recognized the economic causes and pointed them out; but beneath them all, in the soil untouched by Marx or Engels, he found the real root of all disorder, original sin.

"How is it possible," he asked, "that on the one hand we see rich men, in the face of the most elementary laws of nature and without a qualm of conscience, wasting their substance riotously, while the poor are starving and the children degenerate? How is it possible for us to relish superfluities whilst our brothers are in want of the barest necessities of life? How is it possible that our hearts do not break in the midst of revelry and song when we think of the sick poor who in the heat of the fever are stretching out their hands for refreshment and no one is by to give it to them?" Then after describing the saddest of all sights, the little children growing up in vice and sin, he continues: "And on the other hand, how is it possible that the poor and their godless seducers, contrary to all natural right and all common sense, embrace the absurd theory of false Communism, and look to it for salvation, though it is so evident that it would drag all humanity down to its ruin?" The answer, he says is to be found in the doctrine of original sin, without which man must remain a mystery to himself. Christ and His Church alone can afford the remedy.

When Ketteler was raised to the dignity of Bishop of Mainz, a new sphere of usefulness was thrown open to him. He soon showed that he was not, like Marx, a mere theorist; nor, like Lassalle, a utopian agitator. He was practical even to the least detail. He understood that the first conditions for social regeneration were the religious life, the Catholic school and the Catholic press. After a bitter fight against the surviving Josephism and kindred state oppression he succeeded in founding within his diocese a truly Catholic seminary. He allowed himself no rest until he had introduced all the religious orders necessary for the countless charitable and educational works projected by him. He organized Christian labor associations of the most varied kinds and spread those already in existence, and towards the end of his life was actively engaged in planning the foundation of a society for the erection of workingmen's homes. He even desired to test the advantages of voluntary cooperative labor; but although he communicated with Lassallé upon this subject his work was not to be based upon Lassallian principles. A voluntary Christian Communism was an ideal which he always dearly cherished.

Perhaps most remarkable was the wisdom shown in

his proposed legislative enactments. We quote from the draft of a political program drawn up by him in which he makes the following demands on the Government:

- "1. Reorganization of the craft and labor classes.
- "2. Legal protection for working children and women against capitalistic greed.
- "3. Labor protection by laws to restrict the hours of labor and establish the Sunday rest.
- "4. Legal protection to provide for the health and morality of laborers in their places of work.
- "5. Appointment of inspectors to supervise these protective laws enacted in favor of labor."

Each of these regulations, down to definite practical details elsewhere indicated by him, has actually been adopted by the Government, and if Germany to-day stands foremost among the nations of Europe for her intelligent labor legislation it is largely due to the wisdom and enterprise of Bishop Ketteler. He himself was a member of the Centre Party until, owing to existing circumstances, he deemed it more consonant with his episcopal dignity to withdraw from the conflicts of parliamentary debates. Yet what is most admirable and what most endears him to our hearts is the fact that amid all these great undertakings he could always find time for his ceaseless visits to the poor and the afflicted. His means, his time and all his strength he looked upon, in the spirit of a divine and apostolic Communism, as belonging to them.

"He was my great precursor in the social field," the "Pope of the workingmen," Leo XIII, could truly say of him upon whose grave the Catholic laborers of Germany in tender affection placed their wreath this year, with the inscription: "The Bishop of the Workingmen."

JOSEPH HUSSLEIN, S.J.

### The Deaf and Dumb

After reading the editorial on the "Britannica and the Deaf Mutes" in AMERICA of November 18, and Father McCarthy's letter on "Perverting St. Augustine" in the same number, I was sorely puzzled. Father McCarthy had spent "a reasonable" time over "the eleven ponderous tomes of the saint" and found but one reference to the deaf and dumb, which indeed, far from regarding them as desperately deficient, refers to their method of communication with praise. The Rev. Arnold Paine, M.A., of Oxford, after a month of search and inquiry, was unable to find the offensive quotation; he frankly admitted that he had copied it from a previous edition of the "Britannica." Now, what puzzled me was this: where did the author of the article in the ninth edition find the quotation? He or the person from whom he got it could not, surely, have invented it. The great doctor must have made some statement or other similar to the one attributed to him, otherwise it could not have occurred to anyone to quote him in support of it.

I took down the index volume to Canon Caillau's edi-

tion of St. Augustine's works and found, as Father McCarthy had found, but one reference to the deaf and dumb—*Liber de Quantitate Animæ*, chap. 18. St. Augustine asks Evodius: "Didn't you see the handsome and polished young man at Milan who is dumb, and so deaf that he cannot understand others except by the movement of the body, and makes himself understood in no other way?"

I next turned to Herder's "Kirchenlexikon." In the article entitled "Taubstummenunterricht" (Instruction of Deaf Mutes) Habingsreither tells us that in ancient times little or no attention was given to deaf mutes. "Aristotle," he says, "regards hearing as the sense through which education is received; hence he is of opinion that those born blind can be more easily educated than those born deaf and dumb (*De Sensu et Sensibili*, I, 9). Consequently he does not look on the education of deaf mutes as something impossible. St. Augustine follows the same opinion. Interpreting the text *Rom. X*, 17 he says (*Contra Julianum*, III, chap. 4): 'This defect (of being born blind) impedes faith,' for one born deaf cannot acquire knowledge for himself."

I looked up the reference to Aristotle's *peri aistheseos kai aistheton* and found that, although some liberties had been taken with the original, it was in the main correct. Aristotle does not say that "hearing is the sense through which education is received," but that "in an accidental manner hearing is of the greatest importance for the exercise of the intellect."

Having fared well thus far, I proceeded to verify the quotation from St. Augustine. His *Contra Julianum Pelagianum*, Lib. III, c. 4 does not contain even the shadow of a reference to deaf mutes or to St. Paul's "faith cometh by hearing." Thinking that perhaps the *Opus Imperfectum contra Julianum* was meant, I searched for the reference there, but with equal ill success. (Herder's "Konversationslexikon" gives the same false reference as the "Kirchenlexikon.") So I set to work to read the whole of the third book of the *Contra Julianum Pelagianum*. My patience was soon rewarded. Chapter X contained the "incriminating" passage. Julian had maintained that men were endowed with the dower of innocence at their birth. "We agree with you," Augustine answers, "as far as personal sins are concerned: but since you, (and the Pelagians) deny that they are subject to original sin, tell me whose fault is it that such great innocence is sometimes born blind, sometimes deaf? The latter defect *hinders* even faith itself, according to the testimony of the Apostle, who says: 'Faith then cometh by hearing.'" (*Quod vitium etiam ipsam impedit fidem, Apostolo testante qui dicit: Igitur fides ex auditu.*)

What does St. Augustine say in this passage, in which he is supposed to have "erred so amazingly"? Merely this: Corporal defects and infirmities are consequences of Original Sin. One of the greatest of these defects is deafness, because it is an impediment to the faith. The



saint does not say that deafness makes the reception of faith impossible. As every student of Latin knows, *impedire* is the opposite of *expedire* and literally means "to entangle one's feet in a snare." On the use of this word the famous German philologist, Dr. Hermann Menge, says: "*Impedire* signifies to make more difficult, to prevent a thing from going forward; to place an obstacle in the way: *impedire aliquem in jure suo, alicuius profectionem, opus, studia.*" (Lat. Synonymik No. 75.)

It need hardly be mentioned that neither St. Paul nor St. Augustine speaks of faith in infants, but of faith in adults, viz., assent to the truths of revelation, which are ordinarily proposed to us by word of mouth. Words are merely symbols of ideas, but by no means the only symbols. Hence St. Paul does not say that faith comes by hearing only. St. Augustine knew right well that deaf mutes were not inaccessible to instruction, for he positively says in the passage quoted above from the treatise *De Quantitate Animæ* that the young man whom he had seen in Milan could understand others and make himself understood by means of signs.

To sum up:

1) St. Augustine did not declare "that the deaf could have no faith," since "faith comes by hearing only." He says that deafness from birth puts an obstacle in the way of faith—an assertion which no one in his senses will contest.

2) He does not make his statement as an interpretation of Rom. X, 17, as the "Kirchenlexicon" would have us believe. He merely quotes a well-known text of St. Paul in support of his contention that to be born deaf is a great defect, and an impediment to the reception of the Faith.

3) He had seen a young man at Milan "*honestissimi corporis et elegantissimæ urbanitatis*" who, though deaf and dumb, could communicate with others by signs. Hence it is absurd to say that he "doomed all those born deaf to a life of darkness and ignorance."

4) St. Augustine does not quote St. Paul as saying that "faith comes by hearing alone"; he was no interpolator of texts, and he probably took his texts at first hand, not from "foolish comments of subsequent writers."

5) Aristotle did not think that "the deaf could not acquire knowledge." He says that "the blind are more intelligent than the deaf and dumb."

6) Even if St. Augustine had believed that those born deaf and dumb could never come to the knowledge of God and His Revelation, and the means of salvation, this would by no means imply that he damned them to Hell. As a good Catholic he would have argued thus: These deaf mutes buried here were either baptized as children, and then, remaining children all their lives as far as moral responsibility is concerned, they went straight to Heaven when they died; or they were not baptized, and in that case they will go where all the unbaptized children go. If they were not baptized in their infancy, they could have been baptized at any time later on, and

confirmed too, and thus attained eternal salvation. If the deaf and dumb are "doomed to a life of darkness and ignorance here," it is simply impossible for them to be eternally damned hereafter. But, thank God, they can come to the knowledge and the love of the truth, and thanks to devoted priests like Father McCarthy the number of deaf mutes perfectly instructed in their holy religion is increasing from day to day.

GEORGE METLAKE.

## CORRESPONDENCE

### Cambridge Disowns the "Britannica"

LONDON, December 8, 1911.

I sent you last week the protest made by a group of prominent members of the University of Cambridge against the reelection to the University Press Syndicate of any of the Syndics who had been concerned in the publication of the "Encyclopædia Britannica." On Tuesday last the promoters of the protest issued the following announcement:

"In a protest which we circulated last Friday we stated that we feared that the reappointment of anyone who had shared in the responsibility of the Syndicate in connection with the publication of the 'Encyclopædia Britannica' might be regarded as the formal acceptance of a policy which we believed to be very generally condemned by members of the University, and while raising no question as to the character of the work, we invited other members of the Senate to join in this protest against the action of the Syndics.

"We write now to thank those who have done so, and to inform them that there is no need for further action, as no proposal is made for the reappointment of the Syndics who are retiring. We have learned from the letters that have reached us that there is a deep and widespread feeling in Cambridge, and outside Cambridge, with regard to the question which we raised; and the accuracy of our statements has not been called in question. Our protest has already served its purpose; it has made clear to the public that the responsibility for the publication and advertisement of the 'Encyclopædia Britannica' rests with the Syndics, and not with the University: it has prevented the possibility of any misinterpretation of the Senate's attitude, which would have been natural, if the reappointment of any Syndic had been proposed and tacitly accepted."

A public discussion has been thus avoided by the members of the Press Syndicate not asking for reelection. If they had done so there would have been a very striking revelation of the strength of University opinion behind the protest movement.

It must be noted that the objection raised is not to the contents of the "Encyclopædia," but to the action of the Press Syndics in allowing responsibility, for what it had taken no official part in producing, to be thrust on the University, and its honored name to be utilized in the organization of an advertising campaign. In this campaign there is no doubt that the impression was conveyed that the new edition of the "Encyclopædia" was an official publication of the University of Cambridge.

As a sample of the way in which this propaganda was



worked we may take the letter addressed to the London *Spectator* by the Secretary of the University Press Syndicate in September, 1910, on the eve of the publication of the work. He spoke of the coming issue of the book as an epoch-making event, pointed out that it marked a new development of university work, the modern university, through the medium of the printing press, establishing direct relations with the English-speaking world, and went on to say:

"This eleventh edition, which has been eight years in preparation, is a fresh and original survey of the world's knowledge. . . . It will therefore be offered to the public by the University of Cambridge in the hope and belief that it will be found a trustworthy guide to sound learning, and an instrument of culture of world-wide influence."

It was talk like this that made the English-speaking public not unnaturally conclude that the "Encyclopædia" was something more than the speculation of a mere publishing company—that it had been planned, organized, carried through and given to the public by a great university with its official guarantee that it represented the sum of contemporary scholarship and science. No wonder there was a rush of orders, amounting, we are told, to the total value of over a million sterling in the first six months.

But the "Encyclopædia" was really complete except for the final touches on the proof sheets when it established a first connection with Cambridge by the arrangement for printing and publishing. The eight years of editorial work were all over. All details had been settled, down to the choice of paper for printing. It is even said that a great part of the book was already in the form of stereotype plates. And it was not till July 31, 1910, that the negotiations with the University Press were concluded and the work was handed over to the Press for production. Then began the advertising boom, with the dexterous parading of the university in the forefront of it all. No wonder that there has been a growing protest in the university against such tactics. The wonder is that it did not come to a head much sooner.

A. H. A.

### A Lesson from Limerick

Leo XIII declared a Catholic newspaper in a parish a continual mission for good, and it follows that an anti-Catholic or immoral newspaper is a continual mission for evil. Unfortunately the missionaries of evil are immeasurably more numerous and aggressive, and not infrequently they have the parish all to themselves. These statements are threadbare from iteration. Pulpits, lecture halls and conventions have been echoing them in a hundred forms as long as we remember, and all the while the literature of evil has been growing worse and more widespread and the Catholic press spending much of its energy in a perennial struggle for existence.

Conditions in England seem to be even worse. The National Vigilance Association of London, a non-sectarian body, has just issued a pamphlet deploring the myriad "publication of unwholesome garbage, the daily and weekly collection of everything of news of a sensational, prurient and horrible nature" by papers which, "depending for their existence on fostering a vitiated taste and the creation of an appetite for the dreadful and uncleanly suggestive, find their way in hundreds of thousands of copies into English homes." Analyzing the contents of five of these "Sunday" papers, it finds

the average: 12 columns, divorce cases; 6½ columns, murders; 2 columns, scandals; 2 columns, matrimonial cases; 2 columns, sexual crimes and "painful cases"; and it asks: "What can be done to check this vampire press that enriches itself by the unearthing of all the foul occurrences which stain humanity, serving them spiced and embellished for their misguided readers?"

New legislation was suggested, but the president of the Association, Lord Aberdeen, the Irish Viceroy, hesitated to tell them of a better remedy he had found in Ireland. The people of Limerick had "rallied for the protection of their homes against the importation of objectionable papers from the other side of the channel" and had proved "that there is no need for any community to submit tamely to the injurious incursions of an evil trade." Limerick, he declared, had stopped this trade in a week or two, and we have since learned that all Ireland is copying its methods. The manner of its doing should prove instructive.

Among the consequences of proximity to England, the corrupt British press, which Lord Aberdeen denounces, can reach Ireland on the date of publication before its people are awake. As the "Sunday" paper is not an Irish institution, the British purveyors had the field to themselves. They supplied the market liberally, and the market created the demand. Over 40,000 copies of this "vampire press" were distributed in Dublin, and in Limerick and other cities and towns in like proportion. The priests denounced them, of course, and so did the Gaelic League; agents were visited here and there, and not a few promised to discontinue the sale, but under the pressure of competition they generally relapsed. The Catholic Truth Society spread its excellent publications and the annual Conferences passed strong resolutions against pernicious literature, but still this worst form of "Anglicisation" was growing in volume and effect. Nearly all the papers and addresses at the last Truth Society Conference in Dublin warned the people against this danger, but there was not much hope of better results than such warnings had produced before.

A few days later, before all the delegates had returned to their homes, there was a surprising change. When some men were discussing measures to be taken against the Sunday paper inundation in Limerick, Father O'Connor, a young priest who had given much attention to the matter said: "The way to stop it, is to stop it." He outlined a plan of campaign, named a Vigilance Committee of Gaelic Leaguers and Catholic pressmen who had proved themselves zealous and resolute, and set them to work. Though trainloads of unclean literature were wont to be distributed every Sunday, in two weeks no objectionable paper could be bought or sold in Limerick.

The committee having visited the news agents and vendors, and received from each a pledge to receive or sell none of the papers listed as objectionable, proceeded to see to it that the promises were kept. Meanwhile the clergy, with the earnest approval of the Bishop, were working on the lever of public opinion. This was ready to their hand, for Limerick is probably the most intensely Catholic city in Ireland. The numerous churches, secular and regular, may be seen filled with men kneeling around the confessionals on a Saturday evening, but the most striking evidence of masculine Catholicity is noticeable in the fine church of the Redemptorists, known locally as "the holy fathers." They have a men's Confraternity that numbers over five thousand, who assemble every Monday night to recite the Rosary and Office of our Lady and sing to the Lord in



unison. Long before the Gaelic League was started the director of the Confraternity was a Gaelic speaker, as is the present General of the Redemptorists, and so it happened that Gaelic became the official language of the Confraternity. On a certain Sunday sermons were preached in every church against corrupt literature, and Father Gleason, C.S.S.R., addressed his Confraternity in Gaelic, urging them in the name of Padruig and Brigid and Columcille to purge Limerick of the poison that came to them in the language of the Gall.

Practical steps were taken to give permanent effect to the spirit that was aroused. The newsboys were formed into a Guild of the Confraternity, and having received Communion in a body, were each given a badge of membership. The men promised to buy from, and the local newspapers to supply, only venders who wore the badge of the guild. The boys proved loyal, with the exception of one who was temporarily lured by a British agent's promises of a suit of clothes and a gold watch, but soon repenting, he repudiated the contract and returned to the ranks of the faithful. Thirty newsdealers having signed the pledge proffered by the committee, received the shop notice: "We sell clean literature only." The British companies tried to secure Protestants and Jews as agents but without avail. Their wares could not even be unloaded. The committee, accompanied by some hundreds of sturdy men, met the Sunday morning trains and advised the agents to readdress the huge newspaper consignments to London. Their advice was followed. Some soldiers got hold of the papers sent to the barracks, but only for a moment. The papers were torn up, and it was regarded as a remarkable proof of the people's self-control that the soldiers were not molested. Limerick was made absolutely clean of newspaper garbage.

Measures were also taken to keep it so. There were distributed at the churches some 20,000 pledge-cards to this effect: "I promise and pledge (1), not to buy, receive, read, or allow in my house any books, periodicals or newspapers that spread, foster or encourage vice; (2), to support the Catholic press and have introduced into my house at least one Catholic weekly newspaper, or one Catholic magazine." A like number of leaflets were also distributed containing a list of Catholic papers and magazines, and blanks for applications and subscriptions. These leaflets when filled up were returned to the churches, which handed them over to the newsagents or newsboys, whose duty it will be to deliver the papers weekly to the subscribers. All these methods have been copied in Dublin, Wexford, Clonmel, Waterford and various other centres, and it will be well to ponder the results.

First, the importation of immoral newspapers has been stopped, at least for the present. Second, the news venders have more than recouped their losses by the sale of clean literature. The Catholic papers have become firmly established and are actually, as Pope Leo desired, "a continual mission in every parish." Catholic and truly Irish papers are given an opportunity to increase their value and content, and the Gaelic League, which is mainly an organization for the preservation and diffusion of Catholic thought, literature and traditions, has obtained a new and powerful leverage for the attainment of its ideals. Encouraged by this turn of events, they are devising a scheme for advertising suitable reading matter of a national and Catholic character, and the kindred industrial associations have published a circular urging Irish publishers to issue cheap publications of this nature in the interest of Irish trade. Third, a few

Irish dailies, which have been copying the methods of the proscribed British journals, have been given notice that if they do not quickly discard such practices, they will be similarly dealt with by the Vigilance Committees.

A lockout was recently proclaimed by British executives. It was not very effective in Ireland, but sufficiently striking to afford an estimate of its efficiency when properly applied. The Irish methods of suppression cannot be employed in the United States; but the positive methods of supporting Catholic literature are well within the power of every Catholic community. Clergy and laity, pastors, Catholic Federationists, and all who are interested in the preservation of Christian purity should take them into thoughtful and earnest consideration. To the Limerick pledge-cards and leaflets were attached the mottoes: "The most religious people in the world, if they only read bad newspapers, will at the end of thirty years become a nation of unbelievers." (*Cardinal Pie.*) "I would make any sacrifice, even to the pawning of my ring, pectoral cross and soutane, in order to support a Catholic newspaper." (*Pope Pius X.*)

MICEAL MACDIARMUID.

### Paris Workmen and the Sisters of the Assumption

PARIS, December 6, 1911.

During the last fortnight the Catholic workmen of Paris have given a lesson of steady, persevering energy to their fellow Catholics. Readers of AMERICA are aware that, with the brutality that characterized its proceedings whenever religious are concerned, the Government sent adrift the Little Sisters of the Assumption at Lyons, a large body of policemen being employed to expel these devoted women from houses that are their rightful property.

These "Little Sisters," as they are affectionately called by their clients, were founded forty years ago and are an offshoot of the flourishing Congregation of the Assumption. They are literally the "general servants" of the poor. It is they who, when the mother of a family is incapacitated by illness, cook the dinner, wash and dress the children, tidy the poor dwelling; they go wherever they are asked, except to the rich, and work from morning to night with a sweetness, a cheerfulness and an efficiency that are common to them all.

Their institute has developed with extraordinary rapidity; they have houses in all the big French towns, in England, in Rome, in the United States, in South America, etc. Though vocations are plentiful, demands for new foundations are more plentiful still, and have to be regretfully put aside by the heads of this Congregation. When news reached the Paris faubourgs of the expulsion at Lyons, the workmen whose wives and children have been nursed by the Little Sisters took fright. Many of these men are converts, whom the active charity of a Sister has brought back to the practice of their long-forgotten religious duties; they are banded together in "Brotherhoods" and meet, once a month, in the Sisters' Chapel to perform certain devotions in common. On hearing that the scenes enacted at Lyons were to be repeated in Paris, they decided to defend *their own* Sisters, and it was a curious and touching sight to see with what energy and perseverance they laid their plans. The Paris workman, at his best, is singularly quick witted, receptive and generous, and these men, to whom "time is money," now forgot their own interests to throw themselves heart and soul into the struggle.

Placards were posted on the walls of the faubourgs,



petitions were circulated and were promptly covered with thousands of signatures; deputies and ministers were interviewed, and, while their campaign was being carried on, the threatened convents were assiduously watched by their humble friends.

Those who had occasion to see the workmen of Grenelle, Puteaux and Levallois during those anxious days will not easily forget the experience. The Mother House of the Little Sisters is at Grenelle; it is there that their founders are buried, that their novices are trained, and there, too, the old and infirm Sisters come back to die. The Grenelle workmen would hardly bear to lose sight of the big white house that lay under the shadow of so cruel a trial. They came at five in the morning to see if all was quiet, and again after their day's work was over to offer their services to the nuns and to organize proceedings for the morrow. "If they turn you out, *ma soeur*, all our homes are open to receive you," they said, and the poorest among them would have been proud to receive the fugitives had things come to the worst.

To the prompt and energetic action of the working classes was added a general protest in the French papers. With the exception of one or two rabid, low-class papers, the press was unanimous in blaming the Government's action at Lyons as unwise and needlessly brutal. Pierre Loti, the well-known Academician, an avowed unbeliever, several leading Protestants, and even the chief Jewish Rabbi in Paris, joined their protestations to those of the Catholics. Placing themselves on the standpoint of humanity and of individual liberty, they boldly attacked the cowardly campaign carried on against women whose only offense is that they are religious; women who minister to the wants of the poor regardless of their creed—indeed, if the Little Sisters have a preference it is for those to whose physical miseries are added the unhappiness and rebellion born of unbelief. It is to these that they most willingly tender their loving service, and if, as generally happens, the Socialistic or free-thinking workmen became their friends, the change is the result of their sweet charity, never of their preaching.

There can be no doubt that if the Little Sisters of the Assumption escape destruction in Paris, it will be owing to the joint action of the French press and of the Catholic workmen. But the campaign will also be of use to the latter; they will have realized what a group of active, tenacious, united and fearless Catholics may accomplish in the defence of justice and religion, and their attitude in the future will be all the stronger because of this realization.

ANGLO-FRENCH CATHOLIC.

### The Portuguese Upheaval

Among the champions of the Catholic cause in South America, the last place is surely not to be assigned to *El Pueblo* of Buenos Aires, from whose columns we take the following serious reflections on Portuguese affairs. We give it for what it is worth:

"If after the first intoxication the men of the Portuguese republic had been able to free themselves from the fumes of anti-clericalism and the choice viands of Freemasonry, the new régime would have had nothing to fear from outside enemies and would have had only friends in Portugal. Much has been said about the Portuguese uprising, but little has been said about its true causes, for those mentioned, such as the debts of King Carlos and the effects of the republican propaganda, were super-

ficial episodes which would signify nothing in a country where there were not deepseated causes of unrest and discontent. What ruined the dynasty of the Braganças and what makes its restoration impossible was the way in which the property of the State was squandered. It is hard to form a notion of what the monarchist parties which took turns in office were capable of perpetrating. Being a poor and not very productive country, yet prodigal in spending, Portugal could not save its politicians without recourse to foreign countries. Now, when the resources of a country are squandered, and it becomes poor while fattening foreign companies, discontent must come, and after discontent, disgust.

"When visiting that country a few years ago, I perceived a silent hostility not against the ministry but against the king. There was no particular sympathy for a republic, but there was great antipathy towards the reigning house. The secret societies knew how to profit by the circumstances and especially they knew how to control the king, for they took advantage of his financial straits to make him a virtual prisoner and to lead him to perdition. Whoever does not know Portugal, a country which is very little known even in Europe, may believe in the restoration of the monarchy by the Catholic party and may also believe the stories spread by the present government about an attempted restoration by the Catholics. The new government is bound to justify in some way its wholesale confiscation of Church property, which, we may say in parenthesis, has already, in great part, disappeared in the shape of rewards to revolutionists and of sacrifice sales, and therefore it harps upon the clerical peril as if there were such a thing. For my part, I believe that Portugal has seen the end of the monarchy, at least of the house of Bragança, not so much on account of young Manoel as on account of the tendencies of his house.

"The most striking phenomenon of the Portuguese revolution was the adhesion of a great part of the clergy to the republic. During the first months that fact caused great astonishment in Europe and prompted many a newspaper man, who did not understand the case, to pronounce it a blow at the Vatican. On the contrary, if the republic had not hurled itself into the anti-clerical pit, it would have found its strongest support among the Catholics.

"During the last years of Dom Carlos the two parties, Moderates and Progressists, both of which made a disgraceful use of power, found themselves face to face with an angered people. It was then that, to save themselves, they could think of nothing better than anti-clerical laws, timid at first and then barefaced. But these laws always had two characteristics, one of which was a seeming curb on clericalism and the other, which never failed, was some solid advantage for the cabinet. Few of the true Catholics were with the monarchy, for, such was the powerlessness of the Braganças, they had been cast into the maws of the sects for the sake of saving the dynasty. If Franco could have continued long enough in power to proceed against ex-ministers for crimes committed in office, he might have saved the day; but it was too late.

"Such being the state of affairs, those who wish the restoration of the monarchy are not the people in general; they are those who found in the monarchy the furtherance of their personal interests, those who shine less to-day than yesterday. This is a great lesson taught by history, and it ought not to be lost upon the remaining Latin kingdoms."



# A M E R I C A

## A · CATHOLIC · REVIEW · OF · THE · WEEK

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### A Little Child Shall Lead Them

The majestic words with which the Roman Martyrology announces the birth of the Man-God are like a solemn roll-call in the courts of heaven! Patriarch and Prophet and King are summoned to the cradle of the Expected of nations and the Desired of the everlasting hills. Ages and centuries hover for a moment over the lowly crib of the new-born Babe. Time itself stops in its flight by the lonely cave on Bethlehem's slopes, and bows before the Eternal, now clothed in the frail vesture of our mortality. What child of the Cæsars was ever welcomed into the world with such lordly phrase, with such imperial heraldings! The Child of prophecy comes. The heavens open and rain down the Just. The mysterious cycle of years is complete. A Virgin conceives and brings forth a Son. A Cæsar? In the halls of Augustus? In the palaces of kings? In power? In glory? Not there. Where, then, shall we find Him?

Look and see. Go to Bethlehem. There He lies, the Promised One, the hope of Israel and of the world. A bleak hillside! A rocky cave! A stable! A village Maid! A poor carpenter! A helpless Babe! There is our King! There is our God! Let us not marvel too much! Let not our faith be staggered at the awful sight! Let us not falter in our adoration and our love! We adore that Child, for He is the Son of God. He is the Ancient of days. He is the Beginning and the End, the Alpha and the Omega. Born in time, He is before time was. A Virgin's Son, made of a woman, He it is "by whom all things were made." His infant frame is fashioned of the clay of which Adam was moulded, but He is the Creator and Lord of all! Voiceless and dumb, save for the feeble wail of suffering; helpless infancy, He is the Wisdom of God, the inspiration of Prophet and holy Seer. His infant cry will thrill the heart of humanity. His voice will silence the demons

and the lying oracles of the pagan world, and reecho down the aisles of time, with majestic harmonies and the tidings of an undying hope and a deathless love. He is the Word of God.

He comes into the world like a poor man's son, helpless, unheeded, unknown. But for four thousand years Earth has longed for Him. From the mountain-tops of vision, sun-lit with the radiance of another world, the Prophets have strained their unwearied eyes for the splendors of His dawning. In the schools of Athens and Rome, in the forests of Germany, by the banks of the Euphrates, dimly, indistinctly, suffering humanity murmured His name. He is the unknown God whom Athenians worshipped on the hill of Mars. He is the Adonai, Jehovah, whose hallowed name His chosen people dared not speak. A helpless babe, He clasps His hands around Mary's neck, as He fondly clings to the loving shelter of that virginal bosom and that mother's heart. Yet those hands have laid the bases and carved the buttresses of the everlasting hills; they can fling open the portals of life and death.

"He came unto His own, and His own received Him not." His people reject Him. Bethlehem, the city of His fathers, bars its homes against Him. But lo! The dromedaries of Madian and Ephraim from Arabia's desert and Sabœa's shores swing bravely on across the waste of sand. The bronzed faces of the Wise Men are lifted to the heavens watching for the star,—His star, the star of Jacob, now flashing its brightness upon the world. Soon the kings of the East are at His feet, and adore Him. They kneel where humble shepherds came to worship and to pray. Rejected and outcast though He be, that Child becomes humanity's leader. He has already begun His conquests; He has conquered the mighty, He has won the lowly and the poor. Of His kingship over the heart of man there will be no end. The Child of Bethlehem, the Man of Nazareth and of Golgotha will pass down the long avenues of time. All that is noblest in humanity will acclaim Him as its Lord and its God. He will stand in the gloom of the catacombs, in the dust and blood of the arena, and martyr and maid and gray-haired sire, pontiff and priest, for His sweet sake, for the radiant beauty and majesty of His thorn-crowned yet kingly brow, for His goodness, for His love, will suffer and bleed and die. He will go to the youth in the flush of pride, to the virgin in the splendor of her innocence, and, putting His cross on their shoulders, say but one word, "Follow Me," and with Him they will climb the rugged crest of another Calvary. For the Child of Bethlehem will genius unfold the secrets of nature and of the Heart of God. For Him will the poet's lyre be attuned to seraphic harmonies, the orator's lips anointed with sacred fire. To Him kings and warriors will dedicate their jeweled crown and their conquering sword. To the outcast of the crib the sorrowing and the poor will turn in their loneliness and agony. He is their brother, their God,

their friend. He is theirs; for His palace is a stable, His sceptre poverty.

The Church does well, then, to herald the coming of her infant King with such stately and solemn proclamation. For Christ is "yesterday, to-day, the same forever." Time and eternity are His. The centuries are called after Him. Even His enemies must date their birth and the hours of their ephemeral victories from the day and the year of His coming. He is the world's central figure, its central fact. He is the Fount of Truth, the Flower and the Crown of Holiness. He is the keystone of the arch of time. He is the light of the world, the supreme revelation of God to man, the supreme manifestation of God's power and love. He is Emmanuel, God with His people. "And the Word was made flesh and dwelt amongst us."

### A New Knight-Errant

The Protestant ministers, having no longer any definite Gospel to preach, have been discoursing much on the McNamaras. The minister of Calvary Baptist Church, New York, had a more intimate theme a Sunday or two ago. He has been commissioned by his sect to remonstrate with the Czar on the persecution of the Baptists in Russia, and so he took his mission as his text. That mission, he told his hearers, is unique. He is an ambassador of peace, a prophet of good-will, a friend of humanity, a messenger of liberty—in one word, a rare bird so far as Russia is concerned. Whether he is a special ambassador from the United States or only from the Baptists, he did not say. Unlike ministers of diplomatic service, Protestant ministers are not particular about their credentials. The reason is, many think, because they have none, and therefore make up in self-assertion for what they lack in that respect.

Still, whoever is sending him, he admitted that it would not do to be too hard on the Czar. That his hearers might understand this the better, he sketched with easy hand the origin and development of Russian autocracy, beginning with the mythical Hyperboreans and taking a glance on the way at the Scythians. He stated that the Czar looks upon himself as the vicegerent of "Jehovah," and that he rules over a nation of idolaters. The first assertion went without proof, a defect made up for generously with regard to the second. Russians worship icons: icons are images: a worshipper of images is an idolater. Q. E. D. Poor minister! Poor Calvary Baptists!

As Baptists are on intimate terms with "Jehovah," it is strange that the minister should anticipate any difficulty in dealing with "Jehovah's" vicegerent. The idolaters will be a hard nut to crack; but besides them there is the Russian Church, which shows a strange antipathy to Baptists. But whether it be that Russian Baptists are few, or that, notwithstanding forty years and more of service in Calvary Church, like another Moses, he re-

tains the vigor of youth, the minister is ready for more than his mission calls for. He promises to take the Jews under his protection, and will extend his patronage even to Catholics, whom he has had to rebuke so often for their failings.

We do not know whether the Russian Government will trouble itself about the vaporings of a Baptist minister, although the Russian consul in New York may think it his duty to send a report on this amazing discourse. The Czar is a gentleman, whatever else he may be, and holds the maxim, *noblesse oblige*. He will probably receive the ambassador of the Baptists as his great namesake received the Quakers who went to lecture him—did the minister know history he would not have suggested that there never was a mission similar to his—but the address in Calvary Church will not help the ambassador to gain his object.

### The French Parliament.

Everybody who knows anything about recent French happenings has heard of Maître Labori. He is "maître" because he is a lawyer. Members of the bar in France are distinguished by that title. But he is not "*maître*" merely by courtesy. He is one of the master minds among the French juris consults. He was famous in many a *cause célèbre* for years past, but by none was he made more conspicuous, at least to the outside world, than by the Dreyfus trial. Not only his eloquence and legal ability centered all eyes upon him in that memorable political battle, but sympathy and indignation were joined with admiration when he was shot in the back on his way to court. Later on, he gave evidence of splendid courage by resuming his case when he had sufficiently recovered his strength. He has had many famous wretches to defend, as, for instance, the assassins, Duval and Chevalereau; the anarchist, Pini, and the dynamiter Vailant and the infamous Zola, but all of these forensic battles only seemed to bring greater ability. It is a pity, however, he had not better subjects to work on. But not only is he a great lawyer. He has also achieved distinction in the domain of letters. He undertook the publication of an Encyclopedia of French Law, founded *La Grande Revue*, *La Revue du Palais*, and was Editor-in-chief of *La Gazette du Palais*. In 1906 he determined to enter political life and was elected to serve with the crowd of Deputies who draw their salaries in the Palais Bourbon without doing much for their country. He now turns his back on his political associates in supreme disgust, and has recently given the world his opinion about the way his country is governed.

"Four years," he says, "were enough to convince me that there is no room for men of good will and correct mentality in Parliament. The members are tools and individual effort can achieve nothing. Things go on at haphazard, without order and often without sincerity. Even the opposition is gagged by the bosses, and the



administration grows more ineffective day by day. Both Parliament and the Government are tossed about from pillar to post between the demands of an exacting and imperious democracy and the struggles of a financial oligarchy, which is fighting for its own interests and not those of the State."

A French critic draws attention to the fact that this governmental chaos is remarkably like that which preceded the French Revolution and suggests a similar upheaval soon to follow. Of course, *Labori* cannot be accused of clericalism. Indeed, the "Qui êtes vous?" the French "Who's Who?" tells us that the *Mâitre* belongs to the *Prieuré des Basses-Loges*, which we suppose means that he is a conspicuous Freemason. So we may take his word for it that Republican France is committing suicide. Besides its incompetent legislators and its constantly vanishing Ministers, it has at present a Minister of Foreign Affairs, who confessed to the mob in Parliament the other day that he did not know the first thing about his own Department. And yet any day, by some official act, he may plunge his country into disastrous war. Poor France cannot have a very Merry Christmas this year, or indeed, for many a year to come.

### The Colonel in the Bowery

A few nights ago, Colonel Roosevelt, unheralded and unexpected, made a sudden apparition in the famous old New York Bowery, side by side with three Irish-American Catholic priests, Fathers Rafter, Curry and Lynch. The Colonel always had a predilection for names like Kelly, Burke and Shea. His purpose, of course, was not to see the sights. He knew them well enough, for he had been often busy suppressing some of them when he was New York's popular and efficient Police Commissioner. He was merely taking a look in at a Bowery mission, and along with the priests who had charge of it he walked into the midst of the waifs and strays, the down-and-outs of society, some of whom, the papers informed us, were saying their prayers in the little chapel, though by far the greater number, and that is more likely, were scattered through the rooms playing cards, smoking rank tobacco, or reeling off long complaints about their hard luck, or the grievances they had against the world in general, and its rough unsympathetic ways.

Paralyzed at first into dumbness at the unexpected vision in the door-way, they could not utter a syllable, from sheer surprise. They could only stare. For some minutes a dead silence prevailed, though the presence of the Colonel does not usually provoke a calm. At last, recovering themselves and their breath, when they recognized his ready smile and his hearty companionableness, they broke out into a roar of welcome that drowned the rumble of the elevated railroad outside the windows.

It was a good thing and a large-minded thing for a former President to go down into those lower strata

without appearance of favor or condescension, and to let the homeless and friendless wanderers he found there know that, dilapidated and battered though they were, through their own or someone else's fault, yet they were men for a' that and somebody cared for them. Were other representatives of success and prosperity to do likewise now and then and endeavor to show a little consideration for the disinherited of fortune there would be fewer sparks flying from the wheels that make the world go round.

It was particularly pleasant to see the Colonel arm in arm, or at least shoulder to shoulder, with those three earnest and ardent Catholic priests who were such finished products of that terrible "ecclesiastical tyranny" and "medieval superstition" which the Contributing Editor of *The Outlook* had been so vociferously thundering against a week or so before. We are sure that he did not mean all that his words in that offensive article which he somewhat facetiously styled, "The Reverent Search for Truth" would seem to imply, and possibly it is only because the room was stuffy, or the Editor-in-chief was insistent, or the air was hot, or because he forgot to revise his proofs, that the ebullition succeeded in getting through before it had sufficient time to simmer down. It was served hot. The Colonel does not usually talk that way. Very likely the seclusion of the sanctum is unsuited to his generous and exuberant temperament. He is more himself in the open. In any case people are beginning to say that his irruption into the Bowery that night may make the politicians ponder profoundly and ask questions.

### Post-Cards

"I am sending you," a correspondent writes, "some samples of the picture postals that the children of a great city on their way to school are invited to inspect, purchase and pass on to others. Many of the most offensive, a 'respectable' drug store had on exhibition. Bad, however, as the enclosed cards are, they are by no means the worst that children can buy. What is to become of our boys and girls if this goes on?"

A mere glance at the post-cards in question is all that is needed to make any decent person share our correspondent's concern for the morals of the children who gaze at such pictures. With regard to the utter absence in the post-cards submitted of everything that is uplifting, ennobling and refining, there is scarcely need to speak. Nothing could be more garish, ugly or vulgar, nothing better calculated to create or develop low and depraved tastes.

This danger alone might well cause parents' anxiety. But when we also assure them that many of the cards children, not yet in their teens critically examine, are so foul and disgusting in inscriptions or designs that they cannot but defile the imagination of those who see them and must prove for most children direct temptations to

grievous sins, we wonder why fathers and mothers do not have the exhibition and sale of such pictures effectually stopped.

It is high time that repressive measures should be taken, for these post-cards have yearly been growing more and more offensive. Catholics in particular should protest with vigor against indecent pictures being set forth for school children to purchase. The attention of the police authorities should be called to these flagrant offenses and patronage ought to be withdrawn from merchants who persist in displaying and selling them.

More effective means, too, should be found for excluding them from the mails. What Mr. D. A. Campbell, Chicago's postmaster, has done to prevent the transmission of indecent postals could profitably be imitated by others cities. At each district post-office he appointed censors to bar from distribution these different kinds of suggestive pictures. "For each objectionable card which is delivered," said Mr. Campbell, "the superintendent of the sub-station will receive ten demerits, or one point. When he has received forty-one points off his rating his salary will be reduced. When his rating falls below thirty points he will be discharged." As a result of this wise ruling the number of such cards was soon reduced one-half, to the manifest improvement, no doubt, of the city's morals.

All lovers of children whom the spirit of Christmas fills with a desire to keep unstained the hearts of our little ones should labor to suppress these indecent picture postals.

### One Reason of Crime

Twenty months ago a crime was committed here in New York, describing which, in his opinion confirming the verdict of the jury, Justice Willard Bartlett of the Court of Appeals uses these words: "The details of the crime are so horrible as to preclude any restatement of them here further than is absolutely necessary," and the proof "points unerringly to the defendant as the perpetrator of the crime." Whence, then, comes the reason of delay in carrying out the sentence imposed?

The young murderer whose appeal is rejected by Judge Bartlett was condemned within a month following his crime. His trial had been a just and fair one, his lawyer bitterly contesting every step taken by the prosecuting attorneys. How does it happen that it is possible for a convicted murderer's lawyer to protract the period of appeal, as has been done in this case? Judge Bartlett declares that the delay was "inexcusable." Surely the community has rights which ought to make inexcusable delay impossible in the punishment of crime so revolting.

"The Ethics of Shopping" forms an instructive article in the December *Month*. The writer points out that much of the real hardship and suffering of shop-assist-

ants is caused by the lack of consideration or of Christian charity on the part of buyers. The evil is more prevalent in large centres like London and New York, and the remedy more difficult to apply. The fundamental requirement is an awakening of the social conscience among the men and women in reference to those numerous small obligations, failure in which entails so much inconvenience and even suffering on others. Christian charity should suggest to Catholics the duty of thinking of others, however humble they may be, of being courteous and considerate in all their daily dealings—a duty all admit in theory, but yet are lamentably neglectful of in practice. There is everywhere a tendency to regard whole classes of people as mere machines, paid to perform certain functions in an existence, but with whom no sort of human relationship need be cultivated. The Christmas and New Year shopping is the occasion annually of exhausting labor, which is unnecessarily prolonged beyond the proper time limit.

### The Sherwood Pension Bill

The Civil War ended nearly half a century ago, yet if the so-called "Dollar-a-day" Pension Service bill advocated by Congressman Sherwood, and recently passed by the House of Representatives, is accepted by the Senate and signed by the President, the citizens of the country to-day will still be facing an annual burden of \$234,842,287 to meet its expenses. The pension roll for 1911 called for \$159,842,287, and the amount necessary to satisfy the additional sum added by the Sherwood bill will mount up to \$75,000,000, if Secretary of the Interior Fisher's statement be a reliable one.

One hundred thousand pensioners have died in the last six years, and yet the pension budget swells. "We have paid," says the *New York Times*, "four billions to pensioners of the Civil War, a large percentage of whom never saw service; a larger percentage served briefly, never fought or incurred disability." Does it not seem that a prudent economy ought to suggest a halt in such extravagance?

A well-known Catholic journal proudly called its readers' attention, some time ago, to the fact that the publisher of *Collier's The National Weekly*, belongs to the fold. A pretty lullaby on Our Lady and a good paper on the new cardinals which appear in the Christmas *Collier's* may indicate the management's sympathy with the Church, but on the other hand their "breadth of view" is doubtless shown by the pantheistic and anarchistic verses which the "poetess of passion" contributes to the number, and particularly by Gouverneur Morris's suggestive story with its indecent illustrations. This is not the first time, let Catholics remember, that such stories and pictures have appeared in *Collier's*. Its editorial utterances, moreover, are frequently most un-Christian. Even if its publisher is a Catholic, this period-



ical is no more fit than many other magazines of the day to enter Catholic homes.

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The *Living Church* takes such an interest in our new cardinals that it gives them considerable attention in the way of remarks and criticisms, which will surely drive its intelligent readers to seek information from better informed sources. This is encouraging. Some forty years ago one, now a fairly well-known Catholic, broke the ice by asking a bishop whom he met on a steamer, to tell him what a domestic prelate is. Others, thanks to the *Living Church*, will now break the ice with inquiries as to why Cardinal Farley or Cardinal O'Connell is a cardinal of the Holy Roman Church, not of the Holy Catholic Church. Our good God has many ways of bringing men and women into the one true fold.

### IRENICON

English literature—and that means Protestantism—has had its way with the Catholic Church for three centuries. The result is a mass of falsehood, misrepresentation and half-truths calculated to madden the most philosophic scholar.

"*Litera scripta manet.*" No matter how often or how well a spicy calumny is refuted it goes its evil way rejoicing. But in this case the calumny has been wholesale. It has, so far as the general reading public is concerned, invested the old Faith in a garb so repulsive, falsified its history to such a degree, and travestied its liturgy and holy customs so cunningly that no thinking Catholic can be surprised that the Protestants of a past generation hated it so intensely.

Thus has been established a false public opinion that has been and to some extent still is the authoritative encyclopædia for speakers and writers. Lies have been foisted on the world as axioms. Books which by virtue of their genius and incomparable beauty of style are the mental intimates of every cultured mind bristle with errors and insinuations against the Truth. Stories that will charm mankind as long as our language endures are marred by spots of bitter prejudice. Outrageous statements are embalmed in the liquid amber of classics and so perpetuated.

With all the charity we may bring to the survey, it must be admitted that hundreds of books have been written in cold malice by men and women who intended to defame the Church. A generous measure of toleration may fittingly be accorded to the literary Protestant who has wandered without chart or compass in the spacious country of Catholicism and then attempted to tell the world what he saw there. But when mayhem is brutally committed on the classics of our Faith, when quotations are mutilated and essential statements omitted, there can be no palliation for the malefactor. Only unreasoning hate could drive men, otherwise honorable and fairminded, to such deeds of shame.

But with the great majority of writers it is simply a case of false atmosphere and ignorance. The venerable falsehoods have been their household words for generations. To disturb them would mean an intellectual revolution. Any non-Catholic writer who has not a passion for accuracy and a burning thirst for original sources is certain to err egregiously whenever he essays Catholic topics. The members of the Fold generally fail to sense the vastness and pervading quality of their religious atmosphere. They do not realize the immense amount of information about the Faith which they have absorbed unconsciously. Nor do they realize to

what extent non-Catholics are ignorant of these facts and insulated from their influence.

This accounts in great part for the numberless instances of stupid insult and outrageous liberties taken with the truth that deface books dealing with Catholic life and history written by well-meaning but slipshod outsiders. As a matter of fact, the average cultured Protestant is no more competent to treat of Catholic subjects than a South Sea islander to write a treatise on palaeography. However, the said Protestant believes himself perfectly equipped for the work, and with his head filled with odds and ends and hearsay perpetrates one solecism after another gaily.

Hence a condition confronts us. Books are being issued right and left, nine-tenths of them appalling in their misinformation wherever Catholic matters are touched upon. What are we to do about it? Write to the daily papers? No one will read the letters even if they are printed. Urge Catholic editors to mordant criticism? No one reads this except Catholics who do not need the criticism.

It is futile to battle single-handed against established prejudice, and equally vain to scold authors in papers they never see. Some wise men wrote that a blessing awaited him who made two blades of grass grow where only one grew before. May not a blessing also await him who takes the care to uproot one small, noxious literary weed?

It is a foundation principle of our criminal procedure that the accused is presumed innocent until proven guilty. The same grace may well be extended to many writers who are responsible for statements offensive to Catholic eyes and minds. They may welcome correction.

Let this be considered too irenic by far, let me recount an experience in this line. Some weeks ago a short story about Italian peasants appeared in one of the most famous of our magazines. It was a dainty bit of writing evincing sympathy with and insight into the Italian character. But it contained a statement concerning the Last Sacraments so grotesque that I wondered how the author could possibly be so badly informed.

Deciding to test my theory, I wrote a kindly letter to the writer in question, and it finally reached its destination in Italy. Here in part is the reply:

"I want to thank you for the exceedingly courteous way in which you take me to task for the glaring fault which I committed in regard to the Last Sacraments for the dying. I hope to publish this story and others of the kind finally in book form, and I will see that the correction you suggest in this is made before it reaches permanent shape."

The writer of the above lines is famous in more than one line of artistic endeavor and exceedingly busy. There would have been small room for surprise had my letter been passed over in silence or occasioned irritation. Instead came a message of thanks and a promise of correction.

I do not believe this a rare experience. I think it is merely characteristic of the talented men and women who do so much to divert us in our hours of ease. At the risk of appearing boastful of a passing acquaintance with literary wights, I state that within the past few months I have been consulted on Catholic topics by two writers of fiction whose books sell by the hundred thousand. But these would have made mistakes fully as absurd as that of the writer on Italy, had they not asked a few simple questions whose answers are a commonplace to any educated Catholic.

The next time you read in book or magazine some statement that causes your gorge to rise, remember that Protestantism has had possession of English literature for a long time. Give the writer the benefit of the doubt and offer him a chance to make correction. There is nothing that abates prejudice and demolishes error like facts presented smilingly.

## LITERATURE

## Some Christmas Magazines.

Though magazine publishers still strive to issue for Christmas an especially attractive number, it is a regrettable fact that, for some years past, the d'stinctively Christian spirit of the season has been pervading less and less the stories, verses and illustrations with which the December periodicals are filled. Pictures of the Madonna and Child are no longer common. Rather, there is a tendency, when Christmas is mentioned at all, to regard the day merely as a feast for the enjoyment of good cheer or the holding of a children's festival—as indeed it is, but by no means primarily or exclusively. For all Christian people the world over are full of joy and gladness on December 25th, and try in various ways to share these feelings with others, because—

"This is the month, and this the happy morn  
Wherein the Son of Heaven's eternal King,  
Of wedded Maid and Virgin Mother born,  
Our great redemption from above did bring."

Of the secular magazines which the reviewer has seen, the current *Century* has about it perhaps most of the old-fashioned Christmas. The frontispiece, however, which shows a Puritan family seated round the hearth on Christmas Eve, listening to the Bible, is not a particularly appropriate illustration, when old New England's attitude toward the feast is remembered. The verses accompanying the picture protest, indeed that—

"No priestly and no pagan rite  
Shall desecrate Thy holy night."

Nor "Thy day," either, if Puritanism could prevent it, as may be feelingly recollected by Massachusetts Catholics of only forty years ago, who were expected to observe Christmas by going, as usual, to work or to school.

Further on in this magazine, Horatio Parker puts to music some lines, with the genuine Noël note, as for instance:

"There's a Tumult of Joy  
O'er the wonderful birth,  
For the Virgin's Sweet Boy  
Is the Lord of the earth.  
"Ay, the star rains its fire,  
And the beautiful sing,  
For the Manger of Bethlehem  
Cradles a King."

"Marley's Ghost Appearing to Scrooge" makes a good picture, as does John La Farge's "Museum of Painting," while a hitherto unpublished farce of the late Sir William Gilbert, called, "Trying a Dramatist," is very amusing.

Though the December *Harper's* has among its contributors many well-known names, there is little in it "proper of the season," save "A Christmas Gift, a Memory of the Old South," by Virginia Boyle, and some far from reverent verses by Carolyn Wells. Inez Haynes Gilmore's "The Homeliest Child," is a pretty story, and the "Unconquered Air" is a good poem.

A trapper crouching over a fire, the first picture, in this month's *Scribner's* is called "His Christmas Fireside," to be sure, and Jessie Wilcox Smith has painted admirably some of the children in Dickens, who wrote, it may be remembered, several Christmas stories. But whether two such features would be sufficient to entitle a December magazine to be considered a Christmas number is a matter for grave doctors to decide. There are those, it is true, who hold that every December magazine is *ipso facto* a Christmas number, notwithstanding the absence from its pages of all references

or allusions to Christmas itself. But, out of respect for more conservative authorities, the reviewer is of the opinion that a Christmas number, to deserve the name, should have at least one story and one poem relating directly to Christmas.

The latest *Atlantic* meets both these requirements, for it has a real Christmas story from Charles Egbert Craddock, and this quatrain by Edward Eyre Hunt:

"That love may light the eyes of them  
Who keep the season of His Birth,  
Till to the starry hosts our earth  
Shall be the Star of Bethlehem."

The Catholic monthlies, as is to be expected, abound in Yule-tide literature. The *Magnificat* for December is particularly rich in Christmas verse, and prose, and pictures. Father Matthew Russell, John Ayscough, Father Blunt, Georgina Pell Curtis and (very fittingly) Grace V. Christmas are among its contributors. The *Catholic World*, too, besides its usual appetizing fare, has seasonable verses by Edward F. Garesché, S.J., and Charles L. O'Donnell, C.S.P., and a good Christmas story by Katherine Tynan.

On the cover of *Extension* is a new picture of the Nativity, and, just within, a talk from the editor about "The Law of Giving," which is followed by several well-told tales and a poem on the "Holy Night."

A December magazine could hardly have more about Christmas in it than *Benziger's*. Pictures, verse, music, stories and descriptive articles, with Our Divine Redeemer's Birthday as their subject or occasion, will make this number especially welcome in Catholic homes.

The January issue of the *Messenger of the Sacred Heart*, its readers will remember, is made the Christmas number. This year that bright little magazine has among its attractions a contribution from Father James J. Daly, S.J., who writes beautifully about Christmas Communion; a paper from Father Coppens, on the Holy Name; a poem by Mr. Earls, and several Yule-tide stories. The editor writes the January intention, and starts with this number "The Question Box," a new department. A half-dozen appropriate pictures in color will delight the children. As 165,000 copies, last month's circulation of this popular magazine, will not be sufficient to meet the demands for the Christmas number, a January issue of 200,000 has been printed.

WALTER DWIGHT, S.J.

**English-Irish Phrase Dictionary.** By REV. L. McKENNA, S.J., M.A. Dublin: M. H. Gill & Son.

This is the right book, written at the right time. When thousands are endeavoring to learn Irish, hundreds are discouraged by the lack of phrase books corresponding to the practical guides which accompany the learners of almost every other modern tongue. Father McKenna has done a laborious but inspiring piece of work. He has built up an accurate treasury of Irish idiom and phrase out of some dozen of the recognized masters of Gaelic speech-writing to-day. Details of arrangement there may be which give the work a half-finished appearance, but it is safe to say that the reader who has read and digested its contents will be able to take up any piece of modern Irish and not come amiss. Of the scholarship the scholars will judge, but as a practical addition to the study of Irish from the point of view of the Gaelic Leaguer, Father McKenna has accomplished a work such as must have been often sought for during the past ten years, of the Irish revival. Luck and blessing attend the pen, which seems destined to do as great service as Father Hogan, of the Society of Jesus, achieved for the scholarship of Ireland.

SHANE LESLIE.



**John Poverty.** Translation from the Spanish of LUIS COLOMA, S.J., by E. M. BROOKES. Philadelphia: H. L. Kilner.

"Whatever incommodes me is unjust, and I am not obliged to do it; whatever I do not understand is false, and I am not obliged to believe it." Thus, like many an infidel revolutionist, reasons Lopijillo, the villain of this story by the well-known Spanish Jesuit. The scene is laid in a town of Andalusia, during the political upheavals of the sixties, nearly all the characters are poor peasants, and the atmosphere, as is usual with Father Coloma, is thoroughly Catholic. The novel is a sombre tragedy, but their faith enables the amiable characters in the book to bear their misfortunes bravely. Mariana dies broken-hearted; John Poverty, her lover, escapes the gallows to become a hermit of Cordova, but Lopijillo dies, unrepentant. The author's pious reflections, however, are not always skilfully interwoven, and some of the situations in the story are not very probable. The translation seems a good one.

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**The Poems of Henry Van Dyke.** New York: Charles Scribner's Sons.

Magazine readers, whom Dr. Van Dyke's verses have long been delighting, will be glad to find collected in this volume all the poems from his pen that have appeared before, and many besides hitherto unpublished. The author tells us in his foreword that he had planned a whole life devoted to the art of poetry, but a "long silent interval between the earlier and later poems was filled with hard work at the call of duty."

Dr. Van Dyke is at his best in "The Songs Out of Doors," but verses like "Hesper," in his "Lyrics of Labor and Romance," are full of sweet poetry, too, while the lines, "To Joseph Jefferson," are particularly felicitous. How varied is this poet's muse may be gathered from the fact that his volume also contains a four-act drama, "The House of Rimmon," about Naaman and the Maid of Israel, and a prayer that Blessed Jeanne D'Arc may "give a heart to France," and there are verses to Our Saviour like these:

"Could every time-worn heart but see Thee once again,  
A happy human child, among the homes of men,  
The age of doubt would pass—the vision of Thy face  
Would silently restore the childhood of the race."

\* \* \*

**Mother.** By KATHLEEN NORRIS. New York: The McMillan Co.

A gentleman who became wealthy as a purveyor of amusement, tells us that what most takes with men and women are the pastimes that delighted them as children. The truth contained in this statement discloses one of the first claims to popularity put forward by Kathleen Norris' novel, "Mother." This little book will irresistibly carry the reader back to his Louisa Alcott days. The Marchs' house was filled with children—mostly rampant; so, too, is the little home presided over by "Mother" Paget. Aunt Jo—our dear Aunt Jo of days gone by—was ever a girl of "ideas" and convictions. How like her in this respect is Margaret Paget! Aunt Jo went to New York, to a wealthy family, as wealth was measured in those days, to act as governess to two little girls. While engaged in this duty, she met Dr. Bhaer, by whose lovable and simple qualities her wild heart was won and tamed. Miss Paget seeks the metropolis as a secretary to Mrs. Carr-Boldt, who queens it in society there. Here the young secretary meets her Professor Tenison, and love for him dispels the stubborn "ideas" that had swayed her up to that time. The last scene in the book reveals Margaret in her true character. No one who has loved a sweet mother

will read the chapter without at least winking hard. Incidentally, it stamps Miss Norris as a writer of no small power.

"Mother" is a story that readers of fiction would style "a problem novel." The difficulty that is put concerns the number of little faces that should be seen in the family circle. The two views find expression in the society leader, Mrs. Carr-Boldt on the one hand, and on the other in Mrs. Paget, the "Mother" of the home. In neither case is the type exaggerated. This problem forms an integral part of the story, and, with the story, it is solved—satisfactorily, naturally, and, to the last word, interestingly.

R. R. R.

**Recherches sur les Superstitions en Chine.** Par le F. HENRI DORÉ, S.J. Première Partie, Les Pratiques Superstitieuses. Chang-hai: Imprimerie de la Mission Catholique.

After an experience of twenty years in almost daily contact with the pagan Chinese, Father Doré feels that he is in a position to speak understandingly of their mental attitude and of their beliefs. He writes of what he has learned from personal observation and research. Not to mention books in European tongues, he gives five pages of the Introduction to a formidable bibliography of Chinese works, including Chan-men-je-song, the breviary of the bonzes.

This first part of the work consists of five chapters dealing with the superstitions connected with birth, infancy, marriage, funerals and the dead, and a sixth giving a very complete account of amulets, talismans, and good luck charms, for which, judging by number and variety, John has a predilection. It is profusely illustrated with reproductions in color of originals which Father Doré personally gathered in the course of his apostolic journeys. How different is the value of a work like this from the cursory notes of the tourist who flits through a country and relies upon chance interpreters for his information.

Father Doré tells us in the Introduction that two other parts are to follow. One of these will contain whatever he has been able to glean concerning the real or imaginary men who are honored as gods, spirits and genii. The other will be devoted to Confucius, Lao-tse and Buddha, their religious systems and the way in which they have been propagated in China by means of pictures, tracts, theatrical plays and even romances.

Returning to the first part, we note that he records with gratitude the help which he received from the late Father Peter Hoang, a learned Chinese secular priest, who spent so many years among the Jesuits that he was commonly believed to be a member of their Order.

The work reflects great credit on the printer as well. One is surprised to learn that it comes from the printing office of the Catholic Orphan Asylum near Shanghai.

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## BOOKS RECEIVED

- British and German East Africa. Their Economic and Commercial Relations. By Dr. H. Brode. With Illustrations and Map. New York: Longmans, Green & Co.  
The Gospel in Africa, and the Association for the Propagation of the Faith. By Bishop le Roy, C.S.Sp. London: R. & T. Washbourne & Co. Net, 2d.  
Saint Vincent Ferrer. By the Rev. Stanislaus M. Hogan, O.P. New York: Longmans, Green & Co.  
Saint Anthony of Padua. The Miracle Worker (1195-1231). By C. M. Anthony. New York: Longmans, Green & Co.  
The Tempest of the Heart. By Mary Agatha Gray. New York: Benziger Brothers. Net, \$1.25.  
Agatha's Hard Saying. By Rosa Mulholland. New York: Benziger Brothers. Net, \$1.25.  
The Knight of the Green Shield. By Louise M. Stacpoole Kenny. New York: Benziger Brothers.  
Sorrow for Sin. Must It Be Supreme? Rev. E. Nagle. New York: Benziger Brothers.  
Poems. By the Rev. Hugh Blunt. Boston: Thomas J. Flynn & Co. Net, \$1.00.

## German Publication:

Katechetik. Von Dr. Michael Gatterer, S.J. Herausgegeben von Dr. Franz Krus, S.J. New York: Frederick Fustet & Co.

## EDUCATION

The November issue of the *Catholic University Bulletin* is given up to the annual report of the Right Reverend Rector to the Board of Trustees of the University. The document, which is the twenty-second yearly statement presented to the trustees, gives a detailed sketch of the condition of the University for the year ending September 30, 1911, and includes the specific reports of the Treasurer, of the Librarian, of the Editor of the *Bulletin*, and of the President of Albert Hall, as well as a list of University publications. Monsignor Shahan's survey of the life of the University during the past twelve months proves that the academic year has been marked by harmony and progress. "It is not unjust to say," he tells us, "that, all things considered, the professors of the institution have this year held their own with any body of learned men in this country, and, among our own schools, are, as they ought to be, easily foremost in academic service to the Catholic Church in the United States." The financial condition of the University is excellent. It has no debts, and its investments have reached the figure of \$1,178,825.43. The report presents a very congratulatory account of the Summer School for Teaching Sisters, opened last summer for the first time, and its statement of the results achieved shows plainly that the Summer School was a move in the right direction, and that, within the limits assigned to this first session, it was a success.

Next year's national convention of the Catholic Educational Association of America will be held at Carnegie Institute, Pittsburgh, during the last week in June. Bishop Canevin has already provided for the preliminary organization to ensure the success of the convention. He recognizes that this success depends in a large measure on the priests of the diocese and their committees entrusted with local arrangements, which the Association's officers leave entirely in their hands. He accordingly called a meeting of the priests in his jurisdiction early this month, in which the work of preparation for the June meeting was outlined, and an organization was effected to carry out the plans there proposed to give warm welcome to the city's guests.

Charles D. Hine, Secretary of the Board of Education of Connecticut, in his report for 1911, under the head of "Present Educational Problems," goes out of his way to make certain gratuitous assertions reflecting upon the principles and educational methods of "monks"—his general term to describe religious teachers in our Catholic schools. Rev. Walter J. Shanley, LL.D., well known in literary and educational circles in and out of the State, promptly took him to task for the unusual note in an official document of a State officer. Father Shanley's letter to the *Danbury Republican* deserves quotation:

"The 'monks,' who have invented systems of teaching, some of which are used in our public schools, having the experience of fifteen hundred years in teaching, do not produce educational literature that is 'only theoretical.' They are decidedly practical.

"They believe in thoroughness as a fundamental principle. They can have no part with the superficial systems of our day. When they were the teachers of the world, professors spent ten and twenty years in preparation for the teaching of one branch. To-day one can become a professor of almost anything for five dollars. In the olden days, the pupils of the monks learned a few sciences, and learned them thoroughly; to-day the graduates of our public high schools can talk flippantly on many things, and cannot spell nor write English correctly.

"Last Wednesday the Mayor of New York City scored the superficial methods of teaching in the public schools in this fashion: 'I think that a large percentage, if not the largest percentage, of children in our schools have more than they can do.

We try to teach them too much, and the result is that they come

out with a superficial knowledge about a lot of things, but no accurate knowledge about anything.'

"The 'monks,' who teach in scores of colleges throughout the United States, are amazed at the superficial character of the teaching in the public high schools, whose graduates come to them without even a knowledge of the elements of English grammar. Here are educational 'sins' in plenty, which the 'monks' are deploring, and which they have never committed.

"The monks are not 'repenting' of principles which they have always advocated, and which are as unchangeable as the eternal verities. The public grammar and high schools of our country will return some day to the systems of teaching evolved by the 'monks' centuries ago, and will 'repent' of the superficial methods in vogue to-day, and the 'monks' will be kinder than Charles D. Hine, and will give them absolution.

"Henry Barnard, who spent several years in Europe studying the educational systems used by the 'monks,' once stated that his normal school plan was a copy of the system of the novitiates of the religious teaching orders of the Catholic Church in Europe.

"If the 'monks' of European novitiates were to inspect any of Mr. Barnard's normal schools in Connecticut, they would blush at the utter inefficiency of its faculty."

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Father Shanley's reference to the Mayor of New York is due, we presume, to the sharp attack made by Mayor Gaynor on the public school system of this city, when, on the afternoon of December 6, he swore in the eleven new members of the Board of Education appointed a few days before. The Mayor very bluntly declared the whole system, as he knew it in New York, to be wrong. Children are overburdened, said he, because those in charge of schools and studies attempted too much. Too many subjects are crowded into the curriculum. Children have more than they can do. We try to teach them too much, and the result is, continued the Mayor, that they come out with a superficial knowledge about a lot of things, but with no accurate knowledge about anything.

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This unexpected blast from the City's Executive in criticism of the school methods in vogue in New York, aroused vigorous rejoinders from school leaders in the city, and the merry war is still on. A very sensible view of the whole situation is that put forward by the *Brooklyn Eagle*:

"Naturally," says this journal, editorially, "the *Eagle* is pleased with Mayor Gaynor's remarks to the new members of the Board of Education about the teaching in the public schools. For years, in season and out of season, the *Eagle* has been saying those same things, and it welcomes reinforcement from the City Hall.

"Neither the *Eagle* nor the Mayor wants to tear down the public school system in this town. We want to get better work out of it just as earnestly as Dr. Maxwell does, the only difference being as to method. The *Eagle* has said many times that Dr. Maxwell's ideal of opening to the children of the public schools an outlook into the whole range of knowledge was a beautiful and noble ideal, the only question being whether it was practicable, considering the limitation of childish minds, the brief years of school study and the conditions under which most of the children work. The undertaking has had a pretty long and fair trial, and has shown two widely different results. Children who come from homes in which they can get help about their lessons, in which their sleep and their diet are carefully looked after, to keep them up in their school work, get superb teaching from our public schools. The high standing of the graduates of our high schools when they enter the colleges is proof of that fact. The other side of the matter is the frequent complaints of employers that the public school boys and girls whom they engage cannot spell and are not quick or accurate in the elementary arithmetic on which their usefulness depends. Those are the children who, in Mayor Gaynor's words, 'are snowed under' by



the too strenuous programme of the public schools. And those children are more particularly the concern of the Board of Education than the others are, because if the public schools fail to fit them for useful service they have no other recourse. For the children of the well-to-do there are private schools in case the public schools fail to do their work well. M. J. O'C.

### SOCIOLOGY

One morning recently the newspaper told of two girls who had been arrested for misconduct at a moving picture show. While at the police station, they were seized with despair on account of their disgrace, and, turning on the gas in the room where they were confined, lay down to die. They were only fifteen years old. Close to this item of news was an account of another young girl, who told a harrowing tale of how she had been bound, hand and foot, by a man, who had disappeared, leaving no trace behind him. On looking into the case, the police came to the conclusion that she was the victim of hallucination, caused by the frequenting of moving picture shows.

The moving picture may be the medium of much profitable instruction. Why, then, is it used, directly and indirectly, so frequently to corrupt? The answer is simple enough. In public entertainment corruption pays better than honesty, and shows become daily more and more degraded. Their managers think chiefly of how to put more "ginger" into them, and "ginger" is a euphemism for indecency. We might prove this decadence by many examples did respect for our readers allow us to do so. The following fact, on which we may venture, will, however, make it quite clear:

A newspaper,—published, by the way, outside of the United States—having a column for queries and answers, was asked the other day about a song, once popular. The inquirer gave as its opening lines the following:

"I've a letter from a girl,  
Baby mine!  
I could read and never tire,  
Baby mine!"

The song he had in mind was known universally thirty or forty years ago; but he quoted it incorrectly, as the defect of rhyme shows plainly. It ran:

"I've a letter from thy sire,  
Baby mine!  
I could read and never tire,  
Baby mine!  
He is sailing o'er the sea,  
He is coming home to me,  
And how happy shall we be,  
Baby mine!"

It was as honorable a song as his imagination of it was dishonorable; but the frequenter of the modern vaudeville and musical comedy could not conceive of its sentiments as catching the popular taste. As for the unutterable degradation of the phrase "Baby mine!" with which he is evidently familiar—why should he not be so, since it is before his eyes and in his ears constantly?—it is eloquent in its demonstration of what we cited the fact to prove.

It used to be understood that a girl's place was at home, and a boy's, too—and that drifting about the streets was not respectable. Should one ask the honest mothers of those girls, who seem to be of honest parentage, why they do not bring up their children as they themselves were brought up, the answer would be either a protest of inability to control their daughters, or an excuse for them, on the ground that they must have their pleasure. Social reformers should reflect very seriously on this, and ask themselves not how they are to correct it—this will come

afterwards—but how far they are to blame for it. The insubordination of the young is the result of many things of which one is the slight respect they see paid to public authority, a matter in which social reformers are serious offenders. They constitute themselves general inspectors of everybody else, settle in their meetings what is to be done, and browbeat their superiors until they get what they want. They are constantly fussing over the betterment of conditions under which others live. If they understood comprehensively what such betterment means, their interference would be more tolerable; as it is, their idea too often is to minister to the sensual elements in our nature. The people must have more amusements; and, so the young come to think, that to amuse themselves is a most important affair, and their parents fall in weakly with their idea.

Perhaps we shall hear a band of social reformers clamoring for the inspection of moving picture theatres, and so on. What we want is a reformation in the direction of the observance of the ten commandments, and the recognition of what is being forgotten, that we are created, not for time, but for eternity, and that we have to crucify the flesh, with its unruly passions, if we would reach eternity in a satisfactory manner. How seldom do children hear the wholesome contrasting of the broad and the narrow way, which was an essential element of the Christian education of the generation now passing away. H. W.

### PULPIT, PRESS AND PLATFORM

THE STORY CERTAINLY WAS INTERESTING.

A subscriber in St. Louis, Mo., sends us the following, which he found printed in the *Globe-Democrat* of that city:

"Joplin, Mo., Dec. 9.—The latest story of the mysteries of the famous Ozark Hills was told on a recent night to about fifty members of the Masonic Lodge in Joplin, who gathered in the lodgerooms and listened for nearly three hours to Dr. E. C. Hill, who lives on Mulberry Creek, ten miles east of St. Paul, Ark., tell a wonderful story of the lost gold mine. Later the Masons were telling their friends the queer story. Some were dubious, and laughed at the story as a myth, while a great many gave much credence to the tale of the Arkansas doctor.

"Dr. Hill came to Joplin several days ago. He brought with him a chart, showing a great many diagrams of emblems and of ground workings, and paths and topography. He met Oscar De Graff, and tried to interest Mr. De Graff in some stock in a gold mining company which he was organizing. He showed his chart, and it contained many Masonic emblems. These, he said, were some of the things found in the great cave on his land.

"He declared that the cave contained an old mine that had been worked by the Jesuits hundreds of years ago, when those missionaries worked among the Indians. The Jesuits, he claims, all were Masons. They are said to have been cast out by the Catholic Church because they had taken up the work of Masonry, and that about six hundred of them journeyed to America and came up the Mississippi River, and started westward, doing work among the Indians.

"The Jesuits, according to Dr. Hill, asked the Indians where they obtained their gold, and were directed to the hills in Arkansas. They wandered to the place where Hill's farm is, and here, in a big cave, they mined and smelted the precious ore. Hill says that the ore was stored away, and that it and the Masonic emblems still are to be found if a company will back him up to dig for the precious stuff.

"He says that a chart, made by the Jesuits, which shows the entire workings of the ground, was captured by the Catholic Church and taken to a church in Mexico, where it is being kept to-day. He says that he also believes the Masonic Lodge should have among its treasures charts of the work done by the Jesuits. Hill is not a Mason, and does not know much about the emblems

of which he has diagrams. The Masons, however, recognized the emblems.

"Mr. De Graff did not care to speculate in the proposition, but the story told was so odd that he asked Dr. Hill to tell it to some others, so a meeting was planned at the Masonic Hall. About fifty Masons informally gathered to hear the story. Many were greatly interested, and declare they believe there are wonderful possibilities to this tale. All declared that the story was certainly as interesting as any of the tales of Arabian Nights of old."

### MUSIC IN THE DIOCESE OF PITTSBURGH.

Whether due to the serious taste of the German element in the population or to the influence of the religious orders which has tended to keep alive in the diocese the tradition of the Church's Plain Song, it is certain that abuses in matters musical have never been so flagrant in Pittsburgh as in some other parts of the country. Even before the appearance of the *Motu Proprio*, a number of churches had shown a certain devotion to true liturgical music; others had made spasmodic and fairly successful efforts at reform. The cathedral had been in itself a centre of musical culture for several years. Its choir had done much toward educating the public taste and preparing it for what was to follow in the form of legislation, and, little by little, the people were becoming familiar with the beautiful language of the Church's liturgical music and the charm of her classic polyphony. But in spite of these successful individual efforts, no attempt had been made to regulate systematically the music of the diocese.

Upon the appearance of the Holy Father's Encyclical on Sacred Music (November 22, 1903), the bishop appointed a Commission of experienced musicians to deal with the question, and to procure conformity with the demands of the *Motu Proprio*.

Their first step was to prepare a catalogue of Sacred Music for use in the diocese. It included about a thousand Masses, marked "very easy," "easy," "medium," and "difficult," respectively; also music for Vespers and Benediction, with a number of miscellaneous compositions, Holy Week music, Hymn Books, and text-books on Gregorian Chant. The catalogue was drawn to a large extent from those of the Saint Cecilia Societies of Germany and Italy. It was published with a view to eliminating promptly the worst forms of existing abuses, and in this it was successful. Each pastor and organist received a copy of the catalogue, and choirs were forbidden to sing any Mass not included therein unless music was submitted first to the Commission for special approval. With the catalogue was printed the full text of the *Motu Proprio* on Sacred Music, the decree of the Sacred Congregation of Rites on the same subject, and a summary by the Commission itself of all the regulations regarding Chant, use of the organ, language of liturgical services, etc., so that all the practical details might be made clear to the various choir masters and organists throughout the diocese. The pamphlet was prefaced by a strong letter from the bishop himself, setting forth the need of reform, and a "return to a style of music which is religious, and belongs by tradition (and the laws of true art) to Divine Worship"; much of the music in current use being "borrowed from the concert hall, the theatre, and even the ballroom." The bishop strongly recommended Gregorian Chant as the supreme model for all sacred music; he regulated the amount of time that should be given to the singing of the various parts of the Mass, "so that the action of the Mass may not be retarded unnecessarily"; he banished women from the choirs of "all churches and chapels of the secular and regular clergy after July 1, 1905," and urged that

the obligations regarding Church Music "be obeyed by the priests and the people, absolutely and immediately." The letter is dated September 29, 1904.

To outline a plan of reform is one thing; to carry it out in actual practice another. We are assured that in Pittsburgh the churches were quick to respond to the rulings of the Commission. Within a few months the cathedral had eliminated the women from its choir. The other churches followed its example as rapidly as possible, and, before long, conformity was established. The new Kyrie and Graduale were put in use by many of the churches almost as soon as they were published. Several churches have even succeeded in establishing congregational singing of excellent quality. The last report from the diocese ends with the encouraging phrase: "The difficulties inseparable from so far reaching a change have been overcome by the good will of the pastors and the choir directors, and experience has demonstrated that the Encyclical can be carried out to the letter wherever an honest effort is made."

But the diocese of Pittsburgh has not restricted itself to reforms of a temporary nature. It has been laying solid foundations for the future, and the rising generation is being trained carefully in music, and fitted for a more exact observance of the spirit of the legislation than is possible to-day. In all the schools, the teaching of singing and note reading according to Cheve principles has been made obligatory. Already the results are beginning to show, and the children are singing simple Gregorian Masses in their parish churches. Even the work of the teachers has been systematized; every Saturday during the school year meetings are held at which the various Sisters who have charge of teaching music in the schools are instructed in the manner of teaching Gregorian Chant. This appears to be a very practical feature in Pittsburgh's program of reform.

It is in the schools that the natural solution of the problem of Church Music in this country rests. When a whole generation of Catholic children shall have been taught to use their voices correctly and to read music at sight, when their taste shall have been formed to an appreciation of good music, not only will the problem of our choirs be solved, but we may hope to obtain, in time, that congregational singing, which is the very centre of the Holy Father's idea. Congregational singing cannot be forced or created artificially. It must be spontaneous, almost an instinctive manifestation, or, at least, a perfectly sincere outpouring of the soul. Only through the children can we hope to make music such a natural form of expression among our people. To start congregational singing artificially under present conditions is doomed to almost certain failure. Where it has been tried, it has usually proved a menace rather than a help to devotion, a self-conscious and unnatural effort, disturbing both to singers and hearers. But if once the rank and file of our Catholic people had been trained in the Church's music, so that to sing her prayers became almost as natural as to speak them, then the Mass might be heard in our churches as it is meant to be rendered, and as we can hear it to-day in many European centres of Catholic life, where the whole mighty multitude takes up the regular parts of the Mass—the Kyrie, the Gloria, the Credo—and the choir performs the Proper with perfect artistic finish. This is the full ideal of the Holy Father, the full intention of the Church, seeking even in her music to set forth two elements that make her unique: the full flavor of her mysticism, soaring to heaven in the quiet contemplation of the Introits, the almost ecstatic fervor of the Graduals, and then in contrast, the thunderous enthusiasm of the crowd, the cry of humanity in its universal act of faith, in what Huysmans calls its "violent but majestic tempest of praise."

J. B. W.



## ECCLESIASTICAL NEWS

At the request of the Irish hierarchy, the Pope has restored St. Patrick's Day, the patronal feast of the Irish race, to the class of a holy day of obligation in Ireland.

Cardinal O'Connell is interesting his friends and admirers in the work of restoration and repair now going on in his titular church of San Clemente, which has been damaged by water under its foundations. Already a large sum of money has been contributed for the construction of aqueducts, by which it is expected to change the course of the stream, but \$12,000 is still lacking, and Cardinal O'Connell hopes that this amount will be forthcoming through American generosity.

Under date of October 9, 1911, His Holiness declared that the greater excommunication, specially reserved to the Pope, is incurred by any member of the Church, clerical or lay, man or woman, who, in civil or criminal cases, shall, without the permission of the Ordinary, cite any ecclesiastical personage before lay tribunals, or oblige any such personage to appear personally before such tribunals.

Chicago's Diocesan Union of Catholic Young Men's Societies has established an Employment Division, which addresses itself to the business men of the city, and promises them candidates of exceptionally good character in answer to requests for help to fill vacant positions. The Rev. C. A. Knur is President of the Union.

Arrangements are under way for a three days' celebration to welcome Cardinal Farley on his return to New York. He will sail from Naples on January 5, on the North German Lloyd liner "Berlin," which is expected to arrive here on January 15. The plans contemplate a celebration, commencing on the day of the cardinal's arrival, when 50,000 Catholics will welcome him at the Battery and along the line of his progress to the Cathedral. The second celebration will be on the Sunday following the arrival, at which time a demonstration will take place at the Hippodrome. The third day will be the observation of solemn ecclesiastical ceremonies at the cathedral, at which it is expected many of the hierarchy of the United States will be present.

Sir Edward Fry, who was appointed Ambassador Extraordinary and First British Plenipotentiary to the Hague Peace Conference, in 1907, has come to grief in an attempt to resuscitate the defunct calumny that it is good Jesuit doctrine that a man may use bad means to attain a good end.

"Very humiliating is the position in which Sir Edward Fry has placed himself," is the comment of the *Catholic Times*, of London. "In a letter on 'Betting Newspapers and Quakerism,' which has been circulated in pamphlet form, he said it would be lamentable if the Society of Friends adopted the teaching and practice of the Jesuits, which had become a byword of contempt to all honest and honorable men, namely, that evil may be voluntarily done for the sake of producing some hoped-for good. Father Delany, S.J., the distinguished Provincial of the Irish Jesuits, at once challenged Sir Edward Fry for proof, and proposed that the evidence should be laid before well-known Irish members of the Society of Friends, promising to give £50 for a Dublin charity if the decision were to the effect that this is or has been Jesuit teaching or practice. Sir Edward Fry has replied through the press, but only to shirk the challenge without withdrawing the charge, and to insinuate that Father Delany—who called it 'a wicked slander,' did not actually deny it. Father Delany's reply is crushing. He not only exposes the absurdity

of Sir Edward Fry's insinuation, but declares that during the fifty-five years of his life as a Jesuit he never read in a Jesuit author, and never heard from Jesuit lips, the doctrine that the end justifies the means, and he quotes Suarez, Ballerini, Gury and other widely read Jesuit theologians to prove that, in definite terms, they teach that evil is not to be done that good may follow. The Jesuit Father considers it a calamity that a man in Sir Edward Fry's eminent station should occupy so indefensible a position. Having assumed it and declined to abandon it," says the *Catholic Times*, "he well deserved the knock-down blow Dr. Delany has given him."

The *Semaine Religieuse*, of Montreal, official organ of His Grace, Archbishop Bruchési, deprecates the publication of a pamphlet called *La Bêche*, a collection of cartoons, by Mr. Joseph Charlebois, edited by Mr. J. L. K. Laflamme. Deep regret is expressed to find in such publication the ceremonies and the liturgical observances of the Church turned into ridicule. The irreverence is all the greater when shown by a Catholic for the rites and ministers of his church. Grievances against a certain portion of the clergy, continues the article, do not justify a recourse to these methods of reprisal. A good Catholic would carry his complaints to the proper ecclesiastical authorities and appeal to them with filial docility for whatever reparation is necessary. It is added that these remarks could be applied to other reviews and journals of Montreal, and that it is expected that Catholic editors will take notice of them.

## OBITUARY

Most Rev. Ambrose Agius, O.S.B., Archbishop of Palmyra and Apostolic Delegate to the Philippines, died suddenly in Manila, on December 13, of peritonitis, which set in after a farewell banquet given in his honor. Mgr. Agius had received orders to return to Rome in January, and it was generally believed that he would be appointed successor to Cardinal Falconio, as Apostolic Delegate at Washington. A series of receptions and dinners had been given in his honor, and he was about ready to sail.

His Excellency was born at Malta, September 17, 1856, and was a member of the Congregation of the Cassinese Benedictines. At the death of Mgr. Guidi, the Apostolic Delegate to the Philippines, he was appointed his successor, August 25, 1904, and was the prelate who carried on the negotiations over the sale of the friars' lands with President Taft, when the latter was the Governor-General of the Philippines.

Press cables from Rome state that the death of Mgr. Agius has deeply grieved Pope Pius and Cardinal Merry del Val.

The *Osservatore Romano* publishes a long eulogy of the deceased prelate, which is of official character. It says also: "The Pope had decided to intrust Mgr. Agius with another most important office. Thus he was about to depart from the Philippines, leaving there grateful memories both among the clergy and laity."

This is taken as a confirmation of the report that it was the intention of the Pope to send Mgr. Agius to Washington as Apostolic Delegate.

Mrs. Mary McCabe, who died recently at Chelsea, Mass., in her seventy-eighth year, had the consolation of being attended in her last illness by two of her sons, priests—the Rev. Denis McCabe, of Belfast, Me., and the Rev. Matthew McCabe, S.J., of Baltimore, Md. They, with her nephew, the Rev. P. H. Reardon, of Gardiner, Me., also officiated at her Requiem Mass, which was attended by many of the clergy. Mrs. McCabe was the mother of eleven children, and was blessed by seeing two sons and two daughters enter God's service.



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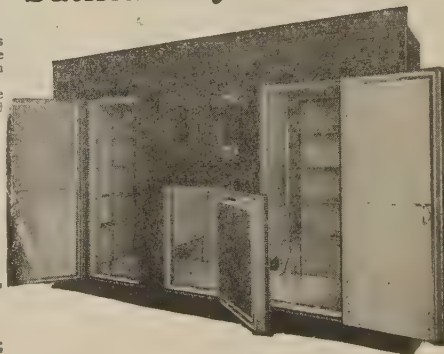
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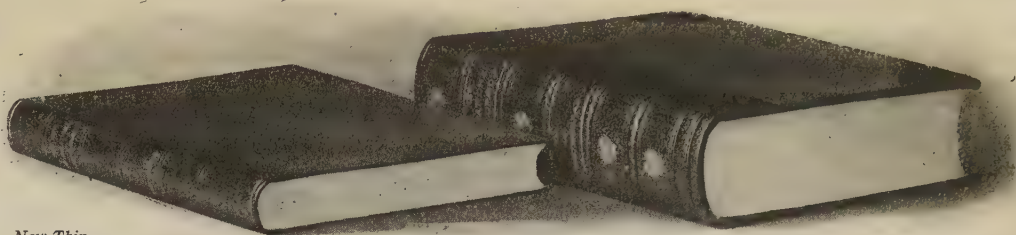
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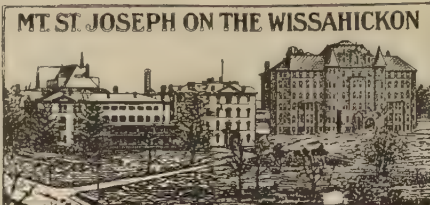
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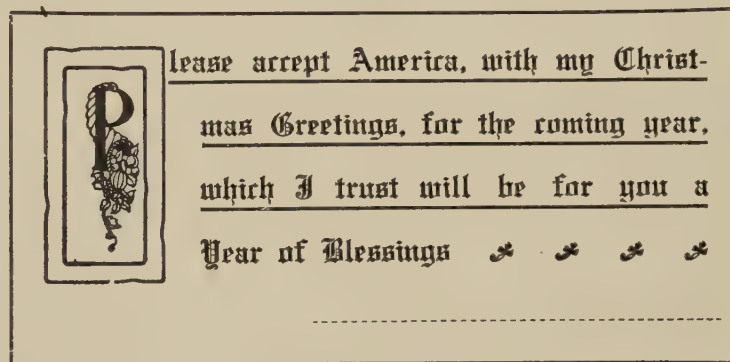
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### CHRONICLE

**President's Wool Message.**—President Taft sent to Congress on December 20 the report of the Tariff Board on the wool industry, and with it a message recommending that rates on wool and woolsens be materially reduced. "I venture to say," says the President, "that no legislative body has even had presented to it a more complete and exhaustive report on so difficult and complicated a subject as the relative cost of wools and woolsens the world over. It is a monument to the thoroughness, industry, impartiality and accuracy of the men engaged in its making." The most important finding of the board is that the system of imposing a specific duty on raw or unscoured wool, and then providing arbitrary increases for scoured wool, furnishes the greatest opportunity for inequalities and injustice. The report of the board shows further that the retailer is the man who is making by far the greatest profit from a suit of clothes. The board followed the wool on a \$23 suit from the back of the sheep to the back of the man. It found that the farmer gets \$2.23 out of the \$23 and makes a profit of only 68 cents. The manufacturer of the cloth gets \$4.54 of the \$23 and a profit of 23 cents on the suit. The wholesaler, who makes the suit got \$16.50, and a profit of \$2.28, while the retailer got \$23 and a profit of \$6.50. Mr. Taft recommends that proposed revision adhere to protection based upon difference in cost of production at home and abroad.

**Arizona Goes Democratic.**—The Democratic party in Arizona elected its candidate for Governor, besides a majority in both houses of the Legislature. This has an important bearing upon the national situation, for it

means an addition of two more Senators to the Democratic side in the Senate of the United States. The objectionable feature of the new Constitution—namely, the provision for the recall of judges—was voted out in order to obtain Statehood. But after the formal admission of the State into the Union, which will now take place, there is nothing to prevent its restoration as soon as the Legislature and the people conclude to do so.

**Illinois Law Upheld.**—The Supreme Court of the United States upheld the constitutionality of the Illinois Statute to indemnify owners of property for damages occasioned by mobs or riots. Several cases brought under this law are said to be pending in the Illinois State courts, involving claims for damages amounting to millions of dollars. During a strike in Chicago, on July 16, 1903, a six-story building owned by Frank Sturges was attacked. Under the mob law Sturges recovered from the city three-fourths of the damages sustained. The city then appealed to the Supreme Court of the United States on the ground that the law was unconstitutional. Justice Lurton, in announcing the decision, said that the tendency of the statute was to uphold the majesty of the law.

**Trial of Beef Packers.**—The Supreme Court of the United States refused, on December 5, to grant a stay of proceedings in the case of the ten Chicago packers under indictment for alleged violation of the Sherman anti-trust law. The trial was at once resumed before Judge Carpenter in the United States District Court at Chicago. Two weeks, however, were spent in the selection of the jury, and on December 19 the opening statement of United States District Attorney James H. Wilkerson



was begun. This marks the actual beginning of the legal battle which is looked upon as one of the most momentous of the many in which the Federal power has clashed with corporations.

**New York City Census.**—A statement giving the distribution of the population of New York City according to its elements of race, nativity and parentage, as shown by the returns of the Thirteenth Decennial Census, taken April 15, 1910, has been issued by Director Durand. Of the total population of New York City in 1910, the native white element, numbering 2,741,504, constituted 57.5 per cent., while the foreign born white element, numbering 1,927,720, constituted 40.4 per cent. In 1900 the native white element constituted a considerably larger proportion of the total population, or 61.4 per cent., as against 36.7 per cent. for the foreign born white. The native white population having both parents native in 1910 numbered 921,130, while those having one or both parents foreign born numbered 1,820,374. The foreign born white element in 1910 constituted very nearly one-half the total population of Manhattan Borough, a little more than one-third of the total population of Bronx and Brooklyn Boroughs, respectively, and between 25 and 30 per cent. of the total population of Queens and Richmond Boroughs, respectively.

**Cost of the Philippines.**—When General Wood was testifying before the House Committee on Military Affairs he was asked to state how much the cost of occupation of the Islands amounted to. He professed his inability to do so, and hence the Bureau Chiefs were directed to tell how much a corresponding number of troops would have cost in the United States since December 8, 1898, the date of the treaty with Spain, up to the present time. They testified that it would reach the enormous figure of \$167,486,403. This is the mere money outlay; the loss of Filipino and American lives is also to be added. Moreover, according to the Commissioner of Pensions, since the close of the war with Spain and the subsidence of the Filipino insurrection, we have 23,383 invalid soldiers of those wars on the pension rolls, besides 3,032 dependent mothers, 522 fathers, 1,217 widows, 327 children and brothers and sisters, a total of 28,490 pensioners, to whom \$45,853,024.19 have been paid.

**Mexico.**—Yucatan has sent a commission to secure the help of President Madero in breaking up the monopoly which has control of the henequen, or sisal hemp industry and is throttling the planters, thus threatening that State's principal industry with ruin.—The Yaquis have rejected the agreement entered into some months ago by their representatives. They now demand a considerable territory which is settled chiefly by Americans, and have sent a delegation to state their case to the President.—A squad of bandits attacked the Golondrina mine, but the manager, an American named John

J. Wilkinson, entrenched himself in a corner with his rifle and abundant ammunition. He succeeded in picking off seventeen of the assailants, whereupon the survivors lost all further interest in the proceedings and retired without more ado.—The outlook for peace in the country becomes daily more hazy. Agents of companies on the American side report that large consignments of arms have been smuggled across the boundary at many points. Madero does not seem to have won the confidence of the people who, without questioning his good intentions, are dubious about his executive ability. He has signified his willingness to recall Diaz and guarantee his safety. A plot to assassinate Madero while on his way to his country house at Chapultepec was discovered and frustrated.—The election for members of the permanent committee of Congress, to act in its stead during the recess, resulted in a triumph for the anti-administration forces.—Representatives of the republic in Europe have been directed to treat General Diaz "as a distinguished Mexican, an old leader, and the hero of many days glorious in the history of his country."—Alfredo Quiñones, of Salvador, lectured in the hall of the national School of Engineers on the advantages which would result from reuniting under one government the five existing independent Central American republics, three of which, he said, are now groaning under dictators. He looked upon the move as the only way to save them from the hangman's noose of indebtedness, which he considered worse than iron chains. His lecture was well received.

**Nicaragua.**—The press announces the arrival of some Salesian Sisters who will open a school. One of the company is a native of the republic, and was a pupil of the academy when President Zelaya closed it and ordered the Sisters out of the country. She followed the religious aboard the steamer and begged to be allowed to remain with them; but the sons of old Castile who had hustled the Sisters aboard forced her ashore. Later on, she made her way to them and now returns as Sister Mary Carmel.—Plots and counterplots are reported at such short intervals and arrests are so frequent that any day may bring news of the overthrow of the Conservatives. In case of their return to power, the gallant Liberals will begin to display their prowess by making war on the handful of nuns who have come to teach the little Nicaraguan children.

**Canada.**—Some of the English Liberal journals of Ontario assert that Archbishop Bruchési would have been made a cardinal but for his alliance with the Nationalists against Sir Wilfrid Laurier's administration. They ought to know. The editor of the *Toronto Globe* is a Protestant minister, and can get, no doubt, first hand information from Mr. Tipple and the Methodists in Rome.—The *Rainbow*, the other ship of the Canadian navy, has been reduced by resignations and desertion to a single fire

room watch. It is virtually tied up in harbor, for a voyage of more than eight hours is impossible.—The C. P. R. Pacific steamers, now building, have been offered to the Admiralty as auxiliary cruisers. If accepted their speed must be much more than the eighteen knots originally stated.—The famous Le Roi mine was sold some months ago to a new company, which is now reported to have reached some extraordinarily rich ore.

**Great Britain.**—Heinrich Grossl, a German merchant-service captain, has been sentenced to three years imprisonment as a spy. His inquiries regarded the coal supply and the number of men available to bring crews up to the war strength.—The Cunard Company has acquired control of the Anchor Line and the Royal Mail Steampacket Company, that of the Union-Castle South African Line and the Elder-Dempster.—The Admiralty Court holds the Olympic to blame for the collision with the Hawke, but gives no damages. The captain of the Hawke gets his costs in the White Star Company's action against him, and in the cross suit of the Lords of the Admiralty against the Company each bears its own costs.—The Gaekwar of Baroda acted insolently towards the King at the Durbar, and gave as an apology that he was confused by the splendor of the ceremony. The apology, as insolent as his conduct, seems to have been accepted. Few native princes have received such favors as he from the Crown. He is suspected of being deep in the revolutionary movement. Last year he passed through Canada and came in contact with the conspirators on the Pacific Coast. His predecessor was deposed for misgovernment, really for trying to poison the Resident; and he was adopted as heir from a peasant family, though he is a descendant of the Mahratta founder of the dynasty.—The Lords acceptance of the Insurance Bill is apparently a piece of politics. They did not wish the Government to pass over their opposition a measure of which the principle has been accepted and they were willing to see it involved in the difficulty of trying to administer the Bill's unpopular details.—The right to the port of Solum, one of the best anchorages in the Mediterranean, has long been in dispute between Egypt and Turkey, as it is on the Egyptian-Tripolitan frontier. England, having come to an understanding with Turkey in view of the present war, has occupied it on Egypt's behalf.—Sir Joseph Ward's administration has been defeated in the New Zealand general election. The Labor party seems now to hold the balance of power between him and the Conservatives.

**Ireland.**—The first ceremony of the conferring of University degrees in Maynooth College took place December 8. The formality marked the final triumph of the protracted battle for Catholic education. The ecclesiastical college of Maynooth is an integral part of the National University, and as such holds its examinations

and confers its degrees in its own halls. Sir Christopher Nixon, Vice-Chancellor of the University, having expressed his regret that the funds allotted by the Government to the University were greatly inadequate, paid high tribute to the educational work of Maynooth, and conferred the degree of B. A. on two hundred of its students.—The crusade against evil literature is spreading, and the Vigilance Committees, encouraged by their remarkable success, are directing their efforts not only against objectionable newspapers, but improper picture shows, postals, etc., and the importation of cheap books of an immoral nature, and towards supplying substitutes for the matter condemned. They have had notable success in Dublin and Cork, where the difficulties were greater than in Limerick.—According to a White Paper, issued last week by the Government, the number of Irish magistrates appointed during the year was 438, of whom 257 were Catholics. The total numbers in a population which is more than three-fourths Catholic are: Protestants, 3,588; Catholics, 2,275. The Government professes to be endeavoring to remedy the inequality, but its action has been slow.—The Auditorial address of the University College Historical Society on "The Irish Dawn," or the possibilities latent in Irish self-government, drew significant replies from Mr. Dillon, M. P., Mr. T. O. Russell, M. P., and Dr. Hyde. Mr. Dillon thought Home Rule would not bring paradise to Ireland, but give her an opportunity of getting there in her own way, which was a good way. He believed in the work of the Gaelic League and such men as Douglas Hyde, and he abominated those "men of genius" who "were traveling through the world with the object of representing Ireland as a country inhabited by a mixture of idiots, of criminals, and of slaves." Dr. Hyde had just sent a cablegram to New York repudiating the "Irish Players," and denying that Yeats and Co. had any connection with the Gaelic League.—Mr. Asquith, having been asked whether the Cabinet would undertake to pass the Home Rule Bill in three consecutive sessions before the dissolution of the present Parliament, replied: "If it becomes necessary the Government intend to use all constitutional means at their disposal to pass the Home Rule Bill into law during the lifetime of the present Parliament."—In the van of the temperance movement, which is spreading with marked rapidity through the country, is to be found the Pioneer Total Abstinence League. At the annual meeting of this strong organization it was stated by the founder, Father Cullen, S. J., that its membership at home and abroad consisted of 182,625 enrolled total abstainers and 41,000 probationers, and that by the end of this year they expected to have a total army of a quarter of a million. It was stated at the meeting that temperance, as opposed to drunkenness, is essential to the future prosperity of the country, and that on that ground alone the Pioneer League is entitled to the gratitude of the nation.—



**Germany.**—The German Navy Department has issued an official denial of the alleged discovery of a British plot to blow up the military harbor of Wilhelmshaven. This report was first circulated by the *Rheinisch Westfälische Zeitung*, but the German press was slow to accept it and ridiculed the story. An attempt had been made to copy a book containing important secret information in order to sell it to some foreign Power, and this gave rise to the fiction.—The first German State in which the Socialists will have complete control is the principality of Schwarzburg-Rudolstadt. The Diet will consist of nine Socialists, four Liberals and three Conservatives.—The news that a fourth son was born to the Crown Prince at Berlin, on December 19, was the occasion of great public rejoicing. The public buildings and many private dwellings were decorated and a holiday was announced for all the children in the schools. The youngest scion of the Hohenzollerns is said to be in excellent health.—Germany is already beginning to show an active interest in her newly acquired dominions. The "Société Forestière" at Sangha, in Ubanghi, has agreed to be Germanized. It has likewise elected the former Governor of the Cameroons, Dr. Esser, as a member of its board of directors. A similar reorganization of other enterprises is expected.—An electric airship has been invented by Engineer Bode. The trial tests before the German army experts were considered to be highly satisfactory and astonishing results are reported.—The Department of Justice has devoted special attention to various proposals made for the prevention of obscene literature. It has come to the conclusion that the infliction of more severe penalties for violations of the existing law is not sufficient, but that greater strictures must be placed upon the sale of such literature, so as to force it from the market. The demand for it is, however, said to be slowly lessening, while instead the danger from kinetographic performances is steadily increasing and has already led to serious consequences. An official censorship of the films is suggested.

**Austria.**—The Austrian Reichsrath has voted thirty-eight million crowns as a fund to raise the wages of railway employes. This far exceeds the expectations of the laborers and was granted in spite of the protestation of the Railway Minister Roesler. He claimed that twenty-one million crowns was the utmost which could be allowed without raising the rate of fares. The men, who were prepared to meet with a refusal, had threatened a strike, which was to be conducted on the method of "passive resistance." This they believed would effectually have paralyzed all traffic. They have received the decision of the Reichsrath with great jubilation.—The Czech Professor Pic, after vainly attempting to establish the authenticity of the famous Königinhofer manuscript, has in despair committed suicide. The copy contains ancient Bohemian epic and lyric poems, and was claimed to have been written at about the close of the

thirteenth century. It has now been rejected, on philological and literary grounds, as a forgery. The same holds true of the Grünberger manuscript, which is said to date back to the ninth century.—The Emperor, who for some time past had been suffering from a renewed indisposition, is declared not to be in any serious danger.

**Persia.**—The Cabinet has won over the Parliament. The Foreign Minister made a proposal to appoint a parliamentary commission of five deputies with full power to deal with the Russian ultimatum, and the motion was carried. As this action involved the dismissal of the American Treasurer General, the democratic members, favorable to Mr. Shuster, bitterly opposed the measure. Though Turkey already has a war on her hands, she is said to be prepared to raise an army of 400,000 to prevent Russian encroachments on Moslem Persia. Mr. Shuster has not resigned.

**China.**—A peace conference between the rebels and imperialists has been in session at Shanghai. Dr. Wu Ting-Fang, foreign minister of the revolution's cabinet, conferred with Fang Shao-Yi, who represented, not the throne, but Yuan Shi Kai, the Premier. This last circumstance is thought to indicate the Prime Minister's readiness to abandon the dynasty. The existing armistice has been extended to Dec. 31. On the initiative of our government, representatives of six powers addressed the delegates. The German Consul, as dean, was the first to speak. He merely assured the conference of his country's good will and expressed the hope that a lasting peace would soon be made, and the other consuls said the same. Dr. Wu urged a republic, but Yuan Shi Kai dominates the convention, and firmly refused to accept the proposal. At Nanking, the revolutionary centre, the reform party would have Yuan head of the new republic, with Dr. Sun vice-president. Tuan-Fang, a prominent imperialist general, was killed by his own soldiers.

**Spain.**—Premier Canalejas has intimated that certain concessions may be made to France in the Morocco question; but the colonies of Spanish Guinea and Fernando Póo will remain untouched, for many British subjects find employment in them.

**Portugal.**—The cruiser São Gabriel has been ordered to the Azores, for the marines were believed to be on the point of mutinying against the republic and joining the other malcontents in Lisbon.

**Italy.**—Besides the seizure by England of the port of Sollum in Tripoli, the occupancy by France of an oasis in the Tripoli hinterland for the purpose of securing West Africa, as well as Tunis and Algeria, is now announced. The seizure by England was protested against by Marquis Imperiali, Ambassador to Great Britain. What Italy will do with regard to this second clipping of her territory was not announced on December 20.

## QUESTIONS OF THE DAY

## Social Centres

An extended account of the Madison Conference on Social Centres, by George B. Ford, and the address delivered there by George M. Forbes, President Board of Education, Rochester, N. Y., is printed in *The Survey*, for November 18. "The great convention at Madison," Mr. Ford writes, "resulted through the cooperation and the indomitable zeal of Mr. E. J. Ward and of the University of Wisconsin." The system as organized in Rochester by Mr. Ward was adduced as a splendid example worthy of imitation in other cities. At the conclusion of Mr. Forbes' address, he was questioned by Governor Woodrow Wilson regarding the decided opposition which the citizens of Rochester manifested towards the manner in which the Social Centres had been conducted there, and the answer was given that "the direct cause of the stragulation of the Social Centre movement in Rochester was the enmity of the political machines of both parties," whereas the real reason was that both parties were afraid to stand sponsor for a movement that had become repulsive to practically all the citizens.

Mr. E. J. Ward, the present secretary of the national association, was the superintendent of the Social Centres in Rochester. He had previously been a Protestant minister, but his radical views (he is an avowed Socialist) did not harmonize with Church work, and he sought another field where he could put into practice his Socialistic convictions. At his advent in Rochester, he was heralded as the exponent of a system that would develop the communal spirit, and that would make persons forget their religious and political differences and their divergent stations in life, and that would make them regard one another as brothers and equals. This was "a consummation devoutly to be wished." It was not long, however, before the very opposite was true. Socialist lecturers were brought at public expense to exploit their theories; the gospel of discontent was preached; even the songs that were sung contained disparaging references to Christian churches, and the dominating spirit of all the meetings was the superintendent, who seemed to imagine that he was a sort of prophet who should be listened to with marked attention.

Optimistic reports were spread broadcast, describing the magnificent work being done at the Social Centres of Rochester, when the fact was that despite large appropriations for the purpose, they were a failure. Every possible inducement was adopted to attract people to them, but the number kept diminishing. The only things that grew were the popular dislike for them and the superintendent's salary, which was increased from \$1,500 to \$2,200 per year. Besides the superintendent there were many other paid officials. At the West High School Social Centre, for instance, there were a director and

an assistant director, a boys' club director, a door and hall keeper, a librarian and game director, a men and boys' gymnasium director, a women and girls' gymnasium director, an assistant gymnasium director, a music director and janitor.

One would imagine from the reports that were sent to other cities that this movement had become so popular in Rochester that precaution would have to be taken to prevent the schoolhouses from being overcrowded, but the reverse was the case. The attendance was so small and the protest of the public against the spending of thousands of dollars for something that was not wanted, was so strong that the Board of Education, under whose management the Centres were, was obliged to adopt restrictive rules, governing the use of school buildings for social activities. According to those rules, the Boys and Girls' Club would be deprived of the use of the schoolhouse and the service of a director, if during any two consecutive months the average attendance would fall below twenty-five. A similar rule applied to the use of the gymnasiums and the services of a physical instructor.

It was also ordained that the use of the reading room and the services of the librarian should be discontinued, whenever the average attendance during any two consecutive months should fall below twenty-five, or when the average number of books drawn should be less than fifteen. It was likewise provided that the general neighborhood meetings should be discontinued, when their average attendance during any two consecutive months should fall below one hundred. Rochester has a population of 218,000, and when it is remembered that the paid officials urged every one they could to attend to make their positions secure, and when it is remembered that what is termed neighborhood meetings included persons from all sections of the city, how meaningless becomes the contention of Mr. Forbes that the people were enthusiastic over Social Centres, and that these were killed by the politicians, who were afraid of their opposition! Even in the restrictive rules that were adopted the word "consecutive" was introduced, so that if the average attendance one month, as was frequently the case, would be very small, the friends of the movement could urge their relatives and acquaintances of the whole city to turn out in sufficient numbers the next month to meet the required average.

There was another side of the manner in which the Social Centres in Rochester were conducted, and that was even more condemnatory. The citizens were justly indignant because the public funds were being used to promote Socialism, and their indignation was accentuated when they read in the papers one morning that at a Social Centre gathering, a schoolhouse had been used for a masquerade at which young women were dressed in men's clothes, and that the day chosen for this diversion was Sunday. Their indignation was increased later on when a Unitarian minister made the execution of the



anarchist Francesco Ferrer an occasion for speaking at a Social Centre in laudatory terms of what he was pleased to designate "philosophical anarchy," and for insulting one-third of the tax-payers, by asserting that Ferrer had been executed by the Spanish clergy because they feared his rationalistic ideas. Proofs for such an accusation were demanded, but none could be furnished. Mr. Ward tried to defend the unfounded attack under the cover of "free speech." When he was shown to what extremes this plea of free speech could be carried, and he was asked if such things would be tolerated at a Social Centre, he attempted a reply, but finding that he was making a bad case worse, he assumed the attitude of the Sphinx.

Each day the citizens and the press were asking the questions: "What next? How much longer must this fomenting of discord in a peaceful community be endured?" Mr. Ward and the Board of Education could not mistake the feeling of the entire community, and accordingly at the close of 1909, the Superintendent of Social Centres tendered his resignation to the Board. The Socialists alone regretted his departure. Subsequently they tried to create a sentiment against the city officials that voted a decrease in the appropriations for the Centres, but results showed that it was the most popular policy that could be adopted.

Just when the citizens were beginning to forget the disagreeable features that have been recounted, they were shocked at reading in the papers one morning that Kendrick P. Shedd, who is a Socialist and a fellow professor with Mr. Forbes in the University of Rochester, had delivered an address at a Social Centre meeting, in which he instituted a comparison between the Stars and Stripes and the red flag of Socialism, and lauded the latter to the disparagement of our national emblem. One of the evening papers quoted him, on the authority of one who was present, as giving expression also to the following statement: "The man who respects the Declaration of Independence and the Constitution for themselves, because they are the Constitution and the Declaration of Independence, is like the man who liked old cheese because it stunk. In so far as it stands for the things that I believe in, I respect the Stars and Stripes; when it does not agree with what I think is right, I cannot respect it."

This speech was delivered at Social Centre No. 9, which Mr. Forbes lauds in his Madison address as being the "most thoroughly responsive to the civic spirit," and yet, out of the large number that was present, not a one stood up to take exception to the professor's remarks, and it is said that even now in that school there are pupils that refuse to stand up to salute the flag. If those present only applauded, the general public, however, acted differently. The entire press of the city, Grand Army posts and other organizations went on record as denouncing the address, and the Mayor, in unison with the sentiment of the community, denied the professor the privilege of delivering an address thereafter in a muni-

cipal building. The Socialists called public meetings for the purpose of condemning the Mayor's action, and Mr. Spargo, who visited Rochester shortly afterwards on a Socialistic missionary tour, designated Rochesterians as provincialists, because they were offended by Mr. Shedd's uncomplimentary reference to the flag.

If these facts had been clearly stated in response to the questions of Governor Wilson, would the Rochester Social Centre system have received the commendation that it did at the Madison conference? How those laudations contrast with the denunciatory editorials of the press of Rochester! "*Omne ignotum pro magnifico*," and so those that know little or nothing about the working of the Social Centre system in Rochester, may after the Madison conference be inclined to look upon it as something ideal, but the citizens of the city will entertain no such delusion. When it is recalled that Mr. E. J. Ward was the *causa movens* of that conference, and that he is now the secretary of the national convention, and that if he will not be the dominating power, he will at least have more to do than any other person in outlining the work for the national convention, does it require a prophet to foretell what the tendencies of the association will be? Will he succeed in hoodwinking the cities of this country into appropriating funds for propagating Socialism, by such talismanic words as "communal spirit," "civic righteousness" and "moral uplift?" Social Centres, supported by public funds, should not be Socialistic centres. The Cleveland plan is far superior to the Rochester one. It has been free from the abuses characteristic of that of Rochester. Its work has been constructive, and it has been conducted at a cost of not more than \$500 per year to the city. A. M. O'NEILL.

### Spain's Associated Press

It would be to close our eyes to the truth to deny that one of the chief evils in the religious, social and political order which now afflict Spain has been and continues to be certain widely circulated newspapers. The Spanish public which is, generally squeaking, unlearned, shallow, impressionable and frivolous, averse to serious reading and deep studies, buys daily for the sum of one cent the printed sheet which saves it the trouble of personal research and provides it with a ready-made opinion on the gravest political, religious, social, literary and economic questions. Of nobody more than of the Spaniard may it be affirmed that he has a paper brain. For him there is no other catechism, no other gospel, than the newspaper that he reads every morning or evening. As those newspapers, in their great majority and generally speaking, are animated by a passionate and sectarian spirit, almost always hostile to the teachings of the Church, it follows that there has been called into existence in our country an atmosphere quite unfavorable to Catholicism, to its institutions, and to the people who profess it.

Spanish Catholics noted and lamented the evil; but, such is their national laziness, idleness and indolence, they did not hasten to use practical and efficacious means to relieve the situation. By the side of those newspapers hostile to the Faith there were, it is true, some of undoubted orthodoxy, but they were political newspapers devoted, in most cases, to the Carlist party. They were dull, jejune, unattractive and newsless. The people did not know of their existence; they were read only by those connected with the party.

It is now about ten years since Spanish Catholic opinion, alarmed at the absolute defencelessness of the interests of the Church, and at the havoc wrought on all sides by the Liberal Republican sectarian press, underwent a strong revulsion of feeling and, stilling its barren and useless lamentations, undertook, by means of work and sacrifice, to bring out with all haste some daily newspapers which should counteract the mischief. Soon there appeared in every large city and in every provincial capital a newspaper, with no particular political affiliations, but wholly devoted to the defence of sound religious and social principles, which, nevertheless, emulated the Liberal press in news, attractiveness, good taste and artistic features.

There was a drawback, however, which amounted to a danger. Lacking their own independent sources of information, both at home and abroad, our newspapers were forced to obtain their news from press bureaus and news agencies of dubious impartiality, whose tendency was, generally speaking, anti-Catholic, and whose disposition was to practice a conspiracy of silence with regard to all actions and manifestations of Catholic social life.

At the solemn celebration of the fiftieth anniversary of the definition of the dogma of the Immaculate Conception at Seville in 1904, there gathered, with the blessing of his Holiness and the hearty cooperation of the archbishop, the first National Assembly for the spread of good newspapers. Cardinal Sanchez, then Primate of Spain and Archbishop of Toledo, presided, and several other prelates were present. The chief topic discussed was the establishing of a Catholic information bureau in Spain. The project was approved and unanimously adopted, and a committee was appointed to make it a practical reality. Though the committee worked with all energy and zeal, it stumbled upon such financial obstacles that its efforts came to naught.

Things shambled along much as before the meeting, but the idea of a Catholic press bureau had struck deep roots and held the attention of many. The one who did most to keep the subject before the public was Don Antolin López Pelaez, Bishop of Jaca, who by his two books, "Importance of the Good Press" and "Crusade of the Good Press," and by many articles and leaflets, kept the matter before the people and aroused or held their interest, and brought home to them the truth that among the religious and charitable works that had a

claim upon their charity, they ought to place the fostering and developing of the Catholic press.

This great bishop whose talents, resourcefulness and glorious campaigns in the Spanish Senate and out of it in favor of religion and society, especially of the humbler classes, give him unquestionably a close relationship with Ketteler, Manning, Mermillod and Ireland, is known among us as the Apostle of the Good Press.

But, what about the Catholic Information Bureau? Four years after the first assembly there was a second, but this time in Saragossa, under the patronage of Our Lady of the Pillar. Again the question was brought up; again it was unanimously approved; but it was agreed that the attempt ought to be made at once. The money needed was the difficulty. An executive committee, of which the Archbishop of Saragossa was made chairman, was charged to make the start. They appealed to the bishops and to the religious communities of the kingdom and, thanks to their contributions, collected a modest sum. With this as a nest-egg, an agency known as the Associated Press was opened at Madrid in May, 1909.

As the expenses, however, were greater than the income, the executive committee thought out a plan to increase the revenues. Briefly put, it came to this: To collect the sum of \$200,000 by popular subscription and to invest it in Government three per cent. bonds; the interest on these would make good the deficit and the original capital would remain untouched. The faithful were not asked to give any money outright, but merely to lend it without interest in sums of one or more dollars, even money. The greater part of the interest on the bonds would go towards defraying the running expenses of the agency; the rest would be used to redeem annually some of the certificates of indebtedness which the contributors received when they paid in their money. The certificates to be redeemed were to be chosen by lot, quite as the United States Government decides by lot who shall have first choice in filing on Indian lands newly thrown open for settlement. Thus, every year would see a part of the subscription returned to the contributors, and a few years would see the agency in the possession of an independent and guaranteed income. About one-third of the loan has already been raised.

Until the dawning of that happy day which shall find us in the possession of the entire loan, a distinguished religious of the Congregation of the Immaculate Heart of Mary, the Rev. José Dueso, residing in Madrid, has thought out a makeshift in the shape of a Confraternity of the Legionaries of the Good Press. Its membership is designed to include priests, religious, men, women and children. Each associate says one Hail Mary daily and contributes one cent a week to the enterprise. They are divided into bands of ten, one of whom collects the copiers. There are now three thousand bands, thus assuring a monthly income of \$1,200. The Confraternity is barely six months old.



With regard to the services rendered by the Associated Press, we may say that, besides telegraphic and telephonic communications, it supplies orthodox newspapers with articles on politics, apologetics, literature, science and the arts, all from the ablest writers that it can enlist in the cause. It also supplies cuts, drawings and illustrations of current events at very moderate prices, for its object is to strengthen and to develop the Catholic press, and not simply to embark on a money-making venture. Some fifty newspapers are associated in the undertaking. This means that almost every distinctively Catholic paper in the kingdom profits by the agency.

The Associated Press has its own correspondents in Paris, Rome, London, Lisbon, etc., and in all the important centres of population. It is hardly necessary to remark that care is taken to select only intelligent and honorable persons for the work. Two notable advantages accrue from this: First, Catholics are informed of what happens in Spain and abroad; and second, the manifestations of Catholic life and activity are not smothered in silence or buried in oblivion, as so often befell them when we had only the hostile agencies as our sources of information.

The Spanish Catholic press has profited greatly by our work. Our newspapers are increasing daily in circulation and prestige, and in their influence on public opinion. They are more thoroughly read, more widely distributed, and are now found where formerly they were not welcomed. They are effecting a work of purification and political and moral healing, and may well be called the principle of regeneration in our beloved but unhappy country.

NORBERTO TORCAL.

### Paris Getting on Its Feet

About twenty-five years ago a pious old maid might have been seen at the end of the Faubourg Plaisance, talking about Christ to a crowd of ragged half-naked street boys, who usually found their principal fun in the mud gutters. "The Plaisance of those days," says Bourget, "was like an Indian camp with a population worse than the inhabitants of Africa or Oceania, for the latter keep some notion of a Supreme Being, while the savages of Paris seem to have lost even the instinct of astonishment and terror in face of the mysteries of danger, suffering and death."

Such was the barbarism against which Mlle. Archer proposed to fight. With a few cents she hired a shed, where up to that the men of the neighborhood used to get drunk. That shed became in Plaisance the cradle of the Gospel. Before the odor of alcohol was out of the place she nailed a crucifix on the smoke-blackened wall, gathered the children around her, and under the eye of the Christ taught them to read, and little by little induced them to tramp with her to a church over a mile away. It was a long journey to find the priest, but he

in turn came a long way to the children. Into the shed, which had been changed to a rudimentary school, a consecrated stone was brought and Mass was said. It was a new thing in that neighborhood. But at the end of two years this novel sanctuary was too small to accommodate the crowd that came to see what was going on. With the help of the Abbé Soulangue-Bodin a chapel was built and called Our Lady of the Rosary. Around the chapel there were soon clustering a number of social works, and thus this first revival of religious activity coincided with the inauguration of what Frenchmen call a series of "economic initiatives," so that the monks of the old Merovingian times, who used to civilize while they baptized, would have recognized in the apostolic methods of that faubourg a sort of inheritance of the methods they followed. Within the space of twenty years after that there grew up gradually, under the shadow of the steeple which did not rise very high in the sky, a school of domestic economy, which 80 girls attended, a sewing school, whose lessons were followed by 40 others, a people's association, where lawyers used to give conferences, a mechanics shop, where 20 young fellows received technical training in various crafts, a boys' club, which had 180 members, a men's society of 350 associates, and 3 patronages, which gathered in 1,090 children. These patronages are societies of well-to-do men and women, who give the boys and girls occasional outings, put them in situations, watch over them in their sports and work, and start them in life.

All this was the work of the Abbé Boyreau. Five priests, who lived near-by in a community, helped him in these various developments of the enterprise. As yet, the altars on which the Lord descended, were only temporary arrangements, while all the clubs and societies and schools were being ingeniously dove-tailed into each other. The people of Plaisance now consider them essential to the well-being of the place, but all the while they were a preparation for something else. In June, 1911, the little chapel became a church. The zealous priest, to make the burden lighter for the poverty of the people, had patiently put up with the poverty of the church, being mindful of the words of Bossuet, "that God never thought Himself better served than when sacrifice was offered to Him in prisons and when the humility of faith was the entire ornament of His temples."

This story of Plaisance has repeated itself in recent years at more than twenty different places in Paris and its suburbs. In 1892, Abbé de Broglie complained that there was no religion in the faubourgs. The steeples one sees there now proclaim that his words have ceased to be true. The beginnings were miserable enough, but help soon began to flow in; collections made in the rich churches went to evangelize the neglected quarters, and keeping step with the resources, though sometimes ahead of them, sometimes a little behind, the souls that were seeking salvation began to flock in.

Thus the present parish of Sté. Geneviève des Grandes-Carrières, for instance, whose curé, the Abbé Henri Garnier, a short time ago was the victim of a murderer's bullet, began work in 1892, in an improvised chapel, where the first Mass had four spectators. They could scarcely be called worshippers. In less than fifteen years the seven Masses in the new church, which is now a parochial centre, assemble more than 3,000 people around the altar.

Where once stretched the forest of Bondy, 20,000 human beings had settled, and they had no church. The district was called Pavillon-sous-Bois and belonged to the Commune of the Seine. Immediately after the rupture of the Concordat, a young priest began a set of social works in the place. He put an altar in a dining-room, and in 1911 the archbishop went down there to bless a parish church for him, and it is already not only a great centre of prayers, but of good works, as the monthly bulletin of the parish attests.

One of the priests, who had been trained at Plaisance, the place we have already spoken of, went down to the Seine at Ivry-Port at the time of the inundations. His purpose was to save the people who were drowning in the floods, and he did a good deal of that kind of work, but remained there to fish for souls. He built a wooden chapel, which is now a parish church, and he continues to do his fishing yet, very often in the mud.

We might go on citing other instances of such apostolic enterprises. From one ecclesiastical camp to another you may trace the steps of the rejuvenated Church of Paris. All these camps are foundations, for where the Church pitches its tent it remains. But, besides building churches, it is moulding public opinion, for the new parish and even the provisional chapel has its weekly or monthly bulletin, which furnishes items of news that are unattainable elsewhere. They record the names of the families that arrive, the baptisms of the children, the funerals, the catechisms, etc.; in a word, every step in the progress of the patient God is set down and communicated to the people. Purposely, also, the titles of these bulletins often have a poetical ring to them, such as "Our Steeple," "The Sunbeam," "The Javelin," "The Ploughshare," etc. The contents are bright and almost merry in their tone, short, well printed and popular. They are so useful that the older parishes are taking the hint and publishing similar bulletins, because these little sheets establish a parochial solidarity among the people and give the curé access to places he could never enter in person, at least for the present, and they are also constant reminders to the people that the life of the Church is worth living.

As at Plaisance, the good work is often inaugurated by laymen, as for example at Malmaisons and Clichy. The laymen ploughed the land and the priest came afterwards and sowed the seed. Indeed, that is one of the most interesting features of this remarkable revival. The environs of Paris were almost unknown to the

dwellers in the great city, and now that the metropolis is coming back to Christ, to some extent at least, it is sending out valiant explorers and builders to the outlying districts, and church steeples are now seen sending their light over the once darkened and almost paganized faubourgs. The façade of the church edging itself into the roadway is sure to gather to it many a soul that was only waiting for something spiritual to cling to. The most remarkable thing about it all is, that this return to Christ is in violent contrast with what is happening in the country places. There the old churches, which it took centuries to build and complete, are being deserted and are left standing like lonely sentinels in a spiritual desert. The curé finds no one who cares for his ministrations, while the Parisians are impatient for new churches and for a knowledge of the new Christian lives that are developing and fraternizing around the sanctuaries of the Christ. The question naturally suggests itself, why cannot these country priests, whose flocks have deserted them and who have consequently nothing to do, come into the capitals of their different cantons and live together in communities, and from these centres organize missions in great urban centres, where at present priests have only to present themselves to succeed? The provisional chapels which they may be able to put up will almost certainly be so many marks in the progress of a new civilization. The bishops want it, for every year the Archbishop of Paris appeals for new crusaders against the European barbarism, laymen as well as priests; and it is very gratifying to find most illustrious names on the list of those who have answered the call: De Mun, de Haussonville, Thureau-Dangin, Lamy, Bourget and others, parliamentarians, members of the Academy, lawyers, business men, all going ahead of the priest to spread the light in the hitherto unknown regions of the suburbs. The city is reaching out its tentacles indefinitely; the Church is doing likewise to save what appeared to be irreparably and hopelessly lost, and it is succeeding in a most marvellous and unexpected way. Within ten years the Archbishop of Paris has created twenty-one new parishes, and has planned forty others, with the well-founded hope that in five or ten years more they will be in a flourishing condition. Evidently Mgr. Amette deserved to be a cardinal.

GEORGES GOYAU.

### Syndicating Servant Girls

The zeal of the Socialist for syndicating never seems to know surcease. The latest instance of it comes from Ghent, where the Socialist strength shows itself alarmingly in the large number of votes it polls in the national and municipal elections. Still they are not satisfied, and are looking for new worlds to conquer. Hence, their great paper, the *Voornit*, proposes to syndicate all the servant girls of Belgium, and as an initiatory step it sent out a circular inviting the maids of all work, as well as



the maids of any one work, to meet at an "estaminet" of the city to organize a Union. An estaminet is a tavern where beer and other beverages are retailed, but which sometimes, if more ambitious or prosperous, provides for hungry, as well as thirsty Belgians. The circular set forth that members of the projected syndicate or union were to insist on ten hours work a day, which means not to go beyond that time; to claim Sunday afternoon and evening as their own, from four to nine o'clock, and also an entire Sunday off every month. Promise was made by the organizers that any situation which a member of the union might label "bad" would be boycotted remorselessly to such an extent that the lady of the house would be forever unable to procure "help." What were the grievances sufficient to have it officially declared "bad" the circular did not specify. That was probably to be determined by the injured feelings of the chambermaid or cook; if, for instance, the man of the house insisted on his supper every Sunday night, or if the lady of the kitchen had to rise before 8 o'clock in the morning. These household Socialists would, no doubt, be expected to keep the managers of the syndicate well informed also about all that was going on in the family circle, as well as in the houses of neighbors or friends, as far as could be gathered from gossip.

The prospects for the protection of the home against these prying plotters, who propose to remodel the whole domestic life of the world and fashion it after their own ideas were not reassuring; but fortunately the servant girls did not respond to the call to meet at the estaminet. Nor indeed was that needed to insure the failure of the scheme, for even in Belgium the servant girl trouble is acute. Domestic servants are ceasing to exist as a class and, just as in America and elsewhere, the country girls are caught by the lure of the town and are hurrying to become factory hands. Household work has a badge of inferiority on it, and imposes too much restraint on individual liberty.

The Young Strangers' Club of Barcelona, which was mentioned in last week's chronicle, had a novel beginning. When the military were called into the city in 1909 to restore and preserve order after the "Bloody Week," some of the soldiers who had been stationed in a convent to guard it became so well acquainted with the priests, that after the danger was over and they were in the barracks, they used to come to spend their Sunday afternoons in agreeable conversation with them.

Why not make a permanent feature of this gathering-place for free time? The house being rather small, the first step was to rent a larger building, and install a little furniture and some means of diversion. The soldiers came and brought other soldiers with them, for the popularity of the modest establishment increased. What began as a simple relaxation from the monotony of barrack life has now a building of its own, thanks to the generosity of well-wishers.

## IN MISSION FIELDS

### "ROMAN CATHOLIC PRESCIENCE IN MACKENZIE RIVER."

"The Bishop of Athabasca has recently made a tour through the Dioceses of Athabasca and Mackenzie River by way of the Peace River route. With the exception of a hundred miles by wagon, the whole journey of 2,500 miles was made by water, 400 miles being traveled in an open skiff, during 300 of which the Bishop had to take his place at the oars. What appears to have struck Dr. Holmes most forcibly is the fact that in so many places the Roman Catholics are before us. 'At Vermilion,' he writes, 'the Indian population is almost entirely Roman Catholic, and the few we have are not much credit to our Mission.' At Fort Norman, where there has been no resident Anglican priest for two years, some of the people have already yielded to pressure and 'gone over to Rome.' 'Who will respond to the call to minister to these eighty-four neglected souls? It means that loneliness and isolation must be faced, but surely there are young men in the Church who will not hesitate to consecrate their lives on the same altar of self-sacrifice as Roman Catholic priests, many of them having but one furlough in a lifetime? . . . At Fort Wrigley we have only about twenty members of our Church, several of whom we found had become discouraged and had gone over to the Roman Catholics, who have a church and resident priest here. The rest will not hold out unless visited more frequently.' With reference to work among the Eskimos the Bishop says:—'No time must be lost in formulating our plans and sending forth our men. The Roman Catholic Bishop has already sent out a priest to spy out the land.'"

The above, taken from the Church of England *Guardian*, illustrates perfectly the density of Church of England clergy regarding the proportion their missionary work bears to that of Catholics. Why is it headed "Roman Catholic Prescience"? What does the *Guardian* suppose to have been the object of the Catholic missionaries' foreknowledge? Was it that some day there would be an Anglican bishop for the region in question who had to be forestalled lest he and his ministers should convert all the natives? The notion never entered their heads. Was it the influx of white settlers, railways, etc., which would make it desirable to occupy all the best stations and acquire a lot of land? They never thought of it. What then is the insinuation which the editor of the *Guardian* meant to convey?

The Protestant bishop was struck most forcibly with the fact that in so many places the Catholics were on the ground before him. One would have imagined that even a Protestant bishop in Canada ought to know something about the Catholic missions in the Northwest. He might as well have been surprised to find the rivers and lakes there before him. Why does he say that the Protestant Indians "yielded to pressure" in becoming Catholics? Will he please define the pressure that was put upon them, and by whom it was applied?

"The Roman Catholic bishop has already sent a priest to spy out the land of the Eskimos." Were it not that a



Protestant bishop, ignorant as he is of much he ought to know, is supposed to know his Bible, one would suppose this to be an insinuation of treachery. When, however, one remembers that those who were "sent to spy out the land" of Canaan, were sent by the servant of God, Moses, and that the land had already been given them as a possession, the apparent complaint becomes something quite different.

But then, why does the Protestant bishop interfere? Does he wish to play the part of the Amalecite and the Canaanite? It seems that he is jealous and wants to spy out the land too. But is that any reason to complain that the Catholics were in the field before he was born?

## CORRESPONDENCE

### The Chinese Revolution.

TOKIO, November 18, 1911.

It is impossible to foresee where the revolution which is now convulsing China will end. It was planned long ago, and has been made possible just as much by the Manchu Government's corruption, as by the active propaganda of Sun Yat Sen and his followers. Very naturally, the youth of China figure extensively in this national movement, especially those who are studying in foreign countries. Indeed the Chinese who were considering the situation had been complaining for a long time that the students sent abroad generally returned with very advanced, and even with revolutionary ideas. The justice of this complaint is manifest to-day. Japan, where the students are most numerous, was thought to be the chief offender in this respect, and was regarded with suspicion by Chinese generally. But Japan cannot be held responsible. Its social, moral and political atmosphere could not have exercised such an unfortunate influence on young China.

In the first place the Chinese students who go to Europe and America differ in no respect from those who are sent to Japan. Chinese they are, and Chinese they remain. It is true, indeed, that many of them have brought back to their country very ultra democratic and even Socialistic ideas. Mr. Wu-ting-fang might be cited as an instance. He was educated along the best Anglo-Saxon lines of thought, was twice the Chinese Minister at Washington, and, nevertheless, it is he who to-day is the chief organizer of the revolution, and the possible founder of the future Chinese republic. Nor is he alone in this respect; for at the beginning of the year 1908, the Superintendent of the young Chinamen who are studying in Europe informed the authorities at Peking that those young men were publicly manifesting their hostility to the Manchu dynasty. Some of them had adopted foreign religions, and were often to be found in the ranks of the Socialists. But as everyone knows Socialistic ideas are more widespread in the west than in Japan, because in Japan there is no such thing as free-speech, and consequently the evil must have come from the west and not from Japan. The only reason why Japan was suspected was because thousands of students go to Tokio, and their numbers throw into greater prominence anything they say or do.

But how is it and why is it that the Chinese students in Japan have given utterance to revolutionary ideas? Did their professors or Japanese revolutionists exert any influence on them? That is not likely.

In Japan, in spite of a certain amount of insurgency that exists, Chinese visitors can not fail to remark the very great respect that is accorded to the existing order of things, and to the ruling powers. Indeed the veneration for the imperial dynasty is almost religious. Moreover Japanese students concern themselves very little with politics, and those who go abroad do not, like the Chinese, return indoctrinated with revolutionary ideas. Indeed of the many thousands of Japanese who have studied in foreign parts, you can count on your fingers the individuals who have allowed themselves to be carried away by Socialistic or revolutionary theories.

The truth is that the Chinese students in Japan and elsewhere derive their sentiments from the study of the miserable conditions that obtain in their own country, and are helped on in their discontent by the propaganda which is organized by their own compatriots. There is no doubt whatever that this propaganda has its source in China, and that Chinese students carry these ideas with them from their native country, and not from the places whither they are sent for their education. The Chinese government is fully aware of it, for at the end of the year 1907 it forbade in all schools of the Empire, the reading of books and papers which were calculated to excite hostility against the Manchu government. That order was an official acknowledgment that the root of the evil is in China itself. Not only were such books forbidden, but the government made the study of Chinese classics obligatory, in the hope of bringing back the student youth to the traditional ideas of respect and submission.

As regards the revolutionary propaganda which is going on in foreign countries, the revolutionists of course first set out to capture the youth who, besides being easily captivated by anything romantic, would, in a few years, pervade the professions, commerce, the army, and political life. To succeed it was clear that it would be safer to make the attempt abroad than at home. For in foreign parts, provided they kept aloof from any disorder, they would not be interfered with by the police, who in any case could not know what they were talking about in their discussions. Now it so happens that the number of Chinese students is greatest at Tokio, and hence the revolutionists would naturally select it as the principal field of their operations. That city, Singapore and Hong Kong are the chief centres of the revolutionist propaganda, just as America and England are useful for far-away places of refuge, and as affording the best opportunity for financing such enterprises. This however would, of course, not imply that the Governments of those places were in any way aware of what was going on. But the home Government was fully instructed on the matter, and as early as 1906 and 1907 endeavored to prevent Chinese students from going to Japan. This effort to stop them coincided with the enrolling of 3,000 Chinese students, in Tokio, under the leadership of the revolutionary chief Sun Yat Sen.

The Chinese revolutionists publish a paper in Tokio, and it has the bad reputation of having an assassination more or less remotely connected with it. A libellous article on the Manchu dynasty appeared in the columns, and when the editor was haled to court he declared that the article had been sent to him from China, but that he was fully in accord with the sentiments expressed. Although the punishment was comparatively light, a fine of \$100, the Chinese swore vengeance on the supposed informer, with the result of an attempted murder of a servant girl who was thought to have divulged the



secret, and the actual killing of one of the employees of the paper.

The Chinese Government did its best to curb the activity of this propaganda but without success. In December, 1908, the Viceroy of Manchuria gave orders to have all letters from Chinese students in foreign countries opened and examined, and to delete anything calculated to disturb the public peace. These measures only inspired new zeal in the revolutionists, and on April 4, 1909, Doctor Sun was found to be in league with some Chinese officers who were finishing their military education in the Japanese army, and through them, rumor had it, was getting together a large supply of arms and ammunition which were to be shipped to China by way of Hong Kong. When Sun was accused of it, one of the revolutionary leaders, Hwang, who is now in command at Wu-Chang, denied that anything was going on in Japan except the spreading of revolutionary ideas. However, a few days later a Japanese captain named Kato was cashiered. A similar charge had been made in the preceding year against some Chinese students, but nothing had ever been proved. However, there is no doubt that an active staff of revolutionists is maintained in Japan by the rebels. The more or less protracted visits of such men as Hwang and Kwang would give grounds for such suspicion.

When the revolution broke out in October a great number of the students started for home; many had no money and besieged the Chinese legation for opportunities to do so, but since the troubles began at home the Legation itself is short of cash and was unable to accede to the demands for transportation. Whereupon threats were made of looting the place, though as a matter of fact nothing more was done than to indulge in riotous behavior. A plan was made to organize a torch-light parade by way of a demonstration, but the Japanese authorities interfered. Many sold all their poor belongings to secure a passage, and thousands have succeeded in crossing the intervening sea to throw in their lot with the rebels.

A. M.

### Row in Rome's Municipal Council

ROME, December 3, 1911.

So much has been written about the ecclesiastical happenings in Rome and the ceremonies attending the investiture of the new cardinals, that I shall restrict my communications to a word or two on the political events which we must not lose sight of.

The only profane news of importance is the disturbance at the session of the Municipal Council called to elect a Mayor. The voting resulted in the re-election of Nathan on a ballot of sixty-three for him and seven blanks, no other candidate standing. But the meeting prior to the ballot was stormy. The hall was crowded with those who were determined to drown out the protests of the Socialists against the war. The Socialist leaders are now divided on the question, but the majority of the party is still strongly against the war.

The spokesman of these, Della Seta, secured the floor and endeavored to make his point; but the public, led by the press representatives, hissed and howled him down. He managed to get in the statement that the interests in Tripoli were those of the capitalists, and that the interests of the people called for the colonization and civilization of the deserted and undeveloped section of Italy proper. He likewise got as far as to charge that the pro-bellists were fighting for the interests of clericalism,

which, while feigning to help the cause of nationalism, were in reality conspiring against the unity of the country.

Here he was stopped point blank by the cry that the Catholics were patriots and that he was a renegade and a traitor, and should resign from the council. The session closed with a call of the Mayor for cheers for Italy, to which the Council and audience responded by rising and cheering uproariously. Seven of the Socialist members remained meanwhile seated in silence: possibly these are the casters of the seven blank ballots.

The Italian government has issued a further call for the reserves; the number of troops at Tripoli is nearing the 100,000 mark, and it is the government's intention, so it has leaked from the War Department, to raise the complement to 120,000. The war is playing hobs (or Hobbes, which is it?) with the local political coalition, known here as the "bloc." The majority of the Municipal Council, which elects the Mayor and Giunta or executive committee which really governs the city, is made up of Nationalists, Republicans and Socialists, and without the latter is helpless. The Socialists as a party are against the war; its leaders are divided, some against and some temporizing. The situation caused such friction that some of the Giunta resigned not long after the war broke out and before the Giunta went out of existence nominally. Nathan calls upon it to re-elect the old Giunta in its entirety, disregarding the previous resignations, and has made the matter a personal issue, declaring that thereby the coalition must stand with him or do without him. Many of the coalition, of divers political colors, were in favor of returning again the bulk of the Giunta, but electing new men in place of those resigned, on the ground that the causes leading to resignation were largely those of incompetency. The Mayor will not budge: the others yielded to him with the exception of the Socialists. These are rampant although divided, clamor against the war on general principles, and on the pretence that it is in the interests of the clericals as well as of the mercantile classes, and make a special point against the government leaving to private contributions the support of families made destitute by the drafting of their wage-earners into the army. There seems little hope of the entire body of the Socialists coming to an agreement with Nathan, though he is defending them with gracious explanations that their difficulty is an academic one about the general undesirability of war, in which he proclaims readily that he is in accord. Meantime the Council adjourns over from day to day, as does the caucus of the coalition, in the hope of eventually appeasing the irate portion of the Socialists; and the city meanwhile gets along in lovely fashion without a Giunta, as in the emergency Nathan does what he pleases as an executive committee of one. "And this is Rome, Rome that sat on her seven hills and from her throne of beauty ruled the world." And these are Romans, at least the live Romans who attempt to guide the affairs of the civic municipality. However, it is not a far cry to the Mons Sacer beyond Sant' Agnese on the Nomentan Road, where Menenius Agrippa over 2,400 years ago told his parable of the stomach and the members of the human body.

In consequence of the attitude of the *Berliner Tageblatt* against Italy in the present conflict (technically the charge is of putting in a false light the conduct of the war in Tripoli), the Italian government has requested the Roman correspondent of the journal, one Dr. Barth, to shake the dust of Italy from his shoes. The doctor writes a public denial to the press of any responsibility



for the offensive matter published, but as the date of his telegraphic letter is from Berlin, it is evident that he did not stand upon the order of his going.

The official account has reached Rome of the imposition of the red biretta on Cardinals Bauer and Nagl by the Emperor of Austria on Saturday, the 2d instant, in the parochial church of the Imperial Castle at Vienna. It would seem that the Holy Father has resumed his public audiences; for after the reception of the visitors to the cardinalitial functions, there have been daily audiences to which the public have, by the usual card, been admitted. Monsignor Denis O'Connell, auxiliary bishop of San Francisco, was received in private audience before his departure early in the week; Monsignor Shahan, the present rector of the Catholic University at Washington was received with him. Monsignor Sbarretti, once auditor to the Apostolic Delegation at Washington and later successively Apostolic Delegate to Cuba and to Canada, and at present secretary of the Congregation of Religious, has by appointment taken over the deanery of the Arch-confraternity of Santa Maria del Carmine, vacated by Cardinal Pompili in consequence of his recent elevation.

C. M.

### Winter in the South Sea Islands

HONOLULU, December 10, 1911

We are at last pleasantly situated here right on the beach, with the towering heights of Diamond Point, a strongly fortified extinct volcano, at our back. All the boats from the coast, including the lately arrived Pacific fleet, pass our place on their way to the harbor, and the broad Pacific lies before us. We have about ten minutes' walk to the car line, and then a thirty minutes' ride to the business part of the city.

Honolulu is interestingly tropical. Tall cocoanut palms, date palms, sugar cane, rice, pineapple and brilliantly colored leaves and flowers abound. There are few roses, or delicately colored flowers, and more could grow did the people have energy enough to protect vegetation from insects. But the natives here can live easily. Fish are plentiful; vegetables require little or no care, and the same may be said of fruits, so that the natives can exist with little thought of the morrow.

We have representatives of many peoples here. There are Japanese, Chinese, Portuguese, Koreans, the natives, a dark skinned people, then the half white, and finally a sprinkling of other nations. I went down to the old cathedral this morning, at seven, and I saw few really white people. On Sunday morning, at 6 o'clock, there is a sermon in Portuguese; at 7, no instructions are given; at 9 there is a sermon in English; and at 10.30 one in Hawaiian. I met the bishop yesterday. He told me he has been here for thirty years. He has a long white beard, and I saw two priests with beards. Why they wear them I cannot understand; it seems far from sanitary in this hot disease-laden atmosphere. The cathedral is a quaint old building, about forty years old, and the priests reside in a house to the rear of it. To the right is the convent, a long, rather pleasing looking structure. The nuns, members of the Congregation of the Sacred Hearts, dress in white. The priests are members of a Congregation of the same name. Father Valentine, who appears to be a very well known and liked priest, told me he would prepare a sort of history of Church affairs in the Islands, and give it to me. He has lately gone to Molokai to preach a retreat to the nuns living there. He said the lepers seemed to be happy.

They are comfortable, live, marry, have children, die over there. The children are taken away and cared for by the nuns, and a fact I did not know before, do not necessarily have leprosy. The laws are not rigid as they should be when there is question of deporting leper subjects to Molokai. Many lepers go about the streets of Honolulu. A naval surgeon tells me he knows many in the town.

We have had quite a yellow fever scare. A sailor on a boat from South America and a native were taken down with it. Both proved to be slight cases, even doubtful ones, but the report of their seizure served to arouse the sleepy people, and the authorities were obliged to make some effort to clean up. Mosquitoes are numerous, and a war of extermination is being carried on. No doubt, if the effort is kept up, Honolulu can be freed from the pests of which I never saw so many in my life. Thousands of dollars worth of banana trees have been cut down, since it is said that mosquitoes breed in them. Unfortunately a wide stretch of duck ponds and swamps has been left untouched. Why, no one can say, since these will surely prove a harbor for the mosquitoes.

Politics play a mighty part out here. More than in New York City, I hear, and you know what that means. Having Jap servants and coming into contact with their dishonesty and laziness, I can understand why the good people of California dislike them so much. It is strange that these Orientals speak and understand English so poorly after having lived in the Islands a long time. One has to distort one's language in order to make them understand. They say: "No can do"; "more better"; "Me no savey," etc. One said to me lately: "I go, I too much mad." You never know how you will be understood when speaking to them. They catch one word, and fix up the rest of your sentence to suit their own ideas. Japanese nurses are very indulgent to children, and have no control of them. Our Jap woman tried to tell me how black her baby was, and she said "All the same nigger baby."

All enjoy the sea bathing. We not only have the ocean at our door, but we have a tank 25 x 40 that is filled by the high tide, and that makes a pleasant place to swim, avoiding the surf. Honolulu, you must know, has a coral reef quite a way out, and the water is not deep till one reaches the reef, when there is a sudden drop. Sharks abound beyond this reef, and sometimes come inside, so unless there is a crowd swimmers find it better to keep close in. Surf riding is considered great sport by many. We dress here just as in summer in the States. The nights are not cold as in California, and a very light covering is always sufficient. I hear that a ship load of Portuguese came in yesterday. These unfortunates are packed like cattle in the ships that bring them over here to work on the plantations. Great promises are made to attract them, and the poor creatures come, to find nothing but a pittance. I understand small-pox broke out on this particular ship, resulting in many deaths during the voyage.

Father Valentine has asked the congregation of Waikiki chapel, where we hear Mass, to send him the money and gifts intended for Christmas distribution in the leper colony at Molokai, so that he may send the donations to the priests in charge. It seems that last year the contributions made were sent by others, and the people had to go to the non-Catholic churches to receive the beads and crucifixes and other things of the kind intended for them.

M. H. R.



## A M E R I C A

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## 1912

The artistic fiction which represents each new year as "a naked new-born babe," one of "heaven's cherubim horsed upon the sightless couriers of the air," would scarcely be suitable for 1912, which is more like "Bel-lona's bridegroom lapp'd in proof," coming as it does when the whole world resounds with the clash of arms. Italians and Turks are at each other's throats; English and Germans are glowering at each other; the Yellow-men in the distant East are carving out a constitution on the field of battle; Mexico is indulging in its traditional carnival of blood, and meantime, all the nations of the world, even those which are protesting that they are at peace, are multiplying with feverish haste the most terrible instruments of war. But more menacing than external foes are the embattled forces of anarchy, which proposes to destroy the foundations of all existing governments and the entire structure of modern civilization. No wonder there is a clamor for Palaces of Peace and arbitration instead of war.

What is happening in the material world has its counterpart in the spiritual order. France and Italy and Portugal, once so proud of their Christianity, are now assailing it, and Spain may soon follow their example. The Protestantism of the northern nations is only a thing of the past, and apathy, irreligion and rank atheism have invaded not only a large part of the populations, but even the greatest theological schools, in what were once the most intensely Evangelical nations of Europe.

The Church alone, though beset on all sides, and supposed by her enemies to be overwhelmed and helpless and almost at an end is at peace. She stands among the sepulchres of the nations, unterrified and undismayed. In her luminous and beneficent progress through the ages she has passed through more awful catastrophes

than those which now surround her, but they have only brought out with greater splendor the divine power with which she is invested, not only of resisting the enemies that seek to destroy her, but of repairing all the material and spiritual havoc of which they are the authors.

When the empire of the Caesars crumbled to the dust, she built up a mightier Roman empire than any Caesar ever dreamed of; assailed by the barbarians she dowered them with civilization and Christianity; terrified for a time by the Turks, she is now contemplating the dismemberment of the realms once lighted by the Crescent, and is sending her missionaries into the lands which centuries ago were invaded by her crusaders. Protestantism is disintegrating before her eyes, and multitudes of its greatest representatives are hurrying to the temples which their forefathers had abandoned.

All the old enemies are gone and she faces new ones to-day, not pagans, nor heretics, nor Turks, but apostates and atheists, who hate the very name of God and rail like madmen against the faith they have forsworn. They have seized on the machinery of Governments, and by confiscation, robbery and expatriation are striving with an almost satanic fury to efface from the souls of men every memory of Christianity. But the lesson of the past will be repeated. The Church will be called upon to quell the tumult which these very men have provoked among the people and to save from ruin the very governments which were fashioned to compass her destruction.

In appearance she was never so weak, but in reality never so powerful as to-day. From the solitude of the Vatican, to which her recreant children have consigned her, she rules the hierarchy of every nation, selects her princes and prelates from kingdoms and empires and republics, with absolute unconcern for the statesmen or rulers of the nations, and her least word is listened to and obeyed with reverence and love at the uttermost ends of the earth as never before in the history of the world.

There was a time when she could command the warring kings and nations to sheathe their swords. That time has passed. They would no longer obey. Though she is the Vicegerent of the Prince of Peace, she is not even wanted in the Congress of Peace. But there can be no peace without her, for peace depends alike for men and nations on the law which the Almighty has promulgated, and of that she alone is the divinely constituted guardian, and she alone can expound it. But whatever congresses may decide or kings determine, her office of Peacemaker is exercised as never before in her dealings with the human race. The promulgation of her teaching cannot now be impeded by the humor of kings or emperors, who at times would not permit it to penetrate beyond the frontiers of their realms. But as the world is now constituted the electric spark flashes it to the end of the earth, and the greatest and the meanest of mankind are forced to know it. Never before was Christ's injunction to teach all nations so marvellously

obeyed; never before did the Church so perfectly fulfil her office of bringing the glad tidings of peace. That the year 1912 may be replete with that Peace is the wish of AMERICA for all the world.

### Jews and Jesuits

Some twenty years, or so ago, Russia fell out with the Jews, and England and the United States were in commotion. A priest of humble rank happened to go from Baltimore to Chicago, and was not far on his way when a Jewish gentleman addressed him: "Ah! is it not dreadful, this persecution?" Putting on a look of interrogative interest, the priest asked: "What persecution? Where?" "Persecution of the Jews in Russia. Have you not read," was the answer. "Oh, indeed!" said the priest, "the Jews, in Russia. It is very sad." Then said the Jewish gentleman indignantly: "Why does not the whole civilized world rise and protest?" "Why not, indeed?" answered the priest. "But stay. How long has this been going on?" "How long!" shouted the other. "More than three years and a half!" "More than three years and a half," murmured the priest. "Dear! Dear! But the Catholic Poles have been persecuted for longer than that, the Catholic Irish have been persecuted for more than three centuries, and the civilized world has not risen in their favor. Don't you think it is rather too much to expect it to rise for the Jews after only three years and a half?"

Nevertheless the Jews can always interest England and America in their affairs; and just at present we are saying that Russia's refusal to readmit Americanized Jews on American passports, is an insult to the nation. Other American citizens have been subjected to similar treatment and there have been no public meetings, the press has been silent and the Government quiescent. A naturalized German Jesuit cannot return to Germany on an American passport; nor a naturalized Portuguese Jesuit to Portugal; nor a naturalized Russian Jesuit to Russia. Neither can an American born and bred find welcome if he be a Jesuit. Still more, right at our own doors, an American Jesuit would imperil his life did he dare to enter the petty Republic of Guatemala. But a Jew is one thing: a Pole, an Irishman, or a Jesuit, is another.

### A French Failure

The professed object of what are called "lay schools" in France has always been to do away with the deplorable ignorance and obscurantism which are supposed to be inherent in Christian or Catholic schools. That was Jules Ferry's slogan as far back as 1879, when he began his war against the clericals. He lifted up his hands in horror when he told the nation that there were eleven illiterate Frenchmen in every 1,000. He was going to change all that by handing over the task of the schoolmaster to laymen, and enforcing the law of compulsory

education. Alas! the illiteracy has not diminished but increased, and the Government finds itself unable to enforce its compulsory clause. A weekly journal called *L'Opinion* has just published some amusing revelations about the wonderful improvement which twenty years of anti-clerical formation has effected.

Almost all the boys of France, as soon as they are of age, have to don the uniform and serve their term in the army. When they arrive at the barracks they are subjected to an examination, so that the Government may become acquainted with their educational acquirements. The journal above referred to has just published some of the answers with which these boys, who have just finished five or six years' schooling, delighted their benevolent examiners. Some of them, for instance, knew that Joan of Arc was "a girl"; one that she was "a Frenchwoman," and others that "she had betrayed France to England," another that "she had freed France from the Gauls"; "Napoleon was a Russian Emperor": eleven out of thirty-six, though they had been five, six and seven years at school, knew nothing about the great man at all. "Victor Hugo was a French general." In spite of the draped figures on the Place de la Concorde, lamenting the loss of the territory beyond the Rhine, and in spite of the continual threat that is always hurtling through the air in France about recapturing the conquered provinces, a large number of these future warriors knew absolutely nothing about Alsace-Lorraine. For a considerable number, "Bismarck was a Frenchman"; a "Prussian emperor"; a general who had betrayed France; a King. "Morocco is a foreign power in Italy"; "England is a French country"; "a hostile power; a town." Of the Great Revolution which the modern rulers of France claim to be the beginning of all that is great and glorious in history, twenty-five out of fifty of these youngsters, who had been taught at the public expense for six or seven years, knew absolutely nothing. About the Ten Commandments and the doctrines of Christianity they were not interrogated. And yet the compulsory school law was passed in 1882.

### The Ten Commandments

It is time to enter protest against the irreverent parodies of God's Word that are now going the rounds of the press. The Code of Sinai, by its conformity with the natural law impressed on the soul of man, and consequently with the needs of the individual and the requirements of social stability has won respect and reverence from serious men of every religious system or of none. It is the grand embodiment of the dual principle, the Fatherhood of God and brotherhood of man which holds society together here and gives promise of a perfect society hereafter. It is the solemn expression of the law, directive and prohibitive, imposed by the Creator on His creature and governing every form of human activity. It is solemn in its form, in its substance, in the manner



of its promulgation. It was most solemnly confirmed by the Son of God made Flesh, Who summarized its divinely informed and all embracing comprehensiveness in the words: "Thou shalt love the Lord Thy God with thy whole heart and with thy whole soul and with all thy mind and with all thy strength: This do and thou shalt live."

A Protestant preacher of some note, having exhausted, we presume, other sensational substitutes for God's Word, hit recently on the arresting expedient of enshrining the vilest of human thoughts and misdeeds—things that "should not be even named among you"—in the Divine phraseology. His frivolous laws for wives, couched in the form sacred to the Decalogue, had numerous imitations. Equally frivolous laws for husbands were similarly constructed by flippant paragraphers and women of notoriety, and so on till the most solemn of God's words had become the plaything of profligates and mockers. Irreverence is the repellent aspect of infidelity, as reverence may be called the form and color of Faith. Our appeal may not affect those who have not faith enough left to be shocked by blasphemies in newspapers and pulpits, but fortunately those who have the faith to resent such language are in the majority, and men who have the courage to do so are, thanks to Catholic influence, continually on the increase. In this season, when the Holy Name is held up to the special adoration and reverence of the Catholic world, we commend particularly to the Holy Name societies the duty of checking, both by individual and corporate action, such public manifestations as we have noted of irreverence towards the Word and Law of God.

### Is Socialism a Purely Economic System?

Socialism, particularly in America, has come to be regarded by a great number as a purely economic system which deals exclusively with economic questions and reverently holds aloof from all matters of religion. This, however, is a great error. Socialism is founded on materialism; it strives exclusively for the goods of this earth, slighting and denying those of the higher and spiritual order; it teaches the absurd "equality" of the Communists; it undermines obedience towards divinely constituted authority; it denies the right to private property in the means of production. To all these doctrines reason, as well as faith, objects.

"No man, however," says Pope Leo XIII in his encyclical on Christian Democracy, "can condemn that zeal which, according to the natural and divine law, is solely directed toward rendering the condition of the laboring classes more tolerable, to enable them to obtain, little by little, those means by which they may provide for their own wants." Moreover, this economic improvement should serve to awaken the self-consciousness of the workingman, as a Christian and human being; it should "enable laborers to practice in public and private the duties which morality and religion inculcate."

"We have designedly," continues Pope Leo, "made mention of virtue and religion. For it is the opinion of some, and the error is already very common, that the social question is merely an economic one, whereas in point of fact, it is above all a moral and religious matter, and for that reason must be settled by the principles of morality and according to the dictates of religion. For even though wages are doubled and the hours of labor are shortened and food is cheapened, yet if the workingman hearkens to the doctrines that are taught on this subject, as he is prone to do, and is prompted by the examples set before him to throw off respect for God and to enter upon a life of immorality, his labors and his gain will avail him naught."

This ought to be sufficient to enlighten anyone on the question whether socialism is a purely economic system.

### A MARTYR OF THE SEAL OF CONFESSION

After the battle of Ayacucho in Peru, on December 9, 1824, the royal governor, Ramon Rodil, shut himself up in the fortress which was closely besieged by the revolutionists. Father Marielux, of the Order of St. Camillus of Lellis, had voluntarily cast his lot with the governor, for he did not wish to leave the troops deprived of all spiritual ministrations at a time when the activity of the revolutionists might furnish many calls for his services.

The result of the siege and the part that Father Marielux took in the events are thus related in *A Revista Matto-Grosso*, which the Salesian Fathers conduct at Cuiabá, Brazil:

After nine months of close confinement in the fortress, during which they were harried night and day by the revolutionists, the soldiers of the royal army began to lose heart, for the rations were almost exhausted and no relief was expected. Then it was that some of the soldiers formed a plot against the governor. But, on the day before the revolt was to have been attempted, a knowledge of it came to some of the subalterns, who communicated the information to Rodil.

The suspected soldiers were seized at once. On his side, the governor spared neither wheedling nor promises nor threats to secure every detail of the contemplated revolt; but all he could extort was a flat denial that there was any plot. Not to be balked in this way, Governor Rodil ordered that all the accused should be shot at nine o'clock in the evening, the very day and hour which had been fixed upon by the conspirators to seize him and put an end to his rule. Thus would he deliver himself from the danger of mutiny. What mattered if some who were innocent suffered with the guilty?

At six o'clock in the evening, Rodil summoned Father Marielux, the chaplain. "Father," he said, "go and hear the confessions of the prisoners; but be sure to finish at nine o'clock, for at that hour they are to be shot."

At nine o'clock, the governor's command was put into execution; but in spite of this quick and terrible display of his power, Rodil was not at ease. "What if all the culprits were not seized and executed? What if the leaders, the most guilty, are still at large in the fortress? Only the priest who heard their confessions can tell!" Thus soliloquizing, an evil thought came to him. At first he was startled; then a strange, hard look settled on his countenance. "Call the chaplain," he said to his orderly, and he smiled grimly, fiercely, as he spoke. Father Marielux entered. Rodil closed and locked the door.

"Father," said the governor, "those revolutionists undoubtedly disclosed the plot when they made their confessions to

you; you know the whole plan; you know who and how many were implicated. In the name of the King, I command you to tell me all, every name, every fact, every detail."

The chaplain was astounded. He could hardly believe his ears. "General," he said, "what you ask is impossible; I will never forfeit heaven by breaking the sacramental seal. I would say the same to the King himself were he to command me. May God save me from such an act."

Purple with rage, Rodil seized the priest by the arm. "Friar, you tell me or you die! You are a traitor to your King, to your flag, to your commanding officer."

"I am as loyal to my King and to my flag as any man, but let none try to make me a traitor to my God."

Rodil then ordered Captain Iturrade to summon four soldiers with loaded muskets. "Friar, kneel down; once more I command you in the name of the King to reveal those confessions." "In the name of God," said the priest, "I must remain silent."

A few gruff words of command, a flash, the loud report of the muskets. Father Marielux fell prone, a corpse.

## LITERATURE

### More Oxyrhyncus Papyri.

Part VIII of the "Oxyrhyncus Papyri," of Messrs. Grenfell and Hunt, has appeared, and, with it, the hopes of Biblical and classical students are made to reach out for even greater discoveries. Seventy-five documents of the Roman and Byzantine periods will be of interest to the historian. The classical student will delight in the contents of Nos. 1082-1099. The lexicographer of Hellenistic or Common Greek will find much new material to work upon and correlate. And here it is a pleasure to note that pioneer work is being done by the Jesuit Father Zorrell, of Valkenburg, in the use of these papyri materials. True, Moulton and Milligan have several years been publishing their lexicographical data in the *Expositor*, and Deissmann has thrown much light upon the New Testament by his decipherment of Græco-Roman documents, in "Light from the Ancient East" (tr. by Strachan, London, 1910). Still it is a Catholic who first has issued a New Testament Greek Lexicon where are utilized these important and illuminating lexicographical materials; and he is the lexicographer of the "Cursus Scripturæ Sacræ," Father Zorrell, S.J.

The new Oxyrhyncus finds will prove of the greatest interest to the Biblist. Two more bits of Old Latin have been found. Saint Jerome's Vulgate put the previous Latin translations of the Bible almost completely out of use. We now have very meagre traces of those first efforts to turn the Septuagint into the Latin *sermo plebeius* of the second and third centuries. The various recensions have only tentatively been designated. Hence every little bit of the Old Latin counts for much in textual criticism of the Bible. The new finds are Chapters V and VI of Genesis; several versions of the Old Latin have been brought to light which had been previously lost to us. The MS. is of the fourth century, and, therefore, very likely precedes the work of St. Jerome (A. D. 385-405).

A preceding volume of the Oxyrhyncus Papyri gave us the oldest extant Septuagint MS., an early third century copy of Gen. xiv-xxvii, wherein most of the great Vellum MSS. are wanting. The present volume adds another record-making MS.—a third century copy of Ex. xxxi, xxxii and xl, in two fragments. Septuagint students will likewise welcome the fragments of Tobias ii. The text is of a recension that differs from both Codex Vaticanus and Codex Sinaiticus (fourth century MS.); and these two codices present witness to two utterly divergent recen-

sions of the story. On the back of the Ex. xl fragment, a slightly later hand has written Apoc. i, and thus has afforded the New Testament critic a remarkable witness to the early canonical rating of that book.

Other New Testament finds, published by Dr. Hunt, are a fourth century papyrus of Heb. ix, xii-xix; a sixth century parchment amulet, with Mt. iv, xxiii, xxiv; a leaf from a fourth century parchment copy of Apocalypse, containing parts of chapters iii and iv, in a recension very close to that of Vaticanus.

Of late, the study of the New Testament Apocrypha has gone on apace. Witness the simultaneous publication in Paris, Berlin, Rome and Cambridge of many of these hitherto rather neglected works. Students of the Apocrypha will be specially interested in the fourth century fragment of a Gnostic gospel, which Dr. Hunt now publishes. Professor Swete thinks it is from the long-lost Valentinian Gospel of Truth, mentioned by Irenæus; Dr. Karl Schmidt assigns it to the partly preserved Gospel of Mary. WALTER DRUM, S.J.

**Travels at Home.** By MARK TWAIN. Selected from the Works of Mark Twain by PERCIVAL CHUBB, Director of English in the Ethical Culture School, New York, and Arranged for Home and Supplementary Reading in the Sixth, Seventh and Eighth Grades. New York: Harper and Brothers.

This book was sent to AMERICA by the principal of a large public school, who asked whether Mr. Chubb's choice of passages from Mark Twain should be considered so "judicious," to quote the introduction, and so well calculated to "discount the ruder and coarser type of humor," as to merit the work being introduced into the schools by a Board of Education.

"No," the discerning reader must answer. "Many of the selections in this book are neither 'judicious' nor 'uplifting.'" Most of the late Mr. Clemens' works, as is well known, while not devoid of humor, also abound in vulgarity, flippancy and anti-Catholic bigotry. Whoever undertakes then to prepare a selection of that author's writings for children of "the sixth, seventh and eighth grades" should be gifted with more discretion and good taste than Mr. Chubb has manifested. If another purpose, moreover, of these selections is to "lure the young reader into the wider fields offered by the volumes from which they are excerpted," it should be said that children will there meet with many noxious weeds most fatal to reverence and delicacy.

Numerous passages indeed, of such a nature can be found even in this book of "best chapters." For instance, in a passage from the history of the Mississippi, little readers are flippantly informed that "all explorers traveled with an outfit of priests," and, with regard to a threatened Indian attack, that "the Virgin composed the difficulty in Marquette's case; the pipe of peace did the same office for La Salle." When children learn, too, on Mark Twain's authority, that while "La Salle set up a cross with the arms of France on it," "the priest piously consecrated the robbery with a hymn," and when they read further on, that "the first confiscation cross was raised," who is to correct the false idea of the Catholic Church and of Father Marquette's achievements that thus enters young minds? A worse offense, however, than flippant misstatement is committed when the author, referring to a certain steamboat engineer, observes that "the partiality of Providence for an undeserving reptile had reached a point where it was open to criticism."

As for the refining influence Mr. Chubb's book of selections will have on the humor of children, it is much to be doubted whether "home and supplementary reading," in the language of Mississippi River pilots, and of Mr. Clemens' vulgar descriptions of scenes and persons will develop in our boys and girls delicacy of humor. Many examples of Mark



Twain's coarseness could here be quoted from Mr. Chubb's selections, were the pages of *AMERICA* the place for such citations.

That a teacher in an Ethical Culture School, it may be remarked in conclusion, should consider quite unobjectionable this book of excerpts from Mark Twain's writings is not perhaps very wonderful, but what should be thought of a Board of Education that regards such a compilation suitable reading for young school children? W. D.

**Primitive Catholicism.** By Mgr. PIERRE BATTIFOL, Litt.D. Translated by HENRI L. BRIANCEAU, of St. Mary's Seminary, Baltimore. New York: Longmans, Green and Co.

So much is made to-day of modern scholarship, so called, and modern methods, that the younger generation runs some danger of imagining that the old learning has been discredited utterly. Such an idea would be lamentable: should it obtain in a theological school, it would be disastrous. Whatever a Catholic may think of the historical research in vogue at present, he must be convinced that the only substantial, scientific method of demonstrating the divine constitution of the Church is the old dogmatic theology, sealed with the approbation of the past, and which will be in possession when the historical method shall have lost much of the esteem it enjoys to-day.

The reason is obvious. The historical method ignores the solidest grounds of scientific demonstration. It makes no account of constant tradition, and treats the Sacred Scriptures and the Councils as of less value than Babylonian cylinders and bricks or an Egyptian papyrus. These it accepts with honor; those it views with habitual suspicion. It pays no attention to existing facts corresponding to other facts centuries old, and turns its back upon the intrinsic evidence of the supernaturality of the Church. It makes a flying leap from the present to the beginnings of things, and attempts to reconstruct the primitive Church and to set it before our eyes in all its details as it existed nineteen centuries ago. One must see that to do this it would need a wealth of documents bearing upon every phase of the public life of the Church and upon the private life of Christians; and that, even with these, the great changes the lapse of time has wrought amongst men would make the work exceedingly delicate. As a matter of fact, the records are extremely scanty, and touch but few phases of early Christianity, either public or private. Indeed, they can hardly be called, strictly speaking, *records*, since their object was rarely to record the history of their times for the future. Moreover, it is hard to conceive anything more daring than the attempt of a modern Rationalist, with his few scattered documents, to enter into the mind of men, spiritual in every fibre, who passed into silence nearly two thousand years ago. In the historical method, therefore, the subjective element plays an inordinate part. Hence we are shown the past as the modern interpreter views it; and if we accept his view we are bound by a thousand hypotheses upon which it rests, having no other foundation than his prejudices. But we are without the slightest guarantee that his own view corresponds, even remotely, with the objective reality. On the contrary, we know by experience that the picture he has drawn so laboriously will sooner or later be wiped off the board, and that another will be drawn with equal toil, to meet eventually the like fate.

Dogmatic theology views things purely objectively. It knows, indeed, that so far as its particular organization is concerned, the primitive Church differed greatly from the Church to-day. It knows, too, that this can yield no argument against the doctrine it teaches in its schools. The fact that the circumstances in which the members of the primitive Church found themselves differ so greatly from those of

later times is sufficient to make it not only accept those differences, but even look for them. Nevertheless, it knows also that no changes in the manners and customs of men, in boundaries and governments, in relations and intercommunications, can affect a categorical statement of Scriptures, Fathers, or Councils concerning the divine constitution of the Church, or change "It is" into "It is not." Thus, St. Irenæus' assertion that all Churches must agree with the Roman Church in matters of faith is enough to show that the essential prerogative of Peter was recognized in his day as in ours, even though we do not know as thoroughly how it was then exercised, as we know how it is exercised now.

Still, Catholic theologians cannot ignore the modern historical school. The following, of its various, and even contradictory, theorizings is tedious, yet it must be done. That school has an influence beyond its deserts, and charity for those it influences bids us show how illegitimate are its conclusions. In the work before us Mgr. Battifol has undertaken this ungrateful task with regard to the reckless assertions of the historical critics regarding the primitive Church, and shows that its religion was the Catholic religion of to-day. As such, his book will be useful to serious students of theology. If, at times, he seems to admit too easily some of the contentions of the adversary, one must remember that he is not constructing a positive system, but answering objections, and must view such admissions in the sense of "data, sed non concessa." One thing, nevertheless, we must take exception to. He uses too easily the Rationalistic term, "The Master" to designate our Lord. In the mouth of Rationalists the term is an implicit denial of Our Lord's divinity, and therefore it should never be employed by Catholics. Nor, it seems to us, can these justify themselves by saying that they do but follow the example of the Apostles and others in the Gospels; for these used it in their own special sense, which was not the exclusive one common to-day. We must observe, too, that after the great day of Pentecost it disappeared, and is not found in the epistles nor, except under special circumstances, has it ever been the Catholic use. For us the rule of St. Peter should stand inviolate: "Let all the house of Israel know most certainly that God hath made both Lord and Christ, this same Jesus, whom you have crucified."

H. W.

**Psychology without a Soul. A Criticism.** By HUBERT GRUENDER, S.J., Professor of Psychology at St. Louis University. St. Louis: B. Herder, 1912.

We cannot praise too highly this latest book of Father Gruender. It states clearly the claim and proofs of Rational Psychology for a Soul—substantial, simple, spiritual, free, immortal; and it states just as clearly the baseless claim of modern psychology, which may be justly called Irrational Psychology, for a soulless man, and for all that such a postulate carries with it. As Father Gruender's intention was not only to establish firmly the conclusions of Rational Psychology, but also to attack materialistic psychology on its own grounds, he gives us copious and well-selected quotations from his adversaries, and mainly from those who are better known in this country. James, of Harvard, and Titchener, of Cornell, come in for a good share of criticism. In this part of his work, in which he shows the weak and futile arguments advanced for a soulless psychology, Father Gruender is at his best. His analysis is keen and shows a wide familiarity with modern psychology and its kindred sciences. What is more, it is clear, to the point, and helped very much by a bright, nervous style. Another aid, too, is the breaking of the pages into paragraphs, with leaded captions that occasionally are humorous with a humor which, though never biting, still has a telling effect. The

usefulness of the book is increased not a little by a list of references, a glossary for the convenience of those who may not be familiar with some of the technical terms used now and again, and a good index.

That the work is timely and much needed will be admitted by any one who has any knowledge of the modern textbooks of psychology or physiological-psychology which are put into the hands of the students and pupils of our medical schools, colleges, high schools, and ordinary public schools. Their drift is mainly, if not altogether, in the direction of materialism. As a corrective we recommend Father Gruender's book most strongly to teachers, students and the general public.

W. J. B.

**Brevior Synopsis Theologiæ Moralis et Pastoralis**, Auctoribus A. TANQUEREY et E. M. QUÉVASTRE. New York, Cincinnati, Chicago: Benziger Bros.

Fathers Tanquerey and Quévastre have done a good work in conceiving and carrying into effect so perfectly the plan of making the principles of moral theology easily accessible to priests. Without a doubt the book will fulfil the authors' intention of enabling busy confessors to retain a ready, practical knowledge of the principles necessary for a competent direction of penitents. In a 16mo. volume of twenty-three chapters which cover five hundred and eighty-four pages, the writers have stated and explained the doctrines of moral theology in a way that is at once admirable for brevity and clearness. Their success is due in a large measure to skill, which arises from a thorough knowledge of the subject. Not only have they given us a volume that is both useful and interesting, but they have also succeeded in doing what is rare enough in a severely didactic treatise. Every now and then they point their lesson by an apt quotation from scripture, or by an example from the lives of the saints, or by a little exhortation. This is in the spirit of St. Francis de Sales, to whom they often appeal. Besides this, there are other novel features of the work that will please all, even the most critical. Not the least of these is the happy discussion of social and scientific problems in the light of theology. Thus, there are two illuminating pages on the "social works of charity," in which amongst other good things is found a word of kindly approval of the St. Vincent de Paul Society. Then there are four excellent pages on labor problems, wherein the authors discuss briefly but clearly such questions as the relation of the state to the workman, the salary due the laborer, unions, strikes, and the means of alleviating the condition of the laborer. A good sample of the discussion of scientific problems in their relation to morals, is found in the article on the causes which remotely affect the freedom of the will. Amongst such are numbered heredity, temperament, education, acquired habits, and pathological condition, such as neurasthenia, hysteria, and epilepsy.

But these few points do not by any means exhaust the good qualities of the book. For instance the authors have a ready knack of synthesizing in small paragraphs all the principles which they intend to discuss in the chapter or article. In this they are at their best in paragraph four hundred and forty-three, where they state in axiomatic form the principles governing restitution. A single reading of such a synopsis serves to recall from the store-house of the memory the whole doctrine on this important subject. Then again there is a deal of erudition crowded into an extremely small space. A good example of this is found in the discussion of the form of morality. Not only is the common Catholic doctrine stated, but numerous contrary opinions are examined and refuted. The authors run the gamut of adversaries from Epicurus to Kant and his not over-numerous but noisy

progeny, the Modernists. Moreover they often strike at the last-mentioned in clever footnotes. These notes and others together with numerous references to a great variety of topics, show a learning and discernment that are alike praiseworthy. Lastly, the treatment of chastity is most sane, and if parents and confessors would act more frequently on the advice given in this matter, there would be much less sorrow and shame in the world.

A book which abounds in so many excellent qualities can afford to have a side light thrown on it, more for the sake of suggestion than criticism. Three points will serve this purpose. In the discussion of probabilism the writers show their usual ability in stating the opinions of the different schools, and they abstain, wisely enough, we think, in a book of this kind, from entering into a lengthy and somewhat unprofitable academic discussion of the relative merits of moderate probabilism and equiprobabilism. Their readers no doubt will applaud them for this. But many, we fear, will demur at the apodictic statement that St. Alphonsus was an equiprobabilist. Nor will they concede that equiprobabilism and probabilism are much the same in theory.

However they will be pleased with the statement that in practice equiprobabilists act on almost the same principles as probabilists. This is true, for to use an expression much in vogue in these days of pragmatic philosophy, probabilism is the only system that works well both for the penitent in the examination of his conscience, and for the confessor in his capacity of judge. Secondly, in corollary 1406, there is a statement in regard to vasectomy which certainly will be disputed vigorously by many theologians. Moreover, it is to be regretted that the authors do not treat this question more fully. Their footnote is good, but it will hardly impress the readers with the very great importance of this matter. Of course the question is thorny, but then there are certain principles clear beyond misapprehension and they should be stated or restated clearly, for they are sorely needed to-day, especially here in America.

Finally, in the consideration of the motives sufficient for perfect contrition the authors appear very timid. In reality the doctrine that "*amor spei et gratitudinis*" is sufficient for such an act is more common than one would be led to believe from the authors' words. Then too, the names of some of those, (v. gr. Doss and Slater,) who favor the sufficiency of such a motive are missing from the list submitted by the writers. But this criticism may appear captious; and surely when all has been said, the opinion of Fathers Tanquerey and Quévastre is entitled to the greatest respect.

In the end the authors are to be congratulated most sincerely on their book. They have done their work so well that they have placed all busy priests under a debt of gratitude.

R. H. T.

**The Life of the Venerable Francis Libermann.** By G. LEE, C. S. Sp. St. Louis. B. Herder.

We are glad to welcome a new English *Life* of the saintly founder of the Society of the Missionaries of the Immaculate Heart, an organization which was eventually amalgamated with the Congregation of the Holy Ghost. The cause of the beatification of the Venerable Francis Libermann has been long since introduced, and within the past two years the heroic character of his virtues has been officially declared. Whilst the process is ripening to completion it is important that his virtues should become generally known. Even as a tale of human vicissitudes a *Life* of Libermann should be one of exceptional interest. Born on the 12th of April, 1804, the son of a Jewish rabbi of Saverne in Alsace, he was converted to Christianity in his twenty-second year, and was soon an exile from his father's house. By the



aid of charitable friends, however, he was enabled to begin his studies for the priesthood with the Sulpicians of Paris. The poor "little Jew" had little to recommend him beyond the interest awakened by his conversion; but he was a saint,—at least a saint in the making,—and he soon began to exercise an influence which was really the beginning of his life-work in the service of the Church. During his seminary life he was a director of souls without the title. But a fearful reverse was in store for him. Becoming subject to violent epileptic fits, he was, of course, refused ordination, but was retained in honorable service in the seminary. Here he entered upon the most remarkable stage of his career. He became the spiritual guide of seminarians, of priests, and even of directors of seminaries. Ten long years came and went before he was raised to the priesthood. Meantime he had become the natural leader and director of an organization that was taking shape among the friends of his early seminary days. Zeal for the most abandoned souls, especially the negroes, inspired them to establish the Society of the Missionaries of the Immaculate Heart. Later events led to the amalgamation of the Society with the then moribund Congregation of the Holy Ghost, into which it infused new life. Meantime Libermann's sanctity grew apace, and in proportion as his influence increased the deeper he sank the foundations of his humility. A heroic abandonment to the guidance of Providence seems to have been the distinctive virtue of this great servant of God. The history of the saintly founder does not lose in interest in the hands of the author. The picture he presents is felt to be complete in its distinctive features. It is slightly marred, however, by occasional crudities of style and a trifle of vagueness and obscurity in the analytical passages. None the less, we wish the book a large circulation.

M. P. H.

**British and German East Africa.** Their Economic and Commercial Relations. By Dr. H. BRODE. With illustrations and Map. New York: Longmans, Green & Co.

The experience of many years spent in an official capacity on the east coast of Africa is here summed up in attractive form. Destined primarily for the enlightenment of those who may feel disposed to invest in East African undertakings, it contains a vast deal of information for the benefit of the inquiring general reader. The diplomatic arrangements which led up to the present political status of an extensive and little known district, the care and control of the natives, the problems of labor and taxation, the currency question, and trade routes are some of the topics treated from the viewpoint of first-hand information. The chapters on the cultivation of rubber and other tropical plants, and on the natural products, are highly informing. Among the illustrations a photo-engraving shows eloquently some of the amenities of the traffic in slaves. Valuable tables of imports and exports are presented in a series of appendices.

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**Summula Philosophiæ Scholasticæ in Usum Adolescentium** a J. S. HICKEY, O. Cist. Concinnata. Vol. III (Pars Prior) Theologia Naturalis—Editio Altera aucta, emendata, indicibus lucupletata. New York: Benziger Bros.

Few series of manuals of philosophy have called forth comment so uniformly laudatory as that which followed the successive appearance of the volumes of Father Hickey's "Summula Philosophiæ." They have been justly praised for uniting clearness with conciseness, brevity with thoroughness, and for being simple in style and method and convincing in their proofs.

The first edition of his "Theologia Naturalis" deserved every good word that was said of its companion volumes, and this second edition has some added merits of its own. There

are two good indices (slightly marred, however, by the failure to indicate whether the numbers refer to page or to paragraph) and running-titles which make the book convenient for reference. The number of quotations from modern authors has been considerably increased. These citations form one of the best features of the entire series. They are so well chosen that they have much of the value of the living voice of the teacher in emphasizing, explaining and illustrating important parts of the text. Then, too, they cannot fail to awaken in many students the desire to read the whole work or article from which the extract has been taken. These footnotes also show that Father Hickey is keeping his book well abreast of the times, as many of them are from works of very recent publication, notably from "The Catholic Encyclopedia."

The "Summula" is inscribed, "*in usum adolescentium*," but it may be consulted with profit by more advanced students, and, owing to the qualities mentioned above, it should prove of especial service to those who wish to revive their knowledge of the essentials of sound philosophy without being forced to push their way through a mass of less important matter.

\* \* \*

**San José en la Vida de Cristo y de la Iglesia.** Por el Padre MAURICIO MESCHLER de la Compañía de Jesús. Traducción al Castellano por el Padre JERONIMO ROJAS de la misma Compañía. Con ocho láminas. St. Louis: B. Herder. Price, 65 cents net.

"Those who are least pleased with the wordiness and sentimentalism of many unhealthy modern productions in the field of religious literature betake themselves to the works of Father Meschler, for they know that in them they will find an author free from pretensions and exaggerated notions, whose one object is to familiarize men with the profound teachings and doctrine of Our Saviour."

This statement, from an enlightened master of the spiritual life, is borne out by the perusal of the present little book in honor of the glorious patriarch. Free from all frothiness, it presents St. Joseph as he is known from the Holy Scripture in his life on earth, and as he is known from the teaching and practice of the Church in his intercessory power in heaven.

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The English *Spectator* has arrived at the conclusion that Longfellow was a very poor hand at writing hexameters. "The lines in 'Evangeline,'" it informs us, "skip and hop along like a fat rabbit scuttling down a woodland drive." Indeed, in the opinion of the *Spectator*, Longfellow, and almost every one else except Clough, may be considered as falling under the ban of the old Elizabethan critic who described the hexameter as "that drunken, staggering kind of verse which is all uphill and downhill, like the way between Stamford and Beechfield, and goes like a horse plunging through the mire in the deep of winter, now soused up to the saddle, and straight aloft on his tip-toes." The "tip-toes" of a horse is good. Only Clough knew how to tune the hexametral lyre, and not even he when he wrote "Bothie." If, we are told, one longs to know him at his best "The Jesuits and the Catholic Reaction" must be perused. In that effusion the bard delivers himself thus:

"Luther was foolish, but O great God! what call you Ignatius?"

O my tolerant soul, be still! but you talk of barbarians, Alaric, Attila, Genseric; why they came, they killed, they Ravaged and went on their way; but these vile tyrannous Spaniards,

These are here still, how long, O ye heavens, in the country of Dante?

These that fanaticized Europe which now can forget them, release not

This, their choicest prey, this Italy; here you see them, Here with emasculate pupils, and gimcrack churches of Gesu,

Pseudo-learning and lies, confessional boxes and postures, Here with metallic beliefs and regimental devotions, Here overcasting much slime, perverting, defacing, debasing Michael Angelo's Dome, that had hung the Pantheon on heaven,

Raphael's Joys and Graces, and thy clear stars, Galileo."

There is assuredly neither poetry nor truth, nor is there even rhythm in this stuff of Mr. Clough, and, with due respect to his admirer, the meter is very like "the drunken, staggering verse" denounced by the old Elizabethan. "It goes like a horse plunging through the mire in the depth of winter, now soused up to the saddle and straight aloft on his tip-toes." Yet we are told this is "concentrated irony." It is roaring diatribe.

### BOOKS RECEIVED

The Beauty and Truth of the Catholic Church. Sermons from the German. Adapted and Edited by the Rev. Edward Jones. With an Introduction by the Most Rev. John Ireland, D.D. Vol. II. St. Louis: B. Herder. Net \$1.50.  
The Moral and Religious Challenge of Our Times. The Guiding Principle in Human Development: Reverence for Personality. By Henry Churchill King. New York: The Macmillan Co. Net \$1.50.  
The Business of Salvation. By the Rev. Bernard J. Otten, S.J. St. Louis: B. Herder. Net \$1.25.  
The Sincere Christian Instructed in the Faith of Christ. From the Written Word. By Bishop Hay. A New Edition Revised and Edited by the Rev. Canon Stuart. St. Louis: B. Herder. Net \$1.75.  
The Divine Trinity. A Dogmatic Treatise by the Rev. Joseph Pohle, Ph.D., D.D. Authorized English Version by Arthur Preuss. St. Louis: B. Herder. Net \$1.50.  
Being. A Study in Metaphysics. By the Rev. Aloysius Rother, S.J. St. Louis: B. Herder. Net 50 cents.  
The Living Witness. A Lawyer's Brief for Christianity. St. Louis: B. Herder. Net 50 cents.  
Psychology Without a Soul. A Criticism. By the Rev. Hubert Gruender, S.J. St. Louis: B. Herder. Net \$1.00.  
New Series of Homilies for the Whole Year. By the Rt. Rev. Jeremias Bonomelli, D.D. Translated by the Rt. Rev. Sebastian Byrne, D.D. Vols. V and VI. New York: Benziger Brothers.  
The Wonders of Ireland, and Other Papers on Irish Subjects. By P. W. Joyce. New York: Longmans, Green & Co. Net 60 cents.  
Uriel. Souvenir of the Golden Jubilee of the Rev. Engelbert M. Bachman. Louisville, Ky.  
Under the Rose. By Felicia Curtis. St. Louis: B. Herder. Net \$1.50.  
Chats By the Fireside. A Study in Life, Art and Literature. By Thomas O'Hagan, Ph.D. Somerset, O.: The Rosary Press.

#### Spanish Publication:

San José. En la Vida de Cristo y de la Iglesia. Por Mauricio Meschler, S.J. St. Louis: B. Herder. Net 65 cents.

### EDUCATION

Referring to what the writer terms "a remarkable book on the Education of Girls just published by the Mother General of the Religious of the Sacred Heart," the Chicago *Inter Ocean*, in a recent issue contains this statement: "Despite the novelties of co-education and the attractions of public institutions of learning, convent education still has a charm and a power which all are free to admit. Thorough instruction in religious truth, correct moral teaching and a high sense of duty are known to be fully in accord with the most profound scholarship and the widest range of truth in every field of study. Hence the convent-bred girl can have every intellectual advantage afforded by a secular college, and, in addition, moral, artistic and social associations of a superior order. It is not surprising, therefore, that men and women of every shade of belief very considerably have chosen for their daughters a convent education."

\* \* \*

No, it is not surprising. Social relations are changing with us, no matter how distasteful the admission, and the future points to wider and more varied obligations than woman has known heretofore. These new obligations will demand

other training than that hitherto deemed sufficient for her—a broader and stronger development of character, above all, to fit her to meet new social exigencies. Wise fathers and mothers, no matter what their subjective belief may be, are not blind to the truth that formal religious training is a most desirable element in the formation of character. Neither are they blind to the fact that in secular schools of the day indifferentism has become almost the rule among teachers, atheism is very common, agnosticism very fashionable, and a deeply religious spirit extremely exceptional. What wonder that fathers and mothers of every shade of belief turn to the convent schools, since in the formation of character, as the writer in the *Inter Ocean* just quoted affirms, "in convent training the standard of true womanhood is the loftiest conception the world has ever known."

\* \* \*

This faith in what our schools can and generally do achieve, proclaimed in a secular journal, is very properly extremely gratifying to all of us. But whilst we cherish the honorable distinction it connotes, it renders the more necessary a diligent solicitude on our part to guard the underlying basis of that faith. The good repute of our convent schools rests upon the assurance that in all that makes for a liberal education for girls Catholic institutions are doing at least as good work as corresponding secular institutions, while they excel beyond comparison in what serves to strengthen the will and to make their pupils loyal to conscience—loyal to the responsibility of keeping faith alive and the practice of religion in an atmosphere which too often is one of cold faith and slack observance.

\* \* \*

This latter element of convent training must ever be first in the esteem of those charged with the management and direction of convent schools. That it is, in theory at all events, no one is inclined to doubt. Whether those charged with its practical execution are always mindful of it may sometimes be questioned. The writer has in mind a course of study followed in a young women's college of some reputation here in the East and directed by religious women, whose schedule of English reading required as regular work from the students in the English department is open to criticism precisely from this viewpoint. Whether it be because of a foolish desire to ape non-Catholic women's colleges, whose standards are not our standards, or whether it be because of improper influence and a culpable carelessness on the part of those in charge, the list of authors assigned for ordinary class work denotes anything but a wise and full understanding of the matter of reading as a factor in educational training. It implies as well a deplorable lack of realization of its enormous power for good and harm, and an absence of the keen sense of the extreme responsibility attaching to proper direction in regard to reading felt by the true Catholic teacher.

\* \* \*

The author of the "Education of Girls," to whose book reference was made above, discusses the question of reading to be allowed to girls with saneness and moderation. As a practical conclusion, from her own good sense and ripe experience she lays down this broad rule: "Books that foster the spirit of rebellion, of doubt and discontent concerning the essentials and inevitable elements of human life, that tend to sap the sense of personal responsibility, and to disparage the cardinal virtues and the duty of self-restraint as against impulse are emphatically bad. They are particularly bad for girls, with their impressionable minds and tendency to imitation, and inclination to be led on by the glamor of the old temptation, 'Your eyes shall be opened, you shall be as gods, knowing good and evil.'" If educa-



tion consists in being personally influenced by some one whose scholarship and character mean much for the formation of the intellect and the character of the student, who may question the excellence of the criterion the rule lays down?

\* \* \*

It is, regrettable that from the splendid treasure house of English literature innocent minds must be forced to regale themselves on what is vulgar and nasty, and worse—to read such authors as Fielding and Smollet and Richardson and Sterne and Rousseau, to mention only some of the objectionable names in the schedule—under penalty of failure to meet the requirements of a convent schedule. How much better it would be to train students to understand that “while all are able to read, all things are not to be read by all, that this power, like every power, may be abused, and that we have to learn how to use it with due restraint.” This is the discreet advice given to religious teachers by Cardinal Bourne, in a pastoral letter written when he was Bishop of Southwark. Would that the golden wisdom of his words were appreciated by all those entrusted with the sacred charge of forming the minds of young girls confided to their care: “While they are with you and gladly subject to your influence, train their judgment and their taste in reading, so that they may know what is good and true, and know how to turn from what is evil and false. Such a trained and cultivated judgment is the best protection you can bestow upon them.”

M. J. O'C.

### ECONOMICS

We have been reading, not without some alarm, an address made to the Trans-Mississippi Commercial Congress by J. L. Laughlin, Professor of Political Economy in the University of Chicago, on the means of avoiding panics in the money market. Professor Laughlin observes that other countries are free, to a great extent, from the periodic panics from which we suffer, and he finds the reason in the fact that they are not “crippled by the rigidity of our unregulated credit system,” by which he means the very strictly regulated legal obligation our banks are under of maintaining a reserve in definite proportion to their obligations. He thinks that if the banks would throw their vaults open in times of danger all would go well. When a crisis comes, he says, it brings with it the need of more extended credit and more generous loans; yet that is just the time when bankers draw in accommodation and accumulate reserves. In Europe, he adds, the practice is diametrically opposite. They increase their loans and pay out their reserves.

It seems to us that Professor Laughlin does not understand clearly the action of European banks in times of panic. These are just as careful as ours of their reserves, though they may not be under so strict a positive law. But there is a universal law in which our positive law is founded, which governs all operations of bankers worthy of the name. For them the public is divided into four classes: their creditors, who may call for their money; their actual debtors; those who seek accommodation with good security, and those who seek it with doubtful security. Their first care is to provide for their creditors; their second is to inconvenience as little as possible their actual debtors, provided these have given satisfactory security; their third is to do what they can for those who seek accommodation with good security, while as to the fourth class they do not trouble their heads about them. This means, therefore, that loans will be called in, that regular customers will find it hard to get advances, and that outsiders will find it almost impossible.

Take England, for instance. The Governor and Directors

of the Bank of England control the financial world, and the moment trouble threatens they raise the rate of discount, thus checking advances and increasing reserves. As the danger grows, the rate goes higher and higher; and the notion that people in difficulties must be carried over the crisis holds there no more than here. The English method has this advantage: in moments of great stress the Bank may, with the consent of the Government, suspend cash payments and issue notes beyond the proportion allowed by its charter; but this is done only to increase the reserve, so that calls from abroad, which must be paid in gold, may be met.

Such suspensions of cash payments are very rare; but they seem to have given the idea of the Clearing House Association, which came into existence during the panic of 1906, and issued certificates guaranteed by all the banks in the Clearing House, which the public accepted in place of gold. Thus the banks kept up their reserves and warded off the runs that threatened. Still, one sees on reflection that the security for these certificates was chiefly this, the guarantee that no bank got them which did not satisfy the Clearing House Committee with absolutely good security. But if all the banks had been shaky it is clear that such certificates might have been issued with very little security behind them, and that the redemption of them might have brought about a universal crash. This was so clear to the bankers that they organized in many places a permanent inspection bureau to watch over the operations of every bank in the Clearing House.

These committees have now given the idea of a national association to provide against panics, to be called the National Reserve Association, concerning the administration of which Professor Laughlin makes many prudent remarks. He seems to see in it an efficacious remedy, though he does not show how it is to carry out his ideal of universal accommodation in times of stress. As a matter of fact, the Clearing House Committees allowed no such accommodation, but concerned themselves with keeping the banks alive, with paying their creditors, rather than with increasing the number of their debtors. If the banks made advances they did so to save advances already made, and they required as good security as they themselves had put into the Clearing House. They were not discounting commercial bills, which would have to be renewed indefinitely, or would end in a forced sale and the bankruptcy of the makers, still less were they helping out embarrassed speculators.

It is not quite clear how the National Reserve Association is to help in times of trouble. Will it furnish straitened banks with gold, or with the equivalent of the Clearing House certificate? Here there would be a difficulty. The issuing of certificates was illegal, but the Government winked at it. It certainly would not wink at the establishment of an Association for the purpose of performing the illegal act whenever it should see good.

Commercial crises are generally the result of over-trading, or of rash speculation, or of both. These are made possible by injudicious advances by the banks. Professor Laughlin thinks the evil can be cured by intensifying its cause: we hold the proper method to be the removal of the cause. We laid down lately some principles on safe banking which were admitted generally forty years ago, when crises were held to arise from their violation. The National Reserve Association will be useful as the Clearing House Association is useful, if, by establishing a rigid inspection of banks, it prevents them from speculating themselves and from fostering speculation in others. Panics are more frequent in America than in Europe because business is more speculative.

H. W.

## PULPIT, PRESS AND PLATFORM.

## THE TEACHING OF THE JESUITS.

Answering the charge of Sir William Fry, to which reference was made in our issue of last week, Father W. Delany, Provincial of the Irish Province of the Society of Jesus, sent the following communication to the editor of the *Dublin Freeman's Journal*:

"SIR: A respected member of the Society of Friends has shown me a pamphlet on Betting Newspapers and Quakerism, addressed to members of that society by the Right Hon. Sir Edward Fry, P.C., G.C.B.

"With the object of that pamphlet, I am most cordially in sympathy, and its outspoken zeal in a good cause I much admire; but, turning over its pages, it startled me to find the following passage:

"If the doctrine be once admitted that an evil may be voluntarily done for the sake of producing some hoped for good, it will admit of vast extension, and it will be difficult to see what vice may not be promoted under the pretext that it will be committed under less hideous circumstances than is otherwise the case.

"The practice of the Jesuits, founded upon this view, has become a byword of contempt to all honest and honorable men, and has been not inaptly described as taking the devil into partnership to aid the Almighty to govern His own world. It would be lamentable, indeed, if the Society of Friends should adopt the teaching and practice of the Jesuits."

"It is truly startling to find this abominable slander calmly adopted and widely circulated by one of the most eminent of his Majesty's judges.

"Surely, before penning and circulating so grave a charge against a number of men as honest and as honorable as himself, Sir E. Fry—as a lawyer and a judge—ought to have asked himself the question: 'Is this charge true? What evidence have I to sustain it?'

"It would have needed very brief investigation for a judicial mind like his to ascertain that he had not a particle of evidence to sustain that grievous charge; that it is, and has always been, indignantly repudiated by the Jesuit body as an abominable slander; he would have found that, again and again, they have publicly challenged their slanderers to bring forward any evidence of their teaching such a doctrine.

"In the year 1852, Father Roh, a German Jesuit, issued a public challenge, offering to pay 1,000 Rhenish guilders to any one who, in the judgment of the Faculty of Law in the University of Heidelberg or of Bonn, should establish the fact that any Jesuit had ever taught the doctrine that 'the end justifies the means,' or any doctrine equivalent to it. For twenty years the challenge remained open, but no one came forward to win the prize.

"In 1890, the Abbé Richter, at Duisbourg, renewed the same offer, but in vain.

"Again, in March, 1903, the Abbé Dasbach, member of the Centre Party at Berlin, made an offer at a public meeting: 'Whoever will furnish proof that this principle, "the end justifies the means," can be found in the works of the Jesuits, I offer him from my private purse 200 florins.'

"This time the challenge was taken up. Count Hoensbroech, an unfrocked Jesuit priest, undertook to show that the Jesuit writers had taught the incriminated doctrine.

"Attempts having been made in vain to have the question decided by a mixed jury of Catholic and Protestant professors, Count Hoensbroech appealed to the public courts of Treves and Cologne; and, in the latter court, on the 30th of July, 1905, it was finally decided.

"The court had carefully examined the texts brought forward

in support of the charge, and taken from the writings of the Jesuit Fathers Vasquez, Sanchez, Becanus, Layman, Castro Palao, Escobar, Mariana, Tolet, Gury, Palmieri, Delrio, and had absolved them all; and they decided that Hoensbroech had entirely failed to substantiate his claim—that these famous texts contained nothing that is not admissible by the most rigorous moralist.

"They pointed out that there are obviously two senses in which it is possible to understand the maxim that 'the end justifies the means.' Firstly, that any bad means may be justified if employed for a good end; secondly, that certain actions, otherwise unlawful, become lawful in view of certain ends for which they are necessary; such, for instance, as the cutting off a man's leg when necessary to save his life.

"It was with the first sense alone that the court declared itself to be concerned; and in that sense it was not found in the Jesuit authors examined. In the other sense, the maxim, as the Protestant Dr. Ohr, of Tubingen, wrote, is by no means peculiar to the Jesuits, but is an ethical truism accepted by moralists of every creed.

"And a Rationalist writer, K. Jeutsch, said that if Hoensbroech really considered the instances he quoted from Jesuit authors to be a proof of depraved morality, he commits an absurdity.

"In these circumstances, I have felt it my duty, on behalf of myself and my colleagues, to protest publicly against the action of Sir Edward Fry in giving circulation to this slander, and I am sending him a copy of this letter. Yours faithfully,

"WILLIAM DELANY, S.J.

*"Provincial in Ireland."*

"St. Ignatius', Lower Leeson street,

"Dublin, 28th November, 1911.

"P. S.—As it seems quite possible, considering the great weight naturally attaching to a printed statement from a lawyer of Sir Edward Fry's great authority, that some members of the Society of Friends in Dublin, among whom this letter has been circulated, may be slow to accept a contradictory statement emanating from a Jesuit, to meet such cases I make this offer:

"I am prepared to hand over a sum of £50 to any public charity in Dublin—

"If it be established to the satisfaction of a Board of Arbitration in Dublin that the Jesuits teach the doctrine "that the end justifies the means."

"But, if the Board of Arbitrators decide, on the contrary, that the charge is not proved, the sum of £10 shall be paid by the other side for the printing and publication of a pamphlet containing a narrative of the proceedings."

"I make no claim to have Catholics on the Board. If the following members of the Society of Friends, the Right Hon. Jonathan Hogg, Abraham Shackleton and Robert Goodbody, along with Mr. Herbert Wilson, K.C., as lawyer, would consent to act, I should cordially accept their decision.

"W. DELANY, S.J."

## PERSONAL

At the Schenectady, N. Y., High school, on December 18, Henry W. Darling, representing the Royal Humane Society of Canada, presented its life-saving medal to Miss Sarah Lane, a Catholic pupil of the school, in recognition of her bravery in saving Miss Eliza B. Knapp from drowning at Point du Chene, N. B., in August last.

Hon. Edward J. McDermott, recently inaugurated lieutenant governor of Kentucky, is the first Catholic to hold an office in the State government during the one hundred and nineteen years of Kentucky's history. He is a well-



known lawyer of Louisville, where he was born, October 29, 1852, and has been active in all Catholic interests. His father was Irish, his mother a Kentuckian of Maryland ancestry. He has served with distinguished merit in the Kentucky legislature and as a member of its Constitutional Convention (1890), as President of the local Bar Association, and in other conspicuous social and commercial offices.

### ECCLESIASTICAL NEWS

In Philadelphia, the Diocesan Union of the Holy Name Societies has started a fund to build a memorial to the late Archbishop Ryan in the form of an asylum for deaf mutes.

According to the plans now adopted for the reception of Cardinal Farley, when he arrives in this city from Rome on January 16, there will be no public parade, but the delegations from the various societies, waving American and Papal flags, will line the sidewalks of the streets through which he will pass from the Battery up to St. Patrick's Cathedral. A number of prominent Catholics, headed by Supreme Court Justice Dowling, will escort the Cardinal to the Cathedral. There will also be a meeting in the Hippodrome on Sunday evening, January 21, and the Catholic Club will tender him a reception on January 25.

On December 19, the Pope received Cardinal O'Connell in audience, and again expressed his affection for America, assuring the cardinal he was certain he had done the wisest thing for Catholicism in America by granting a larger number of cardinals to that country. He said he knew the good work done by the Federation of Catholic Societies, of which he heartily approved. The pontiff said that the last pastoral letter of Cardinal O'Connell was admirable. He said also that it must be a pleasure to work in a country where the relations between all parties and sects were so good.

Cardinal O'Connell is expected to arrive home in Boston on January 29. At the dock he will be met by a delegation of the clergy and laity, and escorted to his residence by the Ninth Regiment, the representative Irish-American military organization of New England. On February 1, a solemn high Mass of thanksgiving will be celebrated at the cathedral, at which the cardinal will assist, and will have an escort from his residence. The Bishop of Boston will officiate, and most of the dignitaries of the Church in New England will be present. State and city officials are to attend, and a large proportion of the clergy. The cathedral and the cardinal's residence will be decorated, cardinal red predominating. Business houses are also planning to decorate. A banquet to Cardinal O'Connell by the clergy will take place Monday, February 5, at the Hotel Somerset, and it is expected that 600 priests will attend. On the evening of February 7, the laity will give him a banquet also at the Somerset.

The close of a mission at St. John's Church on the feast of the Immaculate Conception marked the beginning of a unique practice in St. Louis, Mo. This was the celebration of Mass at the noon hour. St. John's is situated in the downtown district, right in the heart of a large section occupied by factories, office buildings and department stores. In view of the difficulty which many of the Catholic employees of these places experience in getting to Mass on holy days of obligation, the pastor, Rev. Stephen Brady, decided to take advantage of their free noon hour and have Mass said for them at that time on the great festivals of the Church.

We learn from the Bombay *Examiner* of November 18 that the High Court of Goa, by a majority of four votes to one,

revoked the sentence by which the District Judge of Ilhas had condemned the *Crente*, the religious organ of the archdiocese, for having criticised the anti-religious policy of the provisional government of the Portuguese Republic. The particular offence for which the paper was put under a ban was the publication of the denial by Father Cabral, Provincial of the Portuguese Jesuits, of the gross calumnies by which the government sought to justify their expulsion from Portugal.

### SCIENCE

Concrete is in ever increasing demand for all kinds of construction work. In view of this, fact it is extremely important to the contractor to ascertain its precise action on imbedded iron. The question reduces itself to this: does iron rust under the action of concrete? A recent issue of one of the leading German engineering magazines answers this query very efficiently by an actual case. In Hamburg, some few weeks ago, an old gasometer was demolished, the foundation of which rested on several pillars, and the iron anchors were imbedded in cement grouted to a fair thickness. An examination of the sixty bars, each over eight feet in length, which formed the anchors, showed the iron to be in a perfect state of preservation. There was not the slightest trace of rust, and, what is more striking, the bluish surface tint was still visible. The gasometer was erected between the years 1852 and 1855. According to chemists the dampening of the concrete produces a strong alkaline reaction in the presence of which the iron is inoxidizable.

United States Consul Albert Halstead reports the use of high pressure gas for melting metals in England. This process dispenses with the air blast, and thus a flame is obtained which is noiseless, whilst at the same time loss by oxidization is notably reduced. The rate of loss of zinc in the melting of brass was found to be only 75 per cent. of the loss when melted in a coke furnace, and there was no loss of copper at all.

A panoramic camera capable of photographing through an angle of 360 degrees on a stationary film cylindrically arranged within the camera has been designed by Mr. S. Nakamura, a Japanese. The image is brought to the sensitized film by a combination of two reflecting surfaces parallel to each other and inclined to the vertical axis of the camera at an angle of 45 degrees. The first of these reflectors is above the camera and collects the light from the image; the second, within the instrument, receives the light from the upper mirror to reflect it to the film. The lens may be located horizontally in front of either mirror, or vertically between both, and, in making the exposure, the optical system is rotated about its vertical axis. The lens is a negative and a positive combination.

That reinforced concrete, as constructed with chilled steel, is far superior in the construction of strong-rooms has been conclusively demonstrated by the Indented Bar and Concrete Engineering Company of England. The tests thus are described: the oxy-acetylene blow pipe was applied to a slab for twenty-four minutes, at the end of which period, after much raking out of the resulting glass formed by the fusion of the sand, a hole three and five inches in diameter was made through the slab. In order to remove the bars of steel a stream of pure oxygen was directed on the white hot metal, and the steel immediately fused away. The concrete material occasioned the trouble, the metal cutter being powerless in its presence. The metal cutter could not have been resisted by the same thickness of any steel for more than four minutes. The amount of acetylene and oxygen consumed in the test was 0.45 and 0.55 cubic feet respectively.

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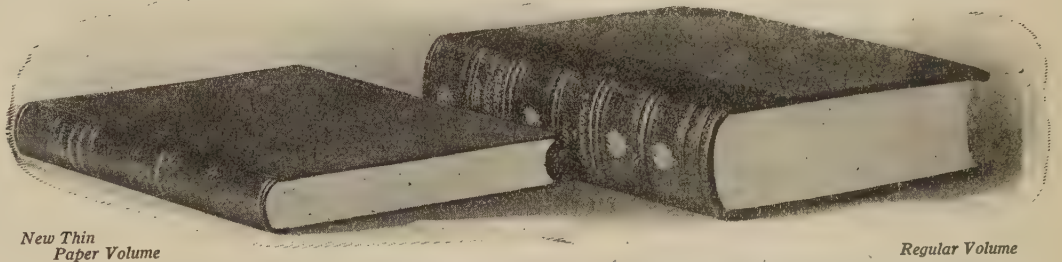
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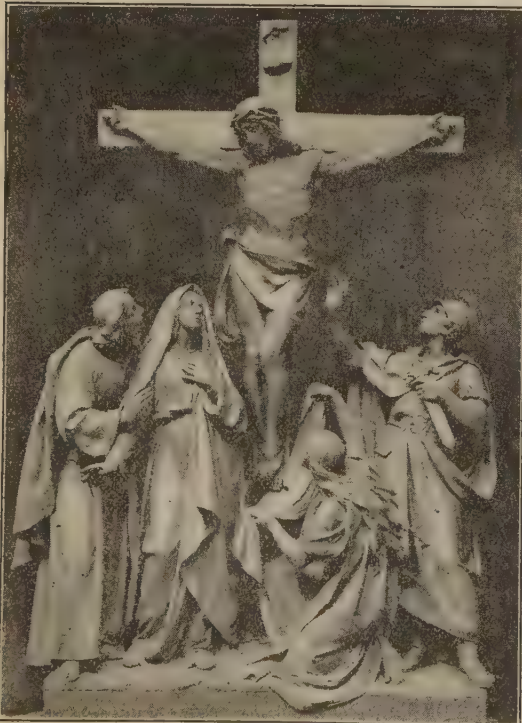
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CORRESPONDENCE INVITED

# AMERICA

## A CATHOLIC REVIEW OF THE WEEK

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### CHRONICLE FOR 1911

**The Nation.**—The year just passed will add an inter-  
esting chapter to the history of the international arbitra-  
tion movement. To extend the scope and obligations of  
the policy of arbitration, negotiations were begun last  
spring with Great Britain and France. To pave the way  
for this treaty with the United States, Great Britain was  
induced to modify her alliance with Japan, and the  
French Government also expedited the negotiations with  
signal good will. The new treaties were submitted to  
the Senate, but are still awaiting the consent of the  
Senate to their ratification.—The American claim of  
Alsop & Co. against the Government of Chile, the only  
question which for two decades had given the foreign  
office any concern, was finally disposed of by the decision  
of his Majesty, George V, to whom the matter had been  
amicably referred by Chile and the United States. The  
award of nearly \$1,000,000 made to the claimants was  
promptly paid by Chile.

The United States also facilitated the settlement of  
disputes which menaced the peace between Panama and  
Costa Rica and between Hayti and the Dominican Re-  
public. In the former case the Chief Justice of the  
United States has consented to act as arbitrator, and in  
the latter both countries, on the friendly suggestion of  
this government, have empowered commissioners to meet  
at Washington and arrange the terms of submission to  
arbitration of their boundary controversy. Our arbi-  
tration of the Chamizal boundary question with Mexico  
was unfortunately abortive.

The political upheaval in Mexico caused the fear that  
40,000 or more American residents in that country might  
be assailed and that large American investments might  
be injured or destroyed. Accordingly, the President  
thought it wise to assemble an army division of full  
strength at Galveston, a brigade of infantry in Southern  
California, together with a squadron of battleships at

Galveston and another squadron at San Diego. The  
mobilization was effected with great promptness. Later  
engagements of Mexican troops with the insurgents close  
to the frontier and the killing and wounding of American  
citizens living at Douglas, Arizona, showed the wisdom  
of the President in taking these military precautions.  
The whole proceeding was a forceful recognition of  
constituted authority in Mexico.

In our relations with China the past year has been  
marked by the conclusion of two important international  
loans, one for the construction of the Hukung railways,  
the other for the carrying out of a reform in the Chinese  
currency. The first loan is of \$30,000,000, with the  
privilege of increasing the amount to \$50,000,000; the  
second of \$50,000,000, the United States, France and  
England participating in these loans upon equal terms.  
—A new treaty was concluded with Japan, involving a  
number of important questions, such as the immigration  
of laborers and the right of Americans to hold real estate  
in Japan. The same effective measures for the restric-  
tion of immigration which had been in operation since  
1908 were ratified anew.

The fur seal controversy, which for nearly twenty-five  
years was the source of serious friction between the  
United States and the powers bordering upon the North  
Pacific Ocean, was satisfactorily adjusted by the North  
Pacific Sealing convention, entered into between the  
United States, Great Britain, Japan and Russia on the  
7th of July last. This conservative measure, it is be-  
lieved, will result in preserving the fur seal herds of the  
North Pacific Ocean and restore them to their former  
value for the purposes of commerce.

The fiscal year ended June 30, 1911, showed great  
progress in the development of American trade. It was  
noteworthy as marking the highest record of exports of  
American products to foreign countries, the valuation  
being in excess of \$2,000,000,000, a gain of more than  
\$300,000,000.



**The Administration.**—In an address at the Pennsylvania Society dinner in New York last January, President Taft declared that it was the right and duty of the United States to fortify the Panama Canal; that there were no treaty obligations in the way, and that he would bring all his influence to bear in favor of fortification. Incidentally, it may be mentioned here that Congress decided between the rival claims of San Francisco and New Orleans, selecting San Francisco as the proper place for the exhibition which is to celebrate the opening of the great interocean waterway.

Before the days of President Cleveland, the exercise of the veto power was a presidential prerogative rarely exercised. Several vetoes during the past year made it seem quite an ordinary occurrence. There was the veto of the joint resolution of Congress providing for the admission of New Mexico and Arizona to Statehood; the veto of the wool tariff bill and the farmers' free list bill, both of which the House attempted, but failed, to pass over the President's disapproval. Then, in the closing hours of the special session, came the veto of the cotton bill. An important measure which received the President's approval was the campaign publicity bill, limiting the expenses of Congressional aspirants and requiring them to make public all pledges of political appointments.

Early in the year President Taft submitted to Congress the proposed reciprocity agreement with Canada, together with a special message urging its prompt enactment into law. When the Sixty-first Congress adjourned, with the measure still hanging fire, the new Congress was summoned and early action again earnestly requested. With the aid of Democratic votes, the reciprocity agreement was passed, but Canada, by the defeat of her Liberal Premier for reelection, declared that she was less anxious for reciprocity than the United States.

In the autumn the President made an extensive tour through the Western States as far as the Pacific Coast, and was everywhere greeted with unmistakable demonstrations of confidence and good will. The journey covered 15,270 miles and included 29 States. It was the longest trip ever undertaken by a President. Mr. Taft returned to the East in time to review in New York harbor, on November 2, the vessels of the Atlantic fleet, assembled to demonstrate the claim of the United States to be classed as the second greatest naval power of the world. In that demonstration there were 22 first-class fighting ships, 20 battleships and 2 armored cruisers, with 30,000 officers and men.

**Congress.**—Amid stormy scenes in the House and wranglings of uncommon bitterness in the Senate, the Sixty-first Congress passed into history on March 4. In the closing hours of the dying Congress the Tariff Board measure was defeated and the bill for the admission of New Mexico and Arizona met a like fate in the Senate. To its credit belong the ratification of

the new treaty with Japan and the revision of the judicial code, which is regarded as important for the remedying of the law's delays. The new Congress, specially convened by the President, met on April 4, with a Democratic House, the first in sixteen years, and with a Senate in which the balance of power rested with insurgent Republicans, many of whom were openly opposed to Administration policies. State Supreme Court Justice James Aloysius O'Gorman, of New York, was elected United States Senator, after the most protracted struggle over this position ever held in the Empire State. For the first time a Socialist took a seat in the House. At the close of the special session, on August 22, the reciprocity agreement with Canada had been ratified, a new campaign publicity law enacted, and the terms prescribed on which Arizona and New Mexico could enter the Union. Provision, too, had been made for an enlarged membership of the House of Representatives, based on the last census. But no tariff measure was enacted, the efforts of the Democrats meeting with Executive disapproval.

The fall elections showed some important Republican gains, though the Democrats held a very fair share of the landslide of votes that changed the political map of the country in 1910. The first presidential message laid before Congress in December dealt exclusively with the trust question. Shortly before the recess for the Christmas holidays the President forwarded the report of the Tariff Board on the wool industry, with a recommendation that the tariff rates be materially reduced. That important measure was for a time overshadowed by difficulties with Russia over the passport question. To avoid possible complications in the relations between the two Governments, the President notified Russia that the treaty of 1832, because obsolete, would be terminated at the expiration of one year from January 1, 1912.

**The Courts.**—The Supreme Court of the United States last March affirmed the constitutionality of the corporation tax provision of the tariff law of 1909, thereby assuring the Government an annual income from this source of at least \$25,000,000. Another decision in the case of the Lehigh Valley Railroad Company holds the carrier company liable to prosecution under the Hepburn Act if it manages the commodity company and unites the operations of the two concerns. The most momentous decisions of the year, however, were those ordering the dissolution of the Standard Oil Company and the American Tobacco Company as "combinations in restraint of trade" within the meaning of the anti-trust law. In these two declarations Justice Harlan was the only dissenting member of the Supreme Court. The end of the year beholds the Chicago packers, after eight long years of fruitless effort by the Government, brought to trial at last. The Interstate Commerce Commission, after almost a year of deliberation, handed down a decision against the proposed advance in rates in the Eastern and West-

ern railroad cases. Later, in a decision affecting freight rates between the Atlantic Ocean and the Pacific Coast, it laid down the principle that in future commercial conditions, rather than the railroad traffic managers, should control rates in transcontinental transportation.

**Miscellaneous.**—After the wreck of the *Maine* had been successfully raised by a great feat of engineering skill, the Vreeland board of army and navy experts appointed to determine what caused the destruction of the man-of-war in 1898 reported, as did the *Sampson* board in that year, that the disaster was due to external causes.—Dr. Wiley, chief chemist and centre of controversy in the Department of Agriculture, charged with the violation of a law regarding the compensation of experts was exonerated by the President, to the confusion of his accusers.—Secretary Ballinger was succeeded in the office of Secretary of the Interior by Walter Lowrey Fisher, of Chicago, and Jacob McGavock Dickinson in the office of Secretary of War by Henry Lewis Stimson, of New York.—Following his confession of wrecking the *Los Angeles Times* building, in which twenty-one persons lost their lives in October, 1910, James B. McNamara was sentenced to imprisonment for life; his brother, John J. McNamara, who had pleaded guilty to dynamiting the Llewellyn Iron Works in Los Angeles on Christmas Day, 1910, received the sentence of fifteen years in the penitentiary.—During the year death claimed its usual toll of distinguished public men, among them Tom L. Johnson, four times Mayor of Cleveland, Rear-Admiral Winfield Scott Schley, Justice Harlan of the Supreme Court, Rear-Admiral Edward D. Robie, and United States Senator William P. Frye.

**Mexico.**—On December 1, 1910, General Porfirio Diaz pronounced for the sixth time the affirmation enjoined by law upon the citizen who becomes "Constitutional President of the United Mexican States." Less than a fortnight before, the secret police had unearthed a political plot in Puebla, where a certain Aquiles Cerdan was besieged in his house and eventually slain. It was the first revolutionary outbreak in thirty years, and therefore wore an air of novelty. Foreign consuls displayed the flags of their respective countries; business was suspended; houses were barricaded; and revolution-proof shutters were brought up from the cellars or down from the attics. But the excitement soon died out and "Porfirian peace" seemed restored. Diaz had been so firmly seated since 1876 that Cerdan and a handful of enthusiasts could not unhorse him. The Puebla affair, which seemed to be little more than a firecracker demonstration against Diaz, turned out to be the first rumble of the storm which drove him a fugitive from his office and country. Hostilities followed the course customary in Latin-America. Francisco Indalecio Madero, who had offered himself as an opposition candidate against Diaz, began active military operations on the north, and

various citizens of local renown at widely separated points "pronounced" in favor of the revolution. At the outset, the United States Government affected an air of stern neutrality, which was far from being shared by Americans on the border, who gave all possible aid and comfort to the Maderists. Even a small cannon, which was on exhibition in El Paso, Texas, as a relic of civil war days, was tied to an automobile and dragged across the river, where it was used effectively against the Diaz forces. Believing that American lives and property were endangered, President Taft mobilized twenty thousand troops on the Rio Grande, for intervention in case of necessity. At the same time, American cruisers were ordered to Mexican ports. Both these moves were declared at the time to be merely a part of army and navy maneuvers; but the declaration deceived nobody. On the earnest representations of the Mexican Ambassador at Washington, the order to the fleet was countermanded. President Diaz then proclaimed martial law, which, in Mexico, means Draconian severity and few or no prisoners. The situation was made more complicated by an independent revolutionary attempt under Socialistic auspices, the leader being one Flores Magon. His watchword was "Land and Liberty," while Madero clung to "Free Ballots and No Reelection." On March 24, the Diaz cabinet resigned in a body. On April 1 Diaz addressed the Congress at its opening session and spoke of various reforms which he contemplated. Shortly afterward rioting took place in the capital and the national palace was stoned while the President was holding a levee. On May 25, thirty-four years and six months after his triumphal entry into the city, Diaz resigned, leaving Francisco L. de la Barra as Provisional President. On the following morning, before daybreak, the ex-dictator slipped away in a special train to Veracruz, whence he sailed for Europe. At a special election held in October, Madero electors were successful, as was to be expected. Although there were frauds and duress in a few States, it was considered the fairest election ever held in the country. Madero's inauguration on November 6 did not bring public peace. He had virtually forced his own candidate, J. M. Pino Suárez, on the country for the office of vice-president, thus following the tactics that were chiefly responsible for the overthrow of Diaz; and the people, who have tasted liberty, have developed a critical taste. Plots and uprisings have succeeded each other in bewildering confusion, and the end is not yet.

Taking heart from the general outcry against despotism, the Catholics, who consider themselves two-thirds of the population, formed in May a National Catholic party, for the furtherance of their political well-being. With the exception of one point, the tenure of office of judges, Madero accepted their platform and received their support at the polls. Until this year, Catholics, as such, had taken no part in politics since the days of Archduke Maximilian, over forty years ago.



**Central America.**—Nicaragua and Honduras have spent the year in a state of political effervescence with frequent changes of officials; Guatemala is still groaning under the dictatorship of Estrada Cabrera; only in Salvador and Costa Rica has public peace prevailed. There has been renewed agitation for a union of the five independent republics, such as was formed on July 1, 1823, when, as "The United Provinces of Central America," they bespoke a confederation of all American republics, and first launched the idea of a Pan-American Union. The project now seems to spring from Guatemala's President, who aims at extending his arbitrary sway, as did some of his predecessors. The other republics hold back through fear of being swallowed up by Guatemala, which is the most important of the five.

**South America.**—Outside of Paraguay, which has been a prey to revolutionary excesses, and Uruguay, where the odious Batlle y Ordóñez is playing the tyrant in the President's chair, general peace has prevailed, although war has been imminent over disputed boundaries between Colombia and her neighbors, and between Chile and Peru.—Argentina has had trouble with anarchists in her chief city and with American highwaymen in her territory of Chubut.—The good relations between Brazil and the Holy See were disturbed by the energetic protest of the internuncio against the Government's seizure of certain religious houses as having escheated to the State; but the courts have yet to pass on the question, which may thus be amicably settled.

**Canada.**—Having entered into an agreement for limited reciprocity with the United States, Sir Wilfrid Laurier asked Parliament to confirm it. Mr. Borden, the Conservative leader, maintained that on so important a matter the people should be consulted, and urged a dissolution for that purpose. At first Sir Wilfrid refused, but as Mr. Borden would not permit public business to be proceeded with in Parliament, he was at last obliged to consent. The elections resulted in his defeat and the taking of office by Mr. Borden. The Conservative position was, that Canada had prospered exceedingly under the present tariff, and that reciprocity would so loosen the ties with the British Empire and draw Canada to the United States, as to make annexation inevitable. Reciprocity was not the only issue in the elections. The Nationalists of Quebec were more interested in the navy Sir Wilfrid had imposed upon the country, which they contended was useless and expensive, and represented a policy which would involve Canada in the wars of Great Britain. On the first two points they were certainly right; as regards the third, many hold that Sir Wilfrid's ideas were very different. Although the elections are said to have turned in favor of the Conservatives, at least twenty of these from Quebec are Nationalists and can defeat the Ministry, or at least make it impossible for them to continue in office. On

the other hand, the Conservatives of Ontario are as hostile to the Nationalists as to the Liberals, even more so. Just at present there is a truce between these two wings of the majority, but mutterings are heard on both sides that bode ill for the new Government. The Nationalists have gained their point regarding the navy. Sir Wilfrid Laurier's policy has been abandoned, and there is to be a referendum as to whether Canada is to contribute to the Imperial navy, and if so, how?

The Imperial Conference was held in London during the summer. Sir Wilfrid Laurier showed himself very indifferent. At first he was disinclined to attend it. In this, however, he yielded to pressure; but he was the leader of what may be called the anti-imperialist element.

The Hébert marriage case caused much trouble during the year. Hébert had attempted marriage with a Miss Clouatre before a Protestant minister within the Province of Quebec. As the Quebec code recognizes the impediments which any religious body may put to the marriage of its members, the superior court declared the nullity of this marriage on being certified that the ecclesiastical court had determined it to be so under the impediments established by the Catholic Church. Immediately the Protestants assumed that this was an effect of the "Ne Temere" decree, and led by Bishop Farthing of Montreal, began a senseless fight against it. They are demanding, under the pretext of a common marriage law for all Canada what the most able lawyers deem a violation of the Federal Constitution and of the rights of the Province of Quebec, and also penalties against any who shall say that a marriage, legal under the civil law, is invalid by ecclesiastical law. Moreover, they are pushing the Hébert case in the courts, as not all judges are agreed as to whether this particular case comes under the provisions of the Quebec code, and it will eventually reach the Privy Council in England.

The bi-lingual schools, *i. e.*, the schools attended by French-Canadians in which teaching is carried on in both English and French, have been attacked in Ontario and Manitoba. The plea is that English is the language of the country, as it is the language of the Empire, and other languages can only be tolerated, that French children must learn English, and that they cannot do so unless in schools where English is used exclusively. The first assertion is utterly false. English is not the language of India, it is not that of even the little island of Mauritius. In the greater part of South Africa the pretended condition is reversed, the semi-barbarous language of the Boers is that of the country, and it is English that is barely tolerated. French is the language of a large part of Canada and it has the rights not only of race, but also of priority. Secondly, the French are most anxious to have their children learn English, provided they have not to sacrifice their native tongue; and, as a matter of fact, the number of French-Canadians speaking both languages is growing constantly. An attempt to make it a vital question in the provincial elec-

tions of Ontario failed through the prudence of the leaders on both sides. Colonel Hughes, Minister of Militia in the Federal Cabinet, seems inclined to introduce it into Federal politics.

The harvest in the western provinces was abundant this year, though owing to a wet, cold summer, it fell short of expectations. Its quality was, moreover, exceedingly poor. The greater part of the wheat did not pass No. 3 grade.

The Duke of Connaught succeeded Earl Grey as Governor-General. He was received with much enthusiasm and many demonstrations of loyalty.

The census was a disappointment. A population of at least 8 millions was reckoned on, but the returns showed only 7 millions. The conclusion is that the Canadian immigration to the United States still continues, and that a large number of immigrants from Europe cross the border.

**Great Britain.**—The new Parliament met in January with Liberals and Conservatives equal in numbers and the balance of power in the hands of the Irish party. The Parliament Bill was pushed through the Commons, the chief interest being centred in the question whether the Prime Minister could create the peers necessary to pass it in the House of Lords. Divisions in the Cabinet on this matter were reported; but doubts were solved when, before the Lords took up the Bill, Mr. Asquith wrote a brief note to Lord Lansdowne and Mr. Balfour saying that it must pass as it had left the Commons, otherwise enough peers would be created to ensure such a passage, that is to say, some five hundred. The Conservatives were divided. Balfour and Lansdowne wished their followers in the Lords to let the Bill pass and thus avoid the wholesale creation. Lord Halsbury, with the more vigorous Conservatives, preferred to throw it out and let the Government do its worst. The Bill passed at last with the aid of some forty Conservative peers.—The National Insurance Bill to provide against sickness and unemployment was introduced. Its main principle was obligatory contributions, the employed paying about five-ninths, employers and Government providing the rest. As time passed many features were found objectionable. Nevertheless, in the autumn session it was forced through the Commons on a time-table. The Lords let it pass on the plea that they were given no time to consider it. Meanwhile, its unpopularity grew and lost three by-elections for the Government, reduced in a fourth its majority from 2,040 to 986, and increased in another a Conservative majority of some 1,600 by 400 votes.—Mr. Asquith announced his intention of carrying a Manhood Suffrage Bill in this Parliament, also the Home Rule Bill with all the means at his disposal.

The militant Conservatives had long been dissatisfied with Mr. Balfour, apart from his policy in the Parliament Bill. They saw him half-hearted on Tariff Reform

and disapproved of the Referendum he had introduced into the question. His personality alone kept them from open rebellion. The day after Mr. Asquith announced the Manhood Suffrage Bill, Mr. Balfour suddenly resigned the leadership. Mr. Walter Long, representing his policy, and Mr. Austen Chamberlain that of the malcontents, were unable to unite the party, so they procured the choice of Mr. Bonar Law as leader.

After a period of quiescence the women agitating for the suffrage compelled Mr. Asquith to receive a deputation, which demanded that the Manhood Suffrage Bill should include woman also. He replied that the Government would not grant this, but that it would not oppose an amendment to that effect in Parliament. Whereupon he was mobbed at a non-political meeting by a band of women; and they next attempted to break the law by marching to Parliament, breaking windows on their route. They were intercepted by the police and a riot ensued. Over 200 women, some of high station, were arrested. The Government, to their displeasure, is dealing leniently with them, to avoid the fiasco of the prosecutions of last year.

Labor troubles have been continuous throughout the year. The Welsh colliery strike continued through the greater part of it, but was at last settled temporarily. There were strikes and lockouts in the cotton and ship-building trades, and a seamen's strike, which did not prove so formidable as had been anticipated, as the companies were quick to yield. A carters' strike broke out in London, which soon became serious. The dockers in London, Liverpool and other ports joined them and a general railway strike was ordered. Though not carried out completely, it was sufficient to disorganize the provisioning of the cities for a day or two, when the Government interfered, sending warships to protect the shipping in Liverpool, and troops to protect the railways in their work, while the carters who worked were guarded by police and soldiers. These measures and the appointing of a Royal Commission to examine into the grievances of the railway men stopped disorder, which in several places had caused loss of life. The difficulties are not settled. The recognition of the unions is still the point at issue, which employers will not grant. A general coal strike is threatened for the new year, and the cotton spinners, on account of a strike against the employment of non-union hands, have ordered a lock-out in North and Northwestern Lancashire, which will affect 160,000 hands.

During the summer Germany and France quarreled over Morocco. According to the *entente*, concluded a few years ago, England was bound to stand by the latter. How far it would do so was Germany's problem. The Government had asked Germany for explanations of its designs, which were not granted. Suddenly Germany sent a cruiser to Agadir on the Atlantic coast of Morocco. The Government took for granted that it intended to seize that port and the Chancellor of the Ex-



chequer, speaking at a city banquet, declared that this would be a *casus belli*. War was very near. The North Sea fleet was prepared for action, and measures were taken to carry out the pledge given to France to send 150,000 troops to its assistance in case of hostilities. Negotiations between France and Germany settled the question, and it then appeared that the fleet had been unprepared for war. Coal was lacking; the naval bases were unguarded; the ships' complements in many cases were deficient; the fleet was divided and only 16 ships could have met a sudden attack of 17 German vessels. When Parliament met in autumn it found that Mr. McKenna had been replaced at the Admiralty by Winston Churchill, and soon it was announced that the naval lords, with the exception of one, had been replaced by others. This caused an agitation for a full parliamentary control of foreign affairs, which came, however, to nothing. The Foreign Secretary, in explaining what had occurred, expressed great desire for peace with Germany. Still there is talk of a loan of 150 millions to strengthen the fleet, and England and Germany arrest and send to prison spies, thus keeping up the popular antagonism.

The year closed with the King's visit to India to be proclaimed Emperor in a great Durbar at Delhi. Several fires broke out in the Durbar camp, which cannot be thought altogether accidental. The anxiety for his safety was very great, and two or three false reports of his assassination were circulated. The Durbar was marred by the studied insolence of the Gaekwar of Baroda, which if unchastized may have very serious consequences. The King-Emperor announced that the capital is to be transferred from Calcutta to Delhi, the old Mogul capital. This has been received with strong misgivings by many experienced in Indian affairs.

**Ireland.**—The year opened with a large Home Rule majority in the British Parliament, and the destruction of the veto power of the Lords, which soon followed, removed what was believed the only serious obstacle to Home Rule. The Insurance Bill was the only large measure that stood in the way, and the serious difficulties that this scheme presented from the Irish viewpoint have been successfully surmounted. Ireland has Insurance Commissioners of its own and a separate fund; owing to the healthier condition of her rural population, the Medical clause is eliminated and she pays 20 per cent. less than the English rates; the rate of contribution is graduated downward with the wage, and employees earning less than forty cents per day receive the advantages of the Bill without contribution. The general position of Home Rule has improved steadily in Ireland. The Orange threats of revolt have not been taken seriously; Mr. Sloan, leader of the Orange Democrats, who constitute a large portion of the Ulster workingmen, has told his constituents that self-government will mean their emancipation from the dominance of a narrow and sel-

fish clique; Lord Pirrie convened a Home Rule meeting of the leading manufacturers and business men of Ulster, and challenged his opponents to name any one of equal industrial prominence on their side; the anti-Catholic cry has been discountenanced by the Unionist leaders in England; numerous Irish Protestants of note have borne testimony to the absence of religious intolerance in Ireland except where Protestants are in control, and within the year a large number of influential Unionists have declared for Home Rule. The only aspect of the question now seriously discussed is the nature of the coming Bill, and chiefly its financial provisions. Mr. Asquith has declared that it will confer "full self-government" in all purely Irish affairs by an elective Parliament with an Executive responsible to it; that it will be introduced in March, and that the Government will use all its powers to have it enacted within the life of the present Parliament. Mr. Birrell, Mr. T. W. Russell and Mr. Redmond have stated that the financial clauses will be satisfactory to Ireland, but so far there has been no authoritative declaration of their specific nature.

The demand has grown insistent in the Nationalist organs and public bodies that the new Parliament shall have control of all Irish taxation, and particularly of Customs and Excise, which amount to four-fifths of the whole. Mr. Erskine Childers has just brought out a book showing that without fiscal autonomy Home Rule would be meaningless, and worthless to both countries, and the Government committee of inquiry is said to have reported substantially in its favor. It is also insisted that "full self-government" must include control of the Post Office and Postal Savings Bank, which have much to do with Irish business and the investment of millions of Irish money.—One of the outcomes of the acquisition of the land by the people is the growth of Technical Schools. The Dublin Municipal Technical Schools had an attendance during the year of 5,000 students, over 600 of whom won first-class certificates in public examinations. At the opening of a new Technical Institute in Limerick by the city authorities, Bishop O'Dwyer said the people had begun to take advantage of their new opportunities and, without Government aid, were erecting and supporting technical schools which would link the literary institutions to the actual business of life, and in teaching youths how to do things, rather than to theorize, would train them for Ireland's needs, not for foreign countries, and show them how to earn a fuller livelihood at home. The National University nearly doubled its students in 1911, and has been well supported by the County Councils in grants for scholarships. The Government, however, has financed it poorly, and so far failed to make the additional advances it had promised for building purposes. A similar stinginess obtains in the administration of intermediate and primary education.

The temperance movement is thoroughly organized in schools, colleges and societies, and there is scarcely a parish where the "Boy Pioneers" have not been established,

with the result that the drink bill and criminal offences have notably decreased. Another movement that has arisen during the year and spread through the country is the crusade against evil literature. The Limerick Vigilance Committee effectively purged Limerick of the immoral newspapers imported from London, and most other towns have followed her example.—Cardinal Logue has declared that the Irish people were never more Catholic than to-day, and that, having sacrificed national freedom to keep the Faith, they will not lose it when freedom is attained. "The brighter days that are now dawning must come with the unclouded light of God's blessing brightening our morning, flashing on our noon-tide and shedding on our evening the glow of peace."

**France.**—At the beginning of the year the proposed Government School Bill was a source of worry to Catholics. Its author, Steeg, is the son of a Protestant minister, and his associates, Doumergue, Faure and Buisson are Huguenots. Among other rulings it declared that to withdraw children from school, or to use influence for that end, was an offence punishable by fine and imprisonment.—The strike of railroad employees continued over from the preceding year. The method employed to suspend traffic was to change the tickets on freight cars, thus creating inextricable confusion.—The war in Morocco, which has been going on for six years, shows no sign of being ended. In January, the scientific world was in a commotion over the competition of M. Branly and Mme. Curie, for a seat in the Institut de France. M. Branly was chosen. In the educational war, Cardinal Luçon, the Archbishop of Rouen, was fined 500 francs for protesting against the kind of education given in the schools of France.—In the political world Briand, who was still Prime Minister, cleverly evaded a collision with the General Confederation of Labor and secured a new lease of power by deciding that they as a body were not responsible for the destruction of property in the railroad strikes, but that the guilt was to be laid on fifteen or twenty of the violent members of the associations. This ruling evoked cheers from the House, but perhaps Briand's recent escape from the bullet of the lunatic Jizolme, who fired at him in open Parliament, made the members refrain for the moment from throwing him out of office. About this time a proposition was made to strengthen the French army by incorporating in it 70,000 savage blacks from Senegal, but no action was taken.—The champagne riots which now broke out were a protest against the neglect of local vineyards and the importation of cheap foreign wines. At the same time the ever-growing abuse of alcoholic beverages was giving great concern to the legislators.—The fall of Briand was the sensation at the end of February, and the extraordinary allegation brought against him was that he was not severe enough in his dealings with churchmen, whereas prison and death were all that he failed to inflict on his victims. Monis succeeded Briand, and his

first act was to startle the whole of Europe by naming as Minister of Marine the famous Delcassé, who had some years before nearly embroiled France and Germany in war. Then sinister reports began to come in about the restlessness of the Moors in Morocco. The publication of the letters of Waldeck-Rousseau caused a sensation about this time, but they suddenly ceased to appear. Enough, however, had been revealed to ruin his reputation. The solemn and imposing statesman was found to have been timid, hesitating and irresolute, his inability to make up his mind being increased by the infirmities characteristic of his profession. In the month of March the financial result of the confiscation of religious property in France was announced. Waldeck-Rousseau had promised to pay into the exchequer one thousand million of francs; but only thirty million francs, *i. e.*, six million dollars, were received.—As an offset to the calamities suffered by the Church, the beatification was announced of Jean Robert Lammenais, the brother of the famous Lammenais, who had brought such sorrow to the household of the Faith eighty years before.—At the beginning of April rumors were heard about the purpose of the Government to send at least 30,000 troops to keep Morocco tranquil, although the disturbance at home in the champagne district had necessitated the summoning of 13,000 soldiers to quell the riots. The action of the Government in determining which was a champagne district and which was not, only made the rebellion more pronounced. By the middle of the month French troops were hurrying towards Fez to relieve Mulai Hafid, who was cooped up in that city by his rebellious subjects. This military activity was at the same time a cause of alarm to the Powers of Europe, Germany especially being very much concerned about it. It was not until April 30 that the relief column arrived in the beleaguered town. Happily, May Day, which had now arrived, passed by in Paris without disturbance; the presence of 20,000 or 30,000 troops ensuring peace, though the disorders among the vinegrowers were still going on. When the French, under Mangin, reached Fez, the rebels assailed the city. Meantime, Germany had warned France that the permanent occupation of the place might have serious international consequences. To add to the troubles of the nation the Prime Minister, M. Monis, was seriously injured on May 21 at an aviation meet, and M. Berteaux, the Minister of War, was not only instantly killed, but shockingly mangled. In spite of the domestic and foreign troubles of the nation, the Cabinet met on May 24, and resolved upon the most drastic measures against Catholics in the matter of education. The riots at Epernay were still unsuppressed and the fighting in Morocco continued late into June. At one time there were 30,000 French soldiers in Morocco fighting for Mulai Hafid, their former enemy. At the beginning of June Spain began sending troops into Morocco—a proceeding which would surely cause complications, especially as France was unable to formulate



any policy because of the continued incapacity of the Prime Minister, who was still lingering between life and death. After a while the miserable Cabinet which he had formed, went to pieces in consequence of a speech made by the new Minister of War, General Goiran. On June 28, after the resignation of Monis, who during his short and inglorious Premiership had closed a great number of religious institutions, most of them humble and inconspicuous, M. Caillaux formed a new Cabinet. Besides the other troubles, the question of Proportional Representation in the method of voting presented itself for solution. The Spanish problem was meantime growing more and more menacing in Morocco, when a new phase suddenly presented itself by the action of Germany in sending the warship Panther to Agadir, and the number of Spanish soldiers in Morocco was also constantly increasing, but no government action could be taken, as Parliament adjourned in the midst of all these complications. Germany was, meantime, incessantly pressing her claims, and it began to be rumored that she was going to demand a large part of the French Congo for relinquishing her claims on Morocco. To settle the question conferences were held in Berlin by Cambon and Kiderlen-Waechter, representing their respective governments. Meantime the French troops were endeavoring to subdue the Moors, while the police in France had their hands full in dealing with the bread rioters. To provide for eventualities \$280,000,000 were voted by the Government to develop the navy. Sabotage on the railways was rampant and the country was excited about the theft of "Mona Lisa" from the Louvre, as it suggested official corruption and neglect. On September 26, in the early morning, "La Liberté," among the best ships in the navy, blew up in the harbor of Toulon. Treachery was suspected, but after long investigations the disaster was ascribed to the dangerous character of the powder stored in that and other ships. On the next day it was announced that Germany and France had come to an agreement on the Morocco question.—On October 10 the famous Pontifical Zouave General de Charette, died at Basse-Motte, near St. Malo, in Brittany, at the age of 80. On November 24 the secret treaty between France and England was made public, and it appeared that they had agreed to give each other a free hand in Morocco and Egypt, respectively. Germany was aroused by this pact and speeches by Lloyd George and Sir Edward Grey were immediately made, announcing that England and France intended to stand by the treaty they had made.

As the year draws to a close we find the whole country condemning the cession of the Congo, with an added irritation on account of the secret treaty. Caillaux added to the popular discontent by his hectoring message to King Alfonso, with regard to the territory occupied by the Spaniards in Africa, but he was promptly rebuffed by the young King. The confessed ignorance of the Minister of Foreign Affairs, de Selves, with regard to

what was going on in his own Department, added another subject of alarm to those already existing and made it appear as if the Ministry of Caillaux was soon to imitate so many of its predecessors by dying ingloriously. To sum up, the history of France during the last months has been a record of tyrannical government, graft and anarchy. According to the famous Prefect of Police, Lepine, who aspired for a time to senatorial honors, the courts are gagged, religion is persecuted, the army is swayed by politics, the population is declining, the accidents in the navy are causing consternation everywhere, the host of office-holders is assuming gigantic proportions, the leaders in the government are shamefully incompetent, the country's external policy is a mockery, the railroads are in a state of collapse, in a word, all along the line nothing hopeful or bright is seen on the horizon except in the Church, where many signs of activity afford hope of repairing much of the evil that it has suffered in the past year. The renewal of religion in Paris is most remarkable, but little has been effected in the country districts.

**Belgium.**—The year opened with a declaration of peace between the conflicting sections of the Catholic parties. The Venerable ex-Minister Woeste, whose opposition to Schollaert gave rise to serious apprehensions, declared that he was at one with all his parliamentary associates. Unfortunately this concord was rudely broken later on. The question of language was another source of worry, and the trouble became more acute with every succeeding month. Meantime, however, the criticisms of the English press upon the administration of the Congo ceased to be severe. Strikes broke out towards the end of February, but were soon settled. On the language question public sentiment finally agreed about the beginning of April to have a Flemish University of Ghent and a French one at Liège, so as to satisfy both Flemings and Walloons, but Schollaert's School Bill at this time began to make all other interests of minor importance by the opposition it aroused. Its peculiar feature viz.: the *bon scolaire*, which enabled parents to select whatever school they preferred, excited the wrath of the Liberals. Failing to pass the Bill, Schollaert resigned his portfolio on June 8, and his place was taken by the Baron de Broqueville. The defeat of the Ministry was attributed largely to the attitude of ex-Minister Woeste.—On August 15 a great Liberal-Socialist manifestation was held at Brussels. Representatives arrived from every part of Belgium, and to leave them no grounds of complaint the authorities multiplied the railroad communications, so as to enable the great throngs to reach their destination. On August 27, a counter demonstration of Catholics was held at Louvain. Great hopes were placed on the October communal elections, but the result was merely that the small towns and the country districts remained Catholic, and just as before the large centres continued Liberal. However,

great gains were made in the numbers polled by the Catholics, even where they failed to elect their candidates. These elections were virtually the concluding events of importance in the history of Belgium during the year 1911.

**Italy.**—The celebration of the fortieth anniversary of the Piedmontese occupation of Rome, and the fiftieth of the formation of United Italy, gave political color and significance to almost the whole of 1911. The principal means employed to attract the attention of the world was the Exposition, which, however, proved to be a failure. Connected with it was the inauguration of a colossal monument in honor of Victor Emmanuel, at the unveiling of which the Republicans and Socialists refused to assist because Garibaldi and Mazzini were ignored, and also because royalty had no meaning except an offensive one to Republicans and Socialists. Catholics, of course, kept aloof because the celebration was anti-papal. Very inopportunistly on the day after the formal opening of the Exposition, namely, on March 19, the Luzzati Cabinet fell, and one week afterwards, Giolitti, one of Italy's perpetually recurrent ministers, succeeded in forming a Government, which the prominent Socialist, Bisolati, was invited to enter, but for one reason or another he declined. It is possible that fear of the Socialists of Italy deterred the principal crowned heads of Europe from presenting themselves at the Exposition. They merely sent representatives.—During the greater part of the year the Camorrist trial attracted more attention than the great civic festival, as did also the case of the Jesuit, Bricarelli, who cited to court Verdesi, an apostate priest, for accusing Bricarelli with having violated the secret of the confessional. Verdesi was condemned to prison and to pay the costs of the trial.—With the approach of August the cholera broke out, and only after considerable ravages in various parts of Italy was finally checked.

Towards the end of September, when everyone was expecting the long heralded Peace Congress, which was to be the concluding triumph of the Exposition, announcement was made that it would not be held, but that instead of celebrating peace a war was to be begun. To the consternation of some countries of the world, but with the approval of France and England, war was proclaimed against Turkey, and twenty-four hours afterwards war ships were hurrying to Africa to bombard the city of Tripoli. The cannonading began on October 3, and two days afterwards the Italian soldiers landed and occupied the city. Fighting has been going on ever since, with alternate success for each side, but on account of a rigid censorship and the exclusion of newspaper correspondents from the scene of operations no exact details have yet been published. After three months' fighting the invaders have made very little progress beyond the city. At present there are 80,000 Italian

soldiers in Africa, and the number is constantly growing. On December 18 it was announced that England, making use of its protectorate of Egypt, had occupied the port of Akaba, which is regarded of great importance as a naval station. Naturally Italy is incensed and remonstrated, but without effect. A few days later came the news that France also had taken possession of an oasis, on the pretext of protecting its possessions.

Through all this ferment of war and politics the Vatican continues its work. Spain's Prime Minister, Canalejas, who appeared to be eager to break off negotiations with the Pope, taking as his plea the necessity of restricting the religious orders, has not done so.—Mayor Nathan continues his abuse of the Sovereign Pontiff, and going further than the mayor, a madman, or one officially declared to be such, attempted to murder Mgr. Orzucci, the first priest he met in St. Peter's, his primary intention being, he averred, to kill the Pope.—On June 11 the Holy Father issued his letter encouraging the movement for a world-wide peace.—American Methodists were conspicuous in the celebration of the breach of the Porta Pia in September, and assisted the Hebrew Mayor of the city in his denunciation of the Pope. When the war broke out the Sovereign Pontiff refrained absolutely from giving it any approval, though some prominent ecclesiastics regarded it as another struggle of the Cross and the Crescent. In a very unexpected and unusual way the ecclesiastical history of the year ends with the splendid ceremonies incidental to the conferring the insignia of the cardinalate on nineteen representatives of the Church in Europe and America.

**Spain.**—"Playing with fire" is the proper way to characterize the conduct of Señor Canalejas, President of the Council, in coquetting with the lawless elements in Spain. Anxious to retain the premiership and knowing that the Catholics would stand almost anything, he aimed at strengthening his position by cultivating the friendship of the radicals. This would do him little good if the Catholics could do more than agree to disagree among themselves. Even he was startled, however, by the mutiny in the navy and by the attempt to precipitate a nationwide strike, which was but a mask for revolution. The energy that he displayed in putting down the malcontents who displayed their usual tactics of murder and arson, went far towards winning back for him the respect and confidence which he had seemingly forfeited.—Enlightened by the fires of their burning churches and aroused from their lethargy by the scourge of brutal assaults on unprotected citizens, the Catholics sunk their differences and united for the autumn local elections, the result being that every large city in Spain was wrested from radical control or saved from it. May the Spaniards take the lesson to heart!—Spanish diplomacy has apparently lost to France in the Morocco question, where Spain's longstanding interests have suffered from French power, if not right.



The matter has yet to be finally adjusted.—On December 12, the Queen gave birth to a second daughter, who was named Cristina.

**Portugal.**—As far as news is permitted to leak out, the country is in a turmoil. Arrests, imprisonments and confiscations are the order of the day. In their attempts to destroy the so-called republic, the anarchists have met with conspicuous failure, owing in part to the vigilance of the Spanish authorities in preserving neutrality, but chiefly to the indifference of the Portuguese themselves. This leads an outsider to think that if the republic is bad, it is quite like the monarchy; for the people do not choose either in preference to the other.—The Government is now bent on convicting the Patriarch of Lisbon, Mgr. Mendes Bello, of complicity in a monarchist plot. This would mean imprisonment for some years, followed by exile in Africa for a longer term.—Despite the rigorous Separation Law, the British Government insisted that its subjects in Portugal should be tolerated as before. The Protestants, therefore, are permitted to hold evening services, whereas Catholics must close their churches at sunset. While Portuguese clerics are forbidden to appear in public in their soutanes, British subjects in the English College at Lisbon for the education of priests go about in them as before, thanks to the British Government.

**Germany.**—The population of the German Empire, according to the official estimate published towards the middle of the past year, was 64,551,000, which indicated a growth of 856,000 during the preceding year. Of this population more than twenty-three millions are Catholic. A constant and vigorous activity has characterized the Church. The Catholic labor organizations and the great Volksverein, with its countless social interests, have been mighty factors in her career of progress. The militant Centre has battled constantly and bravely against the combined attacks of Liberals and Socialists, who, in spite of their mutual animosities, are united in their common hatred of the Church. The high cost of living, of which Socialists made capital without ever striving in the least to alleviate it, was calumniously attributed by them to the Catholic champions. Yet it was the Centre which had devoted itself most perseveringly to the interests of the people. The crowning glory, however, of the Church in Germany during the past year was the fifty-eighth Catholic Congress, held at Mainz in honor of the Ketteler centenary. The entire city joined in the festivities, while fifty thousand representatives poured in from all parts of the Empire to give to the Protestant world a demonstration of Catholic loyalty.—National events of importance were the celebration, on January 18, of the fortieth anniversary of the proclamation of the German Empire; the concession to Alsace and Lorraine of three votes in the Bundesrath and the acceptance of their new constitution; the erection of the

Steuben memorial, "dedicated to the German Emperor and the German people by the Congress of the United States"; the great military maneuvers representing the invasion of a foreign army and its march upon Berlin; and lastly the signal advances made towards securing speed, safety and utility for the great passenger airships of the Zeppelin type, and the military "cruisers" modeled upon the same plan.—Politically, the most momentous happening of the year was the sending of the Panther to Agadir for the protection of German interests. This act was accompanied by an explanation to the Powers assuring them that Germany had no intention of acquiring territorial possessions in Morocco. At the same time it was made plain that she looked upon the continued occupation of Fez by France as a violation of the Algeciras compact. England had ceded to France the right of a "peaceful penetration" of Morocco, to be carried on without English interference, in return for concessions made to her in Egypt. Germany demanded a similar compensation, since by the Algeciras treaty she likewise was to be consulted in the grant of so important a privilege. The right of peacefully acquiring political supremacy or its equivalent over Morocco, without competition on the part of Germany, was the advantage for which after months of official bartering France at last yielded to the German nation 250,000 square kilometers of land in the Northern Congo and sufficient mileage along the Congo river for the establishment of German trading stations. In Morocco itself Germany was to have full freedom for commercial and industrial expansion.—The sudden interference of England, by refusing to accept the German explanations, led to a crisis that almost culminated in an Anglo-German war. At last a friendly explanation of Germany was cordially received by England and tranquillity was restored. The mutual estrangement which had resulted was not, however, so readily put aside, nor did the speeches in the respective parliaments aid much to effect a complete reconciliation. The discovery of a system of espionage carried on in Germany by an English information bureau somewhat renewed the bitterness which had broken out in the anti-British demonstration of the Crown Prince in the Reichstag. It is certain, however, that neither nation is desirous of a war.—Bethmann-Hollweg, the German Imperial Premier, was at first severely criticised for the action of the Government in regard to both the French and English questions; but with his speech at the closing of the Reichstag the sentiment of the representatives, as well as of the press and the people, changed to one of approval. Even in industrial and commercial circles the advantages derived by Germany from the Morocco-Congo treaty are now looked upon with satisfaction.

**Austria-Hungary.**—The Church in Austria has devoted much of her attention to the important work of organization. At the close of its first year the "Catholic

Association for Austria" had established twelve departments, which were to reach out into as many various fields of Catholic activity. Redoubled interest likewise has been manifested for the development of the Catholic workmen's associations. The triumphs of the Socialists in politics and their avowed purpose to abolish religion in the schools have made the strong cooperation of Catholics imperative. More perfectly to effect this Cardinal Nagl, while acting as Coadjutor Archbishop of Vienna, strove to centralize all Catholic organizations by bringing them under the immediate supervision and guidance of the supreme pastor of the archdiocese. This was meant to harmonize their efforts in every field. Insistent appeals have likewise been made for the support of the Catholic press, and Catholic press bureaus have been active and alert.—The need of Catholic solidarity was made most evident by the crushing defeat administered to the Christian Social Party, which under Lueger, had been supreme in power. It is true that outside of Vienna their former successes were repeated in the June elections, while the failure in the capital was largely due to dissensions within the party. The dominant personality of a Lueger was wanting to unite the Catholic forces. The Social-Democrats were the gainers by the Catholic losses. Instead of ten seats they have secured nineteen for their parliamentary representation from Vienna, while the Christian Social Party retains only four out of the twenty places they had formerly occupied. Rationalists of all parties joined the Socialists to defeat the Christian Social candidates. How far the latter shall be able to rally their party is difficult to say, since a new Catholic National Party has likewise entered into the field. The latter has promised not to hamper in anywise the expansion of the older organization.—Within the last year the Austrian Parliament has witnessed the reign of three successive Premiers: Bienert, Gautsch and Stürgkh—all men of ability, honesty and utter fearlessness. This was due to the conflicting nationalities represented in it and the variety of parties it contained—no less than twenty-eight! "We will not be forced back from the line," were the noble words of von Gautsch when the bullets meant for the Minister of Justice had just ceased to hail upon the floor and benches about him.—The Socialist instigation to discontent, class hatred and revolution culminated in the bloody riots of September 17, which took place in the streets of Vienna. Three persons were killed and almost a hundred wounded. It was during a speech before the Reichstag, in which the Socialist representative, Dr. Adler, was severely criticising the penalties inflicted upon the mob leaders, that the Socialist Njegus attempted the assassination of the Minister of Justice. Though the gallery whence the shots were fired was packed with his comrades, no one attempted to prevent him or to lay hands upon him. Immediately after the act, Representative Nagele shouted at the Socialist side, "This is the result of Adler's speech!"

and the Socialist Hildebrand answered, "It is precisely what we wanted; at last we have succeeded." In Austria, as in Germany, Socialism has been thriving upon the high cost of living.—Throughout the Morocco crisis Austria showed her unfailing loyalty to Germany. Her relations with Italy, however, were severely strained during the Tripolitan campaign. The question of severing her alliance with this third member of the Dreibund has even been popularly discussed. Misunderstandings and disagreements have arisen, but no open hostility has been officially expressed.—The opposition of the Czechs to the Austrian ministry, which had led to many stormy scenes in the House of Representatives, has with the closing of the year terminated in friendly overtures. The Czech vote was cast with the government majority, giving full freedom of action to the Austrian Premier, Count Stürgkh.

**Persia.**—An American's prominence in Persian affairs during the past year has given a special interest to some happenings there. Mr. W. Morgan Shuster accepted last May the office of Treasurer General of Persia. In organizing a Gendarmerie for the collection of revenues he employed Captain Stokes, of the Indian army. Whereupon Russia, which had secured a "sphere of influence" and valuable railroad concessions in Northern Persia, protested, and England, enjoying like privileges in Southern Persia, approved of Russia's stand. When Shuster subsequently attempted to seize for taxes some property belonging to the ex-Shah's brother, Russia then interfered and demanded an apology, an indemnity, and the dismissal of Shuster, while an army of 4,000 men was marched into Persia to enforce these orders. The Parliament at first rejected the ultimatum, but after some delay acceded to all of Russia's conditions, and the American Treasurer General retired from office. Some fighting nevertheless followed the Cossacks' invasion, and a massacre of Persians has been reported.

**China.**—In the Celestial empire the great event of the year was the outbreak in October of a revolution that had long been in preparation. The movement was a revolt against the Manchus, who came down from the North 270 years ago, conquered the Chinese and set up a dynasty. The incapacity of the baby emperor's regent, famine, financial distress and the influence of Western civilization gave the impulse to a revolt that spread rapidly through the southern provinces of China. There was fierce fighting between the imperial and republican forces, massacres of Manchus, and then followed in retaliation the indiscriminate slaughter of Chinese. Nearly all the cities of the Yangtse valley yielded to the revolutionists and declared for a constitutional monarchy, or even a republic like ours. Yuan Shi Kai, the "strong man of China," was induced to become Premier of the Imperial Government, the regent abdicated, and a conference between the rebels' Minister of Foreign Affairs



and the Prime Minister of the throne was held, at which the proposal was favorably received that a national assembly be called so that the people might choose the form of government they prefer.

## QUESTIONS OF THE DAY

### Winning Back the Stage

Some time ago AMERICA informed its readers that a certain number of indignant men and women of Paris had determined to see what could be done to give that part of the public who desired it theatrical representations to which they could go without feeling ashamed of themselves. They have carried out their project and have already won their first battle. They were not satisfied with merely declaiming against and deploring the degradation of the stage, but they took possession of a theatre on the Quai de Passy, decorated it with exquisite taste, gathered together a number of perfectly trained actors, called into requisition the most perfect music, did not even scorn the graces of the dance, pressed into their service all the fairy-like powers of the lime and electric lights, and, making a repertoire of both classical and mystery plays, told the artists, who were among the best in the profession, to bend all their energies to make a success of the new enterprise. The actors responded in a fashion that deserves the heartiest commendation.

Because of the traditional and demonstrative patriotism which always throbs vigorously under the waistcoat of every Frenchman, "La Fille de Roland" was chosen for the first venture. The success was immediate and amazing.

"I had not seen," said one who was present, "the great play of Bornier on the stage, or read it since the sad days of our national disaster when the Prussians so profoundly humiliated us. We were then young men studying for the baccalaureate, and one day, to give us a breathing spell in our work, Mgr. Gonindard, who afterwards became Archbishop of Rennes, read the play for us. His voice quivered with emotion as he declaimed the noble text, and we boys were all on fire and frenzied with desire and hope to wipe out the stain which the treason of Metz had brought upon the nation. We followed the story breathlessly, and like all who have read or seen it acted, we found ourselves enthusiastically and eagerly longing for the marriage of the lovers, Bertha, the niece of Charlemagne, and the young Gerald, both of whom seemed so worthy of each other, but alas! the court, the emperor, Bertha, and even Gerald himself, were all sadly persuaded that the marriage could never take place because of the infamy stamped forever upon the brow of Gerald by the crime of Ganelon, his father. Forty years after that school-boy reading the same impression of indignation and hope came over us as we sat and listened to the wonderful drama as it was acted on the stage of the 'Good Theatre,' as it is called."

Times have changed since then, it is true, and France is no longer weeping over the treason of Metz; but it is bewailing another treachery, the crime of those who

are in power, and who are using that power against God, against the Church, and against the principles of morality, and by so doing are dragging the helpless nation to the abyss. One could see in glancing round the theatre that such were the thoughts and feelings of the audience as it followed with rapt attention this superb presentation of Bornier's masterpiece. Success had crowned the generous efforts of the friends of the decent drama.

As the season of Christmas was drawing near, it was decided to put a mystery play on the boards, and "Bethlehem" was chosen. How it would appeal to the public could not be safely foretold, but as the actors had already given proof of their ability, the first night of the play saw a crowded house. In "La Fille de Roland" the patriotic instinct had been appealed to. "Bethlehem" had to rely on the Catholic Faith of the audience, and that was aroused to an extent that no one had anticipated. The actors themselves were all under the spell. Indeed, an old habitué of the theatres of Paris said that what most struck him on that occasion was the conscientiousness with which they acted their parts. It was clear to all that they felt intensely the responsibility that was put upon them, and that constituted the charm which they gave to the Mystery. The spirit which animated them went out over the footlights and captured the audience.

The play has six acts, each one unlike the others, but all marvels of beauty. The first scene is in heaven, and the audience sat in silence as if in a sanctuary. They were spellbound. This profoundly religious impression was manifest throughout, but was noticeable principally during the solemn and sacred colloquy between the Angel and the Virgin:

"Speak, and let the Mother bring forth  
Him whom the ages await.

Behold, the Lord's handmaid am I."

In the second act they were aglow with delight as the Magi, with their symbolical gifts, were seen hurrying forward under the gleam of the star to find the Messiah whom they had journeyed so far to see. Each movement, each word, their costumes, the star meant volumes to the spectators.

The act in which Herod forms the central figure brought out remarkable dramatic power. Three times he hears the tidings of the coming of the newborn King: from his soothsayer, from the Magi, and from the priests who had been summoned for consultation, and each announcement drives him into the wildest fury. For him "Herod alone is great." When he gives orders for the massacre of the Innocents a shudder of horror runs through the audience.

The actors who impersonated *Herod*, *Herod's wife*, *Balthazar*, *Joseph* and *Mary* astonished the audience by the lifelike actuality which they imparted to the various characters. But what was more important was the wonderful success they achieved in impressing the audience with the grandeur and simplicity of the sacred events that were represented.

The solemnity, and perhaps the strain, which this part of the drama produced on the minds and feelings of the audience was relieved by the entrance of the shepherds. That particular scene was instinct with life and movement, and every heart in the great assembly reechoed the joyous strain of the jubilant "Gloria in excelsis" which the angels were chanting in the luminous sky. Indeed, the music, which the orchestra sustained with exquisite skill, was the subject of universal and constant praise for its harmony, its variety, and its remarkable adaptation to the theme.

Then came the apotheosis, the Adoration. There were on the stage at one moment a throng of one hundred and thirty people kneeling around the crib, and so grouped that the blending of angelic splendor, pastoral simplicity and royal majesty formed a tableau that could not easily be forgotten. That scene was the centre, the heart of the play, and at its conclusion the whole audience broke out in an enthusiastic acclaim, full of delight, but marked by the most reverent piety.

Naturally, the drama should have ended there. But to complete the Mystery, the Flight into Egypt was added, with its sorrow of exile, its maternal anguish, and the supernatural protection received at the feet of the Sphinx, whose mysterious figure pervades that whole scene. It is humanity in presence of the Infant God who alone can solve its riddles.

The reason why this marvelously artistic production took possession of and thrilled every one who had the happiness of being present on that first-night performance and at subsequent presentations is that it responds to the profoundest and most intimate affections and aspirations of the Christian soul. On leaving the theatre one of the spectators said to a friend: "Some years ago a bitter enemy of religion was boasting that France was conquered because atheism controlled the school, the press and the theatre." No doubt there is a tremendous amount of truth in the claim. But the Catholics of France seem to be now recovering their senses and their ancient chivalry, courage and pride. They are fighting valiantly for the school and the press, and have already won a splendid victory for the reclamation of the stage. F.

### De Mun's Return

For ten years the great Catholic leader, Count de Mun, has sat mute in the halls of the French House of Deputies. Warned by his physicians that the condition of his heart made it dangerous for him to engage in parliamentary strife, he restricted his energies to writing in the columns of the *Paris Gaulois*. He is himself again after that long rest, and on December 14 he made his appearance in the tribune of the Palais Bourbon. Before him were men of every political color: Socialists, Conservatives, Radicals, Royalists and Republicans; men who were avowed and bitter enemies of the principles he advocated, and men who were fighting shoulder to

shoulder with him to have those principles prevail in the government of the nation.

His appearance was the occasion of an ovation the like of which was never given to any one in that legislative body. Unanimous and prolonged applause broke out from all parts of the House, regardless of party lines or political affiliation. It was a spontaneous, generous and magnificent tribute to his eloquence, his patriotism, his long years of legislative service, as well as to the unflinching rectitude of his life and his fearless advocacy of the cause of which he was the acknowledged champion.

His subject was the secret treaty just made between France and Germany, which the House was asked to approve, but which it had not yet seen. Twenty-nine or thirty speakers followed him in the debate, but after his masterly review of the alarmingly perilous situation into which that treaty had thrown the country no one else was heeded or listened to. He spoke for three-quarters of an hour with all of his old-time eloquence and vigor, and when he finished the Caillaux Ministry appeared to be hopelessly doomed. "When the country heard that you were bargaining secretly with Germany for the cession of the French Congo," he said, "there was first a feeling of stupefaction and then an explosion of rage. Gentlemen of the Ministry," he continued, "you may thank this generous country that saved you from yourselves when it prevented you from carrying out to the bitter end the astounding project which you had in view."

Never, even in his palmiest days, had he displayed such remarkable oratorical powers; never were his utterances, which from the beginning to the end of his speech were cheered again and again from all sides of the Chamber, couched in such magnificent language. Even Jaurès wildly applauded him. Never did his ability as a statesman reveal itself in such splendor; never was such eager and delighted homage paid to a public speaker by friends and foes alike; never was such absolute conviction brought home to the minds and hearts of even his unwilling hearers of the justice of the cause for which he was pleading, and yet when the question was put to the House for a brief adjournment in order that the representatives of the people might become acquainted with at least the outlines of the treaty, he was voted down by a crushing and overwhelming majority. The Government had its satraps well in hand, and the man who was fighting for the honor of France might just as well have spoken to the walls. He was appealing to these supposed defenders of the nation's interests not as a party man or a politician, but as a Frenchman entreating other Frenchmen to pause for a moment at a time when they felt and were loudly protesting that they had been outraged, insulted and betrayed, yet his voice had hardly died away when they bent their back to the party lash and voted as they were bidden. Evidently France is an oligarchy and not a representative republic. Nor are the obscure incompetents who are continually



obtruded before the public in the constantly appearing and disappearing ministries, following their own convictions or doing their own will. They are influenced and moved by a mysterious power behind the scenes.

X.

## CORRESPONDENCE

### The Christmas Cribs of Tyrol

Although the world's most famous Christmas cribs are undoubtedly the Italian, yet Catholic Tyrol, the land of woodcarvers, ranks a close second, and is at present particularly worthy of mention on account of a recent revival of interest in its cribs, their history and composition. The keenest rivalry exists between families and villages as to who shall have the best and largest, and hence it is no unusual thing to see a crib with two or three hundred figures. Not alone the birth of the Saviour, but the Adoration of the Shepherds, the arrival of the kings with their soldiers and courtiers, the flight into Egypt, Jesus in the Temple, and even the Marriage at Cana are represented. In fact the crib undergoes constant changes until it is removed after Candlemas day. The figures are not all woodcarvings; you will find excellent cribs like those of the great Catholic painter Joseph von Führich, in which separate figures are painted on wood.

The Tyrol's cribs have been famous for centuries, and the people were justly proud of them until of late the spirit of "modern enlightenment" invaded the land and crib-building was denounced as child's-play. The same spirit that endeavored to revive the old pagan feasts strove to destroy this time-honored custom by ridicule and mockery. Enterprising antiquarians and art-sellers eagerly bought up all the old cribs and then sold them at good profit to American and English tourists. Many fine specimens have disappeared from the land; but fortunately a few of the best were acquired by national museums. The best two Tyrol is known to have had, the "Ursulinenkrippe" of Innsbruck and the Moser crib of Bozen, are now in the Bavarian National Museum at Munich. A third, the Jaufenthaler crib is in the Vienna Museum. Originally it belonged to a family in Wilten, now a part of Innsbruck. It contained 154 animal figures, 24 buildings and 256 human figures. It included solid woodcarvings, figures the heads of which were wax and others whose heads and limbs were movable. Some of these date back as far as the year 1700. Seven scenes were represented.

The Moser crib of Bozen was much more extensive. Moser's "city" was in itself a masterpiece and included palaces, gushing fountains, monuments of King David, and towers with six city clocks striking the hours of the night. It was valued at more than \$5,000 during Moser's lifetime. The Ursulines' crib was particularly famous on account of the gorgeous dressing of the figures. The angels were clad as courtiers of heaven in the rich court costumes of the seventeenth century. It is hard to say which should be admired more, the excellent needlework of the nuns, or the fine wax-work or woodcarving of the devout artist.

These masterpieces are now lost to Tyrol. It can hardly surprise us, then, that serious-minded men began to entertain grave fears for their remaining works of art. This fear had a practical result in the formation of a society whose object was to prevent in future the reckless

exportation and selling of old cribs, and to revive the spirit that produced them. This society was founded in Wilten, in May, 1909, and was called *Verein der Krippenfreunde* (Society of Crib-Lovers). People from every rank of life soon joined it, among them even prominent men from other countries. At present it has branches in more than fifty parishes of Tyrol. The Verein publishes from time to time pamphlets on the work it has accomplished, and frequently arranges a series of free lectures on some phase or other of the Christmas crib. By instituting the "*Wanderversammlungen*," in which groups of crib-lovers wander from village to village visiting the family cribs, it has brought new life and enthusiasm into the people. Recently even university professors have lectured to the people on the geographical situation of Bethlehem, its geology and the dress and customs of the Bethlehemites at the time of the Saviour's birth.

Thus the society, whilst keeping alive the good old Catholic spirit of the people, brings out also the latent artistic talents of young Tyrol. Tyrolese artists have always had a special predilection for this work. The people are deeply religious and extremely fond of nature and of home. Gehri is considered the best crib-landscape painter Tyrol ever had. The most noted carvers are from Thaur, a little village near Innsbruck, also called the "*Krippendorf*," or crib-village, of Tyrol. Though but a small place, it has no less than sixty excellent family cribs, which are visited yearly during the Christmas season by thousands from far and near. Though each village has its masters and masterpieces, Thaur is said to eclipse them all.

Tyrolese cribs may be divided into two general classes, the Oriental type and the Tyrolese. In the latter class the crib-owner takes it for granted that Our Lord was born in Tyrol, hence scenery, people and dress are purely Tyrolese. In all the cribs the stable of Bethlehem is either the ruin of a castle (according to legend Our Saviour first saw the light of day in the ruins of the tower of David), or a part of a temple, to show that the stable of Bethlehem was the first Christian temple, or else it is a simple cave on the mountain side.

Every crib has its "city," which plays a most important part in the entire representation. It is curious to see how each crib-owner develops the idea that the city was crowded. Sometimes it is a city at the time of a county fair, with its groups of peasants, venders of everything, horses and cattle, and perhaps an organ-grinder and a monkey. The usual wayside beggar stands hat in hand, in suppliant attitude, while in the distance in a dark passage of the mountain road two robbers lie in wait for the home-returning money-laden merchant or peasant. Another, in order to express the happiness with which the Saviour's birth filled the world will introduce everything that makes him happy: huntsmen, chamois, the favorite dachshund and a dozen other things. The time of year represented is seldom winter, but generally spring, for winter makes too gloomy a picture for this happy season.

Perhaps a brief sketch of a former crib of Zirl will give the best idea of the combinations sometimes introduced. The figures are about four inches high. On an eminence to the left of the stable of Bethlehem is a city surrounded by fortress walls, to the right were the homes of several peasants, and in the foreground stands an inn, the *Traubenwirthshaus*. The stable is surrounded by angels; shepherds hold animated converse with one another about the strange news they have heard, whilst others have



already hastened to the manger, where they humbly adore and offer their gifts. The burly good-natured innkeeper is absent from the crib until after midnight Mass; he has left the disagreeable task of telling St. Joseph there was no room for him and his spouse to his servants; and after the birth of Our Lord he appears clad in elegant Tyrolese costume and visits the holy family in person to make amends for the conduct of his servants. When the three kings arrive he is seen generously pouring out a glass of wine to several of the royal suite, who while their masters were offering their gifts sought out the *Wirtshaus*. No one ever took offence at this little digression, for it was deemed quite natural that the poor fellows should be thirsty after such a long journey.

Down the village street comes a heavily laden wagon hauled by two oxen, nearby a peasant drives his cattle to pasture, whilst knots of idle gossipers stand about discussing the topics of the day. At the city gate are two armed sentinels, and close by sits an old grandfather smoking his pipe, surrounded by a host of grandchildren. If you add a few hermits, a Capuchin and a beggar you have the crib almost complete. Sad to narrate, this crib is now scattered in various places; it was sold some years ago.

The stable of Bethlehem and its inmates always remain the centre of the great scene, the rest is merely the setting. The crib means much to the family. After weeks of careful, painstaking labor everything is ready, but the holy family is not there. After supper on Christmas eve the parents, domestics and children gather about the crib, the gospel scene is read aloud, and the little ones, quick to detect the absence of the *Christkind*, are told that the holy family are still seeking a shelter and finding none. The sadness that at first expresses itself on their innocent faces soon gives way to joy as they recall that perhaps there is room in their own home—at least they will make room. The yearnings of their hearts and their indignation against the cruel men who refused admission to St. Joseph and his spouse find expression in words. Any lover of children familiar with their innocent prattle may readily imagine what he might hear—it will hardly be doubted that the older spectators are often moved to tears.

At midnight the solemn church bells call all to Mass, and when the family returns, lo! there lies the Infant in the manger, whilst Mary and Joseph kneel in humble adoration at its side.

To preserve and to foster the spirit and to develop the talents that make the crib such a prominent factor in the religious and artistic life of Tyrol is the end and aim of the *Verein der Krippenfreunde*. *Vivat, floreat, crescat.*  
P. P. S., S.J.

### Holland's Papal Zouaves

On Sunday, November 26th last past, Catholic Holland unveiled a national monument in memory of her heroic sons who fell fighting for the Church's rights during the memorable years 1867-'70.

It is appropriately located in the city of Ouden Bosch, province of North Brabant, where the main recruiting station for the Netherlands was at the time, and where the Zouaves, on going out to and returning from service, were regularly entertained with open-handed Dutch hospitality.

The monument is of large proportions and represents the Holy Father benignantly looking down upon and blessing a wounded Zouave. It stands in a public square

in front of the immense Church of St. Peter, which was copied after St. Peter's in Rome, and is known as St. Peter's of the Netherlands.

Two thousand persons with forty-seven banners and several bands of music took part in the procession from the church to the monument, while thousands of people from all parts of Holland thronged the streets and applauded the marchers. Speeches were made by the leading clergymen present, and by some of the officers of the Society of Zouaves. They were replete with sentiments of filial attachment to the Holy Father, and with just tributes of praise for the comrades who fell fighting for the noble cause.

Outspoken denunciation was heard of Italy's usurping policy; in fact the ceremony was emphasized as a public protest against the spoliation of Rome, and the old cry: *Viva il Papa re* was given with a vigor that meant it had lost none of its old-time earnestness. The principal address was made by a Catholic member of the National Legislature. It was an eloquent effort in that it pointed out at length how the Zouaves were actuated by motives of Faith alone in volunteering their services and in laying down their lives for the Church's rights. The speaker stated that in 1869 the Papal army numbered 16,000 men, 8,000 of whom came from foreign lands, and of these 1,713 hailed from Holland. The Zouave regiment alone counted 1,683 Hollanders alongside of 1,211 Frenchmen and 389 Belgians. Holland, he claimed, occupied a unique position among the several nations who sent some of their sons to do battle for the Pope, by furnishing over 5,000 volunteers to the holy cause, or in the aggregate a greater number than any other single nation did. In the battle of Mentana, November 3, 1867, which resulted in a decisive victory for the Papal troops, one-third of the killed were sons of Holland.

The orator maintained that, though forced in the end to lay down their arms and leave Rome in the hands of the despoiler, the Zouaves had not fought nor died in vain, inasmuch as to the spirit of heroic sacrifice aroused in the country at the time must in a great measure be attributed the wonderful growth and vigor of Catholicity that has been witnessed since in the stronghold of Calvinism. Telegrams were sent to the Holy Father, who returned an affectionate reply, and to Queen Wilhelmina, who likewise made gracious acknowledgment.

The plans for founding a National Catholic University in Holland seem to be approaching maturity. The St. Radboud's Society, through whose efforts several professorial chairs are now being maintained in two of the State Universities, has this momentous enterprise in hand. Some cities in the southern and more Catholic portion of Holland are actively at work to secure the site for the University. Maastricht, the old Trajectum ad Mosam of Cæsar's time, is ready with liberal offers of subvention to aid the building of the University within its walls.

The Catholics of Holland are jubilant over the honor conferred by the Holy Father recently on one of their countrymen. His Eminence Cardinal Van Rossum is the first Hollander to enter the Sacred College since 1534. Holland, it is reported from Rome, is now being looked on as "a veritable garden spot of the Church." V. S.

Rev. John Hagen, S.J., the head of the Vatican Astronomical Observatory, has just issued a volume on "The Rotation of the Earth," in which he develops the results of his experiments with his new form of double pendulum, called an "isotomeograph."



## A M E R I C A

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## An un-American Champion

In the unfortunate controversy which is now raging between the Controller of the City of New York and the directors of the Catholic Charitable Institutions, an unexpected combatant enters the lists against the Catholic Institutions in the person of one who had been supposed hitherto to be unusually well-disposed in their regard, Mr. Edward T. Devine, who occupies several sociological chairs in various universities, is the president or member of a number of humanitarian and other societies, and the editor of a periodical known as the *Survey*.

In a recent issue of the *Survey*, after some offensive insinuations and suggestions, the editor informs his readers that "the subsidiary system followed in these institutions is thoroughly unsound and un-American in principle; reformatories, hospitals and children's institutions which are maintained by public funds should be owned and managed by the State or city. Private corporations should be supported by voluntary contributions." He further believes that "the excellent training given in the State institution at Industry, New York, and in similar institutions elsewhere, is a standing refutation of the contention that the subsidiary system is necessary even in our children's institutions."

Apologizing for the incessant and irritating iteration of "institutions," "institutions," in this unavoidable quotation, we would like to call attention to the fact that there is no question at all in the present instance of "subsidiaries," properly so called—a word probably chosen for the odious signification often attached to it. There is question merely of a voluntary contract. Is it unsound and un-American to keep a contract? Is it unsound and un-American to pay your rent, or your board, or to settle your gas bill, or your butcher's, or your baker's, or your tailor's bill? If it is, then it is "unsound and un-American" for the *Survey* to pay its contributors or printers

or office boys, or the "subsidiary" help it calls in from time to time in emergencies. Or would they be debarred from further employment or payment if they were discovered to be Catholics? Perhaps the only unsound and un-American thing done in these Catholic institutions is the action of the self-sacrificing nuns in working exclusively for the love of God. If they were prevented from that very unworldly procedure and their occupation taken from them, then a host of incompetent persons would be drawing fat salaries from the public funds in another institution for doing the same work in an unsatisfactory fashion. Is that at the bottom of the agitation? It was one of the motives of the confiscation in France.

It is simply impertinent for a sociological editor, or any one else, to tell us that "the State institution at Industry, N. Y., and similar institutions elsewhere" are good enough for us. Such a recommendation goes to show how easily a sociologist whose principles are unsound and un-American may easily develop into a Socialist. To hand over the religious and moral training of dependent children to the State, whether their guardians consent or not, is Socialism and tyranny of the worst description, and is therefore decidedly unsound and un-American. Those who like that sort of thing are welcome to it. We are determined to have none of it. It is perfectly true that "institutions maintained by public funds should be managed by the State or city," but with proper regard to justice and equity. We Catholics pay our taxes which supply part of those funds, and we object to have our hard-earned money used to pay for the support of other religious or irreligious or unreligious bodies. Nor do we accept the ugly alternative, viz., that "private corporations should be supported by voluntary contributions." With the example before us of what is happening in France and Portugal to-day, where the recreant sons of Catholic fathers and mothers are confiscating such institutions and driving their inmates into the street, we cannot help fearing that the same thing is possible here; not now, perhaps, but later on. Human nature is the same everywhere.

We regret to see one whose advancement in public life was a subject of such pride and pleasure to us all, is now unfortunately championed by men whose principles are so "unsound and un-American." Their purpose is to lead him very far from his own. Indeed, the *Survey* complains that the Controller has merely touched the edge of the difficulty. One should fear the gift-bearing Greeks. In this instance the gift is only hollow and insincere flattery.

## If a Methodist Were President!

If we can in this instance trust press reports, Bishop J. P. Berry, of Buffalo, N. Y., at the weekly meeting of the Methodist Episcopal ministers in Chicago on December 18, warned his confrères that "the Methodist Episcopal Church needs to fear to-day the influence of Uni-

tarianism, magnified, advertised and clothed with respectability under the Administration of Mr. Taft, our President." The bishop declared that the Methodist Church was at a standstill and that "subtile attacks made upon the divinity of Christ" and the influence of Unitarianism were the principal factors which menaced the Church. Alas for our President amid the responsibilities of his high office! The capitalists of the country are arrayed against him because of his immoderate anti-trust activity; the "Progressives," because he is not active enough, and now a Methodist overseer beholds in the respectability that encompasses him a bird of ill omen for the followers of Wesley and Whitefield. As to what extent respectability may be blamed for the comparative losses of Methodism in the last decade no one, perhaps, is better qualified to speak than a Methodist bishop. But if respectability is a danger threatening the very existence of a Christian body, then "there's something rotten in Denmark." Such danger would be of comparatively recent origin. There is no record that church membership in early times was thus affected. Stoicism was magnified, advertised and clothed with respectability in the person of Marcus Aurelius, the Roman Emperor, yet among Christians there was no noticeable drift towards Stoicism during the twenty eventful years of his reign. On the contrary, the Church increased and prospered. The other danger, and we believe the true one, is that arising from the "subtile attacks made upon the divinity of Christ," made, be it remembered, on the admission of a Methodist bishop, by Methodists themselves. But the poor Methodists are in no position to check the evil. Their barque, without sails, without captain or helmsman, is nearing the edge of the cataract, and, though some aboard realize the impending catastrophe, they are powerless to stem the torrent that sweeps them on. But the Methodists are not alone in their predicament. This arch-heresy which dethrones the Christ is common among all the sects. Nor is there any authoritative voice to give warning of lurking error or to proclaim the truth, except the voice of him who pilots the Barque of Peter.

### Simplifying the Question

To an unprejudiced outsider there seems something queer in the stand taken by usually fair newspapers of this city in the controversy between Controller Prendergast and the Catholic Charities. Certain *ex-parte* statements made by Mr. Prendergast are featured in their news columns, and what look like, but which we trust are not, malicious inuendoes, based upon these statements, find place in their editorials. Only the other day the Brooklyn *Eagle* published this paragraph in its first page story of the trouble:

"Apparently Mr. Prendergast intends to force the issue. The entire controversy between him and the Catholic charitable institutions has been over the

claim made by the Controller that under the rules governing the payment of city moneys to these institutions he was empowered to examine their books. Although the Jewish, Protestant and other denominational institutions have not entered an objection to this rule, the Catholic charitable institutions have refused to abide by it."

This is a statement of fact that those now at issue with Mr. Prendergast do not admit. The Controller has never been interfered with in his purpose to examine the accounts of Catholic institutions so long as he refrained from the attempt to force an examination of accounts relating to funds which did not come from the city. One is tempted to inquire why it is that the clear-cut statement of Edward M. Grout, late Controller of the city and a Protestant, of the real point at issue is practically ignored by these organs.

"Let it be understood," said Mr. Grout, "that all the private institutions, whether for the care of the sick or for the dependent and delinquent children, whether Catholic, Jewish, or Protestant, are performing by contract with the city a duty cast by law upon the city, and are doing it better than the city can do it, because of the devoted personal services rendered, and are also doing it cheaper than the city can do it in any public institution, and that the relation between the city and these institutions is *wholly the relation of contract*, the city paying specified sums for specified services, as has been held by the Corporation Counsel. To remember this will simplify the proposition."

This "simplification" of the proposition answers the inuendoes that Catholic Charities are being "subsidized" by the city. Where there is a plain question of a contract, of specified sums to be paid for specified work done, there can be no thought of "subsidies" in the disagreeable and improper sense in which Mr. Prendergast and his defenders intend it should be understood.

"As for the charge," says Mr. Grout, "that certain Catholic institutions, paid the same rate for the maintenance and education of a dependent child as are the Jewish and Protestant institutions, have a surplus of about 9½ per cent. over and above their disbursements, the Controller admits that the Catholic institutions have the gratuitous services of the members of the various religious sisterhoods, a privilege not enjoyed by the Jewish and Protestant institutions, which have to pay for like services."

### "Subsidies"

It is not only in our own country that we hear complaints and denunciations about the immense amount of money spent in "subsidizing" Catholic institutions. That powerful instrument of political agitation is in use elsewhere. Thus in Belgium, where the Socialists and Liberals are doing their best to oust the Catholic Party from power, the war cry of "subsidies" for the Congo missions is now ringing in the air to animate one side and to intimidate the other. "Think of it!" cries the Socialist leader, Van der Velde, and his cohorts reecho the cry,



"A subsidy of 974,000 francs a year for the priests and nuns who are supposed to be converting the blacks of Africa!! It is outrageous, and the worst part of it is that a large proportion of that sum never reaches the Congo, but remains in Belgium for electioneering purposes."

How much of this is true? asks a prominent Belgian, the Count d'Ursel. The amount appropriated. The conclusions are entirely false. And he holds up the figures for examination.

To begin with, how much does it cost merely to pay the passage of a missionary from Belgium to the Congo, which are not, we must remember, across the way from each other? If his post is in the Lower Congo, it means an outlay of 1,200 francs; if in the Upper Congo, where most of the work is done, 2,000 francs will be necessary to land him there. Now, there are 520 missionaries in the Congo, a territory, it must be borne in mind, which has been made what it is by the missionaries, and would, if they were not on the ground, turn Mohammedan immediately. If, therefore, in reckoning merely the traveling expenses of these Government employees, for that is what they are, we find ourselves obliged to multiply 520 by, let us say, 1,600, which is the lowest average we can strike for transportation, and we discover that merely for the purpose of getting there, 832,000 francs would be needed. This leaves out of account the return voyage for those who have been invalidated, and in that wilderness there are many who succumb. Again, they need some kind of an outfit, and the question presents itself how much a man or woman going from Belgium to the wilds of Africa would need. Two hundred dollars would not be an exorbitant sum. Now, what would 1,000 francs multiplied by 520 mean? Moreover, no matter how holy they are, they must live. But to live in the Congo would call for at least 3,000 francs a year, or \$600, for each person, which certainly is not extravagant. If we multiply 3,000 francs by 520 we shall soon see how much the Government ought to pay, but does not.

Again, in those missions there are children to be taught, orphans to be cared for, apprentices to be trained, sick to be nursed, old people to be sheltered, etc. If that multitude, let us say, cost only the startling sum of 5 francs or \$1.00 a month for each individual, the very parsimonious Treasury official would have three million francs a year more to add to the outlay. It must be remembered, also, that none of the 520 missionaries are salaried. They give their labor and their lives for nothing. Now, suppose that these priests and sisters were dismissed by the Government, and that their places were taken by hired officials. In that case the Belgian exchequer would have to pay at least five thousand francs to each individual, and consequently would find itself burdened with another item of 2,600,000 francs a year, and of course the work would not be done within a thousand degrees of the way in which it is now executed. Moreover, it is reasonably certain that if such a change

in the personnel of the missions were brought about, the Congo would be in very short order a barbarous, uninhabitable country again, and the sixty principal stations, the smallest of which cost at least 25,000 francs, and the largest ten times that sum, as well as the 700 secondary ones, each of which has cost at least 1,200 francs, would be looted, either by the savages or by the new anti-clerical officials from Belgium. As a matter of fact, Belgium is paying a beggarly sum for a vast empire.

But how does it happen that whereas the Government pays only 974,000 francs, or \$194,800, a year for the splendid addition to its national wealth, so much more is forthcoming? That result is brought about by private beneficence and by the devotion of the missionaries. Any sensible man will see that instead of diminishing its already meagre apportionment it ought to increase it ten times over, and even then the blatant enemies of the missionaries and of the country's greatness should hold their peace. We who are troubled about the so-called "subsidies" supposed to be paid to charitable institutions might learn a very valuable lesson from this searching scrutiny of accounts which has just been made in little Belgium.

## LITERATURE

### A Year of Books

Of the making of books there is indeed no end. The publishers' output for 1911 would seem to exceed that of any previous year. Magazines and literary supplements keep announcing and reviewing such a bewildering profusion of new works that bibliophiles who once took pride in knowing all about every volume that issued from the press have long since given up as hopeless the task of mastering even the titles and authors of the multitudinous books pleading eloquently for perusal now-a-days, but instead flee to the library and read again their old favorites.

Some gentle cynics affect to wonder what becomes of all the books that are being published. "Few are seen reading them. Modern Americans seem to have time for nothing but the morning paper and the cheap magazine." New books, nevertheless, are widely read. Otherwise the press would not be pouring forth, in season and out, books for babies, books for maidens, books for boys, books for men, books to be studied, books to be browsed in, books to be treasured, books to be burned.

Many of these publishers' ventures doubtless help to crowd the shelves of Mr. Carnegie's foundations. So rapidly indeed are books accumulating in public libraries, that to relieve the congestion, Englishmen of prominence are earnestly advocating carrying off to the pulp-mills whole cartloads of "dead" volumes that have so long lain entombed in their book-shelf cemeteries that no one remembers them, or asks for them any more.

Vast as the quantity is of last year's books, their quality, if the reviewers are to be believed, has not fallen off a whit. For "the novel of the year" has been appearing nearly every week. Almost monthly a young author is discovered who will snatch the laurels from the brows of Thackeray or Dickens; there is an uninterrupted succession of philosophical and economical works that say "absolutely the last word" on the problems of the age; histories and biographies that will be "possessions forever" are so numerous that an eternity would indeed be required to read them all, and

penetrating critics are constantly detecting in lean little volumes of verse the dawn of a new age of poetry. Yet the praiseworthy eagerness of book-buyers to secure such valuable works as these does not seem to affect the sales of either the cheap or the expensive editions that keep appearing, of the standard authors "no gentleman's library should be without."

In AMERICA's survey of the year's books, while mentioning of course many other works of historical or literary worth, the reviewer will confine himself largely to comments on books in which Catholics should feel interest.

During 1911 the field of biography has yielded a good harvest. Two lives of Cecil Rhodes, "the empire builder," have come out, one dealing with the man, the other with his achievements. Sir William Butler, the Catholic soldier, and Dr. Thomas A. Emmet, the Catholic physician, have told most entertainingly the story of their own lives, while E. T. Cook, after editing John Ruskin's complete works, proceeded to write that great critic's biography. It is interesting to observe what an admirer of the Church Ruskin lived to become. "The Diary of Gideon Welles," Lincoln's Secretary of the Navy, has set rattling many cabinet skeletons, while lives of Charles Sumner and Senator Hoar have thrown considerable light on our country's history.

Biographies of Garibaldi, Cavour and Mazzini, by enthusiastic admirers, are books which no Catholic who understands on what a foundation of treachery and sacrilege modern Italy is built can read without indignation. Auguste Tournier's famous life of Napoleon I, which dissects mercilessly the Emperor's character, has been translated into English, and Goldwin Smith's "Reminiscences," published during the past year, proved a great disappointment. It is surprising how little there was worth while in the life of one who had so many opportunities. In "Talleyrand the Man," by Mr. Bertrande de Lacombe, and in Richard Wagner's autobiography, the general reader will learn more about these gifted voluptuaries than can be of any profit to him. Unhappily there has been a good market of late for "biographical studies" of disreputable men and women of history. Authors and publishers have conspired to serve up in this way, the court scandals and royal intrigues of the past four hundred years. Such books in many instances prove little better than erotic novels.

Catholic bookshelves have been enriched by a number of well-written hagiographies. "The Notre Dame Series" gave us St. Patrick, St. Margaret and St. Anselm, and among the neat little "Friar Saints" volumes were St. Vincent Ferrer, St. Anthony of Padua, St. John Capistran and St. Pius V. Mrs. Balfour prepared a life of St. Clare, Father Meschler's St. Aloysius appeared in English, though it is not quite up to the level of his other works, and Miss Stackpoole-Kenny wrote about St. Charles Borromeo. Several literary biographies that appeared should here be mentioned: Lillian Whiting's book on the Brownings, for instance, Bret Harte's life, and her father's tribute to the lamented "John Oliver Hobbes," Mrs. Craigie, the clever novelist, who became a convert to the Catholic Church.

Having brought to completion the "Modern History" that the late Lord Acton projected, the Macmillan Co. have recently published the first volume of the "Cambridge Medieval History," a work planned on similar lines by Prof. J. B. Bury. The assignment of each chapter or period in these histories to a separate scholar, whatever be the advantages of the system, involves no doubt a sacrifice of unity and consistency. The "Cambridge History of English Literature" which the same house is getting out is now half completed. The eighth volume is entitled "Cavalier and Puritan."

There has been a dearth of Catholic histories in the English tongue this past year. Though the first volume of a translation of Father Grisar's "History of Rome and the Popes in the Middle Ages" appeared, his monumental work on Luther still remains in German. A translation of this book and of Father Denifle's on the same subject would be an effective counterblast to Dr. McGiffert's and Preserved Smith's recent biographies of the great revolutionist. "Among the Algonquins," Father Campbell's third volume in the "Pioneer Priests" series, and the late Martin I. J. Griffin's "Catholics and the American Revolution," are valuable contributions to the history of the Church in this country, while Mrs. J. R. Green's "Irish Nationality," a Protestant's stern indictment of English misrule, and "The French Revolution," from the point of view of Hilaire Belloc, a Catholic democrat, are also notable books of the year.

Here perhaps is the place to speak in the highest praise of the three volumes of "The Catholic Encyclopedia," that appeared during 1911. Each tome is a treasure-house, a pulpit and an armory. Catholics should see that a set of this admirable work is placed in every public library in the land. As for the eleventh edition of the "Encyclopædia Britannica," which, complete in twenty-eight volumes, was launched last year, though it has found unhappily Catholic defenders, all who have read in the pages of AMERICA the proofs given of the anti-Catholic bias of the "Britannica's" editors will understand the attitude that loyal Catholics should take toward the work. While encyclopædias are the theme, mention should be made of the "Children's Encyclopædia," on which strictures were passed in these columns. The editor of the work in a courteous letter expressed his gratitude for the criticism, and promised that the second edition of this "Book of Knowledge" would have in it nothing to which Catholics could reasonably object.

A host of minor poets, some of them very minor indeed, have been trying to force little rills to flow from Helicon for them, but not often with much success. While considerable music and perfection of form is to be found in their verses, the sources of their inspiration smack overmuch of the world and the flesh. Socialism can hardly produce a real poet. Rudyard Kipling tried to mingle poetry with prose in a new history of England for children, and also wrote some serious verses based on the zoological fallacy that "the female of the species is more deadly than the male." The reviewers have not yet ceased laughing. Mr. G. K. Chesterton having succeeded to admiration with other literary forms, would try a long poem on King Alfred, but met with indifferent success; Father Blunt, a Massachusetts priest, has lately published a little book of verse that will bring tears to Irish eyes; Dr. Van Dyke, a favorite with magazine readers, has gathered into one volume all his songs, while C. E. Wheeler has attempted an English Dante in the Florentine's "terza rima" that won but faint applause from the critics.

Among the year's books of another character should be mentioned the late Dr. Dwight's "Thoughts of a Catholic Anatomist," which was so favorably received that a second edition was soon called for; Canon Sheehan's "Intellectuals," a new but rather infelicitous departure of that author; Monsignor Benson's "Christ in the Church," some discourses he delivered during his visit to Boston; "Studies Military and Diplomatic," by Charles Francis Adams, which ruthlessly destroy a number of American myths; Henry Osborne Taylor's sympathetic examination of "The Medieval Mind," and Mother Stuart's "Education of Catholic Girls."

Books of travel have been numerous but for the most part commonplace. China and the awakening East have been favorite fields for these writers. Father Currier gave



us a priest's impressions of South America, and the Abbé Klein another book on the United States.

The dramatization of novels has long been a process familiar to American theatre-goers. The "novelization" of dramas is now becoming quite as common. Even nursery books are made from plays like "Peter Pan" and "The Blue Bird." Unfortunately the text, too, of salacious plays can be bought at the book stores.

With regard to the year's output of novels, their general character, it must be said, indicates that the public taste for fiction is growing steadily worse. Books that ten years ago would be banned and burned are now fearlessly published, sold by the thousands, tolerated and praised. "Realism," which in many instances is merely a soft word for shameless writing, is riding the crest of the wave. Radical Socialism and filthy animalism are being tirelessly propagated by clever novelists, and with a view, apparently, of searing the public conscience, the papers abound in interviews with these "popular" novelists in which the most pernicious doctrines are taught, and opinions ruinous to Christian morality freely expressed. From men like Wells and Moore such things, perhaps, are to be expected, but even in well-written novels like "The Broad Highway" and "The Legacy" that "everybody is reading," there are situations and characters very objectionable on the score of propriety.

Now for some novels that for various reasons are of special interest to Catholics. Much was heard in the middle of the year about "Marie Claire," said to have been written by a French seamstress. Though a poor enough performance it was zealously puffed by the anti-clerical press to create feeling against nuns, and to counteract the influence of Bazin's admirable stories. "Leila," the book Fogazzaro finished just before he died, was announced as the retraction of the Modernistic principles set forth in "Il Santo." It would seem, however, that the author's heart was converted, but not his head. A Protestant Modernist is also prominent in last year's fiction, for Mrs. Humphrey Ward intended "The Case of Richard Meynel" to be the logical sequel of her "Robert Elsmere" of some twenty years ago.

But "*paulo majora canamus*," John Ayscough's Hurdcott" was universally pronounced to be in its author's happiest vein. Even the *Spectator*, which has no weakness for things or persons Catholic, praised the story highly and quoted from it long extracts. Mgr. Benson published as a corrective for his "Lord of the World" an equally fantastic tale called "The Dawn of All," which was not received with much enthusiasm. "The Queen's Fillet," however, shows that the pen of Canon Sheehan, though it leaves Ireland for France, does not lose its cunning. Frank H. Spearman, in "Robert Kimberly," has left us a masterly defense of the Church's position on Marriage, and Mr. Chesterton's "Innocence of Father Brown" makes a priest the hero of a volume of detective stories. The late Marion Crawford, whose posthumous works are now being edited, has given his readers a grewsome collection of tales in "Wandering Ghosts," and Kathleen Norris has called a wholesome little story "Mother."

Even from this imperfect view of the year's books Catholics will observe that numerous works are being published that they should read. It is of the highest importance, moreover, that our boys and girls should be trained to enjoy good authors. Parents, teachers or pastors who are in a position to direct the reading of the young, may find here a field for their zeal. For though a bad book is a lasting evil, a good book, be it also remembered, is an enduring blessing, and we should encourage the multiplication of such blessings.

WALTER DWIGHT, S.J.

## BOOKS RECEIVED

Socialism and the Workingman. By R. Fullerton, B.D., B.C.L. New York: Benziger Brothers. Net \$1.20.  
Studies in the History of Classical Teaching. By the Rev. T. Corcoran, S.J. New York: Benziger Brothers. Net \$2.75.  
Good Women of Erin. By Alice Dease. New York: Benziger Brothers. Net 60 cents.  
The Leaves of the Tree. Studies in Biography. By Arthur Christopher Benson. New York: G. P. Putnam's Sons. Net \$1.50.  
Culled Violets. By Rev. John Francis McShane. Indianapolis: The Bridgettine Press.  
A Spiritual Calendar. A Selection of Thoughts for Every Day in the Year. New York: Benziger Brothers. Net 45 cents.  
Cantate. A Collection of English and Latin Hymns, Six Gregorian Masses, including the Requiem, the Responses at High Mass, Benediction Service, Te Deum. Vatican Edition. Compiled by John Singenberger. New York: Frederick Pustet & Co. Net 35 cents.

### Pamphlets:

The Demoralization of College Life. Report of an Investigation at Harvard and a Reply to My Critics. By R. T. Crane. Chicago, Ill.  
The Futility of Technical Schools. An Address to College Students. By R. T. Crane. Chicago, Ill.  
The Futility of Higher Schooling. An Address to College Students. By R. T. Crane. Chicago, Ill.  
Better Than Sacrifice. A Play for Children. By Gerard Marly. London: R. & T. Washbourne.  
The Holy Mass. Popularly Explained by the Very Rev. Eugene Vandeur, D.D., O.S.B. London: R. & T. Washbourne.

### Latin Publications:

Missale Romanum. Ex Decretis Sacrosancti Concilii Tridentini Restitutum; S. PII V. Pontificis Maximi Jussu Editum; Clementis VIII. Urbani VIII. Et Leonis XIII. Auctoritate Recognitum. New York: Frederick Pustet & Co. Net \$10.00.  
Vita D. N. Jesu Christi. Auctore J. B. Lohmann, S.J. Latine Reddita a V. Cathrein, S.J. New York: Frederick Pustet & Co. Cloth 60 cents. Morocco \$1.00.

### German Publications:

Praxis. Übungen für die Festtage und Festzeiten des Kirchenjahres. Von Caroline Frein von Andrian-Werburg. New York: Frederick Pustet & Co. Net 80 cents.  
Mein Lichtlein vor dem Tabernakel in Gebeten, Betrachtungen und Lesungen auf die Sieben Sakraments-Donnerstage. Von Anton de Waal. New York: Frederick Pustet & Co. Net 50 cents.

## THE EDUCATIONAL YEAR

In his message to the American people on the occasion of the celebration of his jubilee as a priest Cardinal Gibbons, who has ever been a sturdy advocate of religious education, declared one of the greatest evils that threaten our American civilization to be that which "arises from our mutilated and defective system of public school education." He reminds us that "God has given us a heart to be formed to virtue as well as a head to be enlightened. By secular education we improve the mind; by religious training we direct the heart"; and he quoted the words of the Protestant Guizot, who says: "In order to make popular education truly good and socially useful, it must be fundamentally religious. . . . It is necessary that rational education should be given and received in the midst of a religious atmosphere, and that religious impressions and religious observances should penetrate into all its parts."

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Probably the most striking feature of educational progress during the year just closed is the accumulating evidence of a widespread acceptance of the Cardinal's judgment. Catholics, to be sure, have never faltered in their advocacy of the need of the religious element in education,—elementary and advanced. But they are now by no means alone in the struggle. The Protestant Episcopalians and the Lutherans are ardent in the development of their own parochial schools; prominent divines of the Episcopal, Presbyterian and other Churches have declared frequently during the year their dissatisfaction with the present system of public schools because religious instruction is not given in them; and just recently the publication of Mr. Coler's pamphlets, "Socialism in the School" and "The Residuary Sect," and the gratifying welcome they have met among non-Catholics give excellent proofs that the furtherance of religious training in our common schools is a project which appeals strongly to an ever growing multitude outside the Catholic Church.

Mr. Coler may have been partially impelled to adopt his stand because of the growing influence of Socialism in the common schools; others find the sufficient reason of their change of heart in the shocking increase of juvenile criminality in recent years; prominent representatives at the meeting of the National Education Convention in San Francisco last summer lamented the fact that civic sloth and general depravity are common throughout the country because the schools fail to train for citizenship, and the contention was voiced that the present pressing problem in education is to arouse in the life of each person dealing with children the conviction that the *moral and religious* development of the child is an immediate necessity. Whatever be the reason of the change, there has been during the past year a marked tendency to admit that, setting aside other beneficent results the popular school system in vogue among us has produced, it has failed in what is fundamental, because it has failed to promote either directly or indirectly an elevating force that is the leaven of civilization and the marrow of good citizenship.

The year has been more than ordinarily marked by criticism of the common school methods in vogue among us from another viewpoint as well. Early in summer the Sage Foundation investigators published a report attacking the public school system fundamentally, and from its own statistics showing it to be not "free" and not an institution of "general" utility and benefit. Schoolmen who look for more than superficial merit and excellence arraigned its teaching, pointing out that the tendency it shows to smooth from the path of children every semblance of difficulty and obstacle is a deplorable departure from the A B C of character formation and training. What will be deemed unkindest of all, ethical teachers of certain views have not hesitated to proclaim the undemocracy of the present public school system. Educationists at home and abroad condemn the lack of thoroughness in the instruction given, and affirm that the system has not kept pace with the progress of the age or country, and that relatively it is falling behind and does not meet our needs as well as did the school system of a hundred years ago. As a general rule, says an Oxford tutor, basing his judgment on the training of Rhodes scholars entering that University, "those who have come to us know nothing well, but know something about a great many things—the kind of knowledge one might get from attending public lectures. Their training in America appears to have encouraged smattering in a large number of subjects."

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Doctor Andrew West, Dean of the Graduate School of the Princeton University, finds the reason of this deficiency to be "the eagerness impelling the leaders of a movement that looks to the 'immediately useful' if not as the sole end of education, at least as the chief and most desirable purpose of school training." His paper, criticising the intemperate manner in which the advocates of "vocational" training in schools are pushing the claims of this particular hobby is one of the most readable brochures offered to educators during the past year.

Meantime our Catholic educators are manifesting their wonted keen interest in the cause of religious education and are assiduous in their efforts to meet and solve the problems of Catholic Education, elementary, secondary and higher. A particularly agreeable fact chronicled during the year was the effort made by a strongly organized body of laymen to set aside the charge that the subject of secondary and higher education of Catholic youth has not received from the Catholic laity the attention and study commensurate with its importance. During the meeting of the National Council of the Knights of Columbus in 1910, a committee on higher education was named, with instructions to report to the full body at the meeting to be held in Detroit in 1911. The committee was requested "to inquire diligently into the best

means of interesting the Catholic public in the matter of chairs, scholarships, original foundations and cost of maintenance of Catholic institutions of higher education, all to the general end that Catholic education may be brought closer to the homes of our people and that there may be within the shortest possible time at least one Catholic High School in every town, one Catholic College in every diocese, and one Catholic University in every archdiocese in the land."

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The report presented by this committee to the National Council assembled at Detroit, August 1-3 last year, must make interesting reading for those Catholics who, whatever be the reason, are not aware of the work their fellow-Catholics are doing and "who sometimes in their ignorance conclude that nothing is being done because they know nothing of it." It speaks of the excellent standard of scholarship maintained in our universities, colleges, academies and high schools, and quite frankly proclaims as the result of the committee's thorough investigation: "At the present time then there is no excuse for the sending of Catholic young men and women to secular institutions on the score that they are likely to get in them a better education. It is possible in some of the technical branches of university work this may be true, though even that is doubtful for most of them, but in all that makes for a liberal education Catholic institutions are at the present time doing at least as good work and probably better than corresponding secular institutions."

Regarding the Catholic Educational Association meeting held in Chicago last July, Right Rev. Joseph Schrembs, Bishop of Toledo, thus voiced the common sentiment of those who were present at its sessions: "Our object—to bring all our educational forces of the country together upon a basis of intelligent co-operation with the definite purpose of imprinting Catholic thought upon education in every branch—from the elementary school to the university and seminary—never has been defined more clearly than in this convention." Probably the most important expression of Catholic educational principle during the meeting was the condemnation of the Carnegie Foundation for the Advancement of Teaching. The resolution agreed upon declares: "that a marked tendency toward monopoly of education exists, and that methods and systems which have prevailed in American industrial life should not be introduced into the field of education."

Abroad Catholics are proving themselves wide awake to the duties laid upon them because of the anti-religious trend of educational legislation everywhere. In Italy, Spain and Germany the faithful are organizing to meet the situation created by the demands of secularists; in France, where the onslaught has been apparently completely successful, free religious schools are being opened throughout the land, and the bishops are meeting the problem of securing trained teachers for them. In Bordeaux a society has been established whose purpose it is to collect funds to pay the expenses of young Catholics desiring to consecrate themselves to the teaching profession in religious schools while they are pursuing the academic courses necessary to win required teaching certificates and literary degrees. In distant Australia the late Cardinal Moran had occasion shortly before his death to describe the attitude of Catholics of that land on the school question. It was not one of opposition, he claimed, to public schools, but, he continued: "We erected our schools, have carried them on, and are determined to do so, to uphold our Catholic principles and to preserve the faith of our children." An attitude not unlike that of our own here in America.

The year brought forth the usual reports of the Reverend Superintendents of Schools in the different dioceses,—practically every one of them marking gratifying progress. Scarcely a dio-



cese in the States failed to add to its parochial school buildings, and the new edifices compare very favorably with school buildings erected from the public funds. The Students' Eucharistic League, an organization formed in Chicago to encourage frequent Communion among young people attending school, has had a singularly successful career and is now, after scarcely a year's existence, achieving excellent results in schools and colleges everywhere.

M. J. O'C.

### THE ECCLESIASTICAL YEAR

According to the tables compiled for the "Catholic Directory," there were in the continental United States at the opening of 1911 14,618,761 Catholics, a gain of 271,734 over the figures of 1910. Adding the number of Catholics in the Philippines, in Porto Rico and the Hawaiian Islands, the grand total of Catholics under the Stars and Stripes was 22,886,027.

His Holiness, Pius X, appointed the following bishops for the Armenian Catholics: the Most Rev. Avedis Arpiarian, titular Archbishop of Anazarbe and Bishop of Marasch; the Right Rev. Joseph Rokossian, auxiliary bishop to the Most Rev. Paul Terzian, the Armenian Patriarch; the Most Rev. Ignatius Maloyan, Archbishop of Mardin; the Right Rev. Joseph Melchisedechian, Bishop of Erzeroum; the Right Rev. James Topuzian, Bishop of Mouch; the Right Rev. Paul Kertikian, Bishop of Adana; the Right Rev. Gregory Bahabanian, Bishop of Cesarea; the Right Rev. John Couzian, Bishop of Alexandria, and the Right Rev. John Nazalian, Bishop of Trebizonde.

A number of vacant sees were filled during the year and several auxiliary bishops appointed. The Rt. Rev. Edmond F. Prendergast, Auxiliary Bishop of Philadelphia, succeeded the Most Rev. Archbishop Ryan in the Archiepiscopal See, and the Rt. Rev. Bishop James J. Keene, of Cheyenne, Wyo., was promoted to the Archbishopric of Dubuque; the Rt. Rev. Edward D. Kelly, D.D., was consecrated Auxiliary Bishop of Detroit, and the Rt. Rev. John Ward, Bishop of Leavenworth, Kansas. Other appointments were: the Rt. Rev. Joseph Patrick Lynch, D.D., Bishop of Dallas, Texas; the Rt. Rev. J. Henry Tihen, Bishop of Lincoln, Nebraska; the Rt. Rev. John E. Gunn, S.M., Bishop of Natchez; the Rt. Rev. Michael O'Doherty, Bishop of Zamboanga, Philippine Islands; the Rt. Rev. Auxiliary Bishop Joseph B. Schrembs, of Grand Rapids, first Bishop of Toledo, Ohio; the Rt. Rev. Mgr. J. M. Laval, V.G., Auxiliary Bishop of New Orleans; the Rt. Rev. O. E. Mathien, D.D., former rector of Laval University, first Bishop of Regina, the capital of Saskatchewan; the Most Rev. Michael Joseph Spratt, Archbishop of Kingston.

One of the most important and far-reaching Pontifical acts of the year was the *Motu Proprio*, "*Quo magis*," by which his Holiness perfected in the Seraphic Order the union begun by Pope Leo XIII and therefore called the Leonine Union. Under date of October 23, the Sovereign Pontiff prescribed certain rules and regulations which, while not touching the substance of the Franciscan rule, will go far towards increasing the efficiency of an Order which has been for seven hundred years an immense power for good in the Church.

The decree reorganizes the central administration at Rome and abolishes the privileges and honors which, by custom or capitular enactments, were allowed to all who had held certain provincial or general offices. Only former Ministers General and Procurators General retain an honorary precedence throughout the Order. For the highest offices, election for a third term requires the express sanction of the Holy See. In provincial elections, there must be a partial

change of advisers after a term of three years; and again an election for a third term must be specially authorized by Rome. Local superiors may not serve a second term of three years in the same house unless authorized by the Minister General; nor may they serve a third term in a different house without his permission; for a fourth term, recourse must be had to the Holy See. A period of six months is allowed within which the custom is to be accommodated to this decree.

That His Holiness, Pius X, watches with close interest and immense satisfaction the wonderful progress of the Church in the United States, was shown in several instances during the year. As the Representative of the Prince of Peace he was quick to recognize the importance of the International Peace Movement, gladly lending the weight of his authority to those who are striving to realize this most beneficent purpose, and in an autograph letter to the Apostolic Delegate, Mgr. Falconio, applauding the lead taken in this movement by the United States.

The Holy Father addressed another letter of more than personal interest to the Rev. Dr. Charles Grannan, member of the Biblical Commission, in recognition of the great zeal displayed by him for the welfare of the South American College in Rome, and for the preparation therein of worthy priests for the churches of America. To the hierarchy of Canada His Holiness sent a letter approving the decrees of the First Plenary Council, and congratulating them on the Montreal Eucharistic Congress. Two important letters were transmitted by the former Apostolic Delegate, now Cardinal Falconio, for publication in AMERICA, the first affirming the application to this country of the Decree "*Maxima Cura*," which deals with the removal of parish priests, and the second sanctioning the use of the National Flag in the Church during religious ceremonies.

The new Apostolic Delegate for Canada and Newfoundland, his Excellency, the Most Rev. Pellegrino Francesco Stagni, O.S.M., Archbishop of Aquila, Italy, arrived in Ottawa, Can., March 24.—St. Charles' College, near Ellicott City, Md., the nursery of many priests and bishops, was destroyed by fire on March 16, and more than two hundred students, a faculty of twenty-five and twenty-seven Sisters of Providence sought temporary shelter elsewhere. Fire destroyed also St. Boniface's Industrial School, at Winnipeg, Manitoba, involving a loss of \$125,000.—In Boston, June 4-7, the Society of St. Vincent de Paul held its annual national conference, at which unanimous approval was given of the plan for the reorganization of the Society.

The civic demonstration which Baltimore witnessed on June 6, in honor of James, Cardinal Gibbons, Archbishop of Baltimore, was such as had never been given before to a living prelate of any church in this country. Twenty-five thousand of his fellow-citizens filled the great assembly hall and crowded the galleries. Addresses were made by President Taft, Vice-President Sherman, ex-President Roosevelt, Senator Elihu Root of New York, Mr. James Bryce, the British Ambassador, Speaker Clark, of the House of Representatives, former Speaker Cannon, Mayor Preston, of Baltimore, and His Eminence, the Cardinal. Chief Justice White, of the United States Supreme Court made a trip from New Orleans in order to attend the exercises, and Governor Crowthers, of Maryland, was the presiding officer. In addition members of the Cabinet, Justices of the Supreme Court, Ambassadors and Ministers plenipotentiary, Governors of States, members of Maryland's highest courts, its legislature, the Baltimore City Council, and 400 of Maryland's most distinguished sons, public officers, soldiers, sailors, judges, journalists, barristers, bankers, merchants, manu-

facturers, college presidents, scientists joined in the public manifestation of their respect and admiration for the Church's great prelate and the nation's great, not to say foremost, citizen. The occasion that called forth this demonstration was the celebration of the fiftieth anniversary of His Eminence's priesthood and the twenty-fifth of his cardinalate.

The annual report of the Knights of Columbus, assembled in annual convention in Detroit on August 4, showed that the membership of the order aggregated 256,000, a net gain of 18,015 for the year.—The Tenth National Convention of the American Federation of Catholic Societies was held in Columbus, Ohio, in the last week of August. It may be said of previous conventions of the Federation and with special emphasis of the tenth that there can be no doubt of the widespread and lasting influence which the earnest men and women, who came from every part of the Union, must exert in strengthening the foundations of law, order and religion in the entire country.—The Fifth National Priests' Eucharistic Congress in Cincinnati, September 28 to October 1, was attended by many archbishops and bishops and hundreds of the clergy from all parts of the country. The first National Eucharistic Congress in the United States dates back to 1901. That and the succeeding congresses have helped immensely to arouse and increase the devotion to the Holy Eucharist in the hearts of priests and people.—The Holy Name Societies, whose growth throughout the country has been steady for several years, added a new significance to the expression "the year of Our Lord 1911," by summoning a first national congress of delegates, who met in Baltimore October 16-18.

The fifty-sixth General Convention of the Central Verein took place at Chicago during the week commencing September 10. It was attended by a large number of delegates and was especially noteworthy for the words of commendation and confidence received from members of the hierarchy and from the Apostolic Delegate. During the sessions Mr. Joseph Frey, of New York, was elected president. Two very important steps were taken at these meetings: the founding of a National Women's Association and the adoption of a resolution for the establishment of a house of social studies. Considerable activity has already been shown in hastening the fulfilment of both these projects. The Catholic social propaganda has in the meantime been carried on effectively by the official organ of the Central Verein, the *Central-Blatt and Social Justice*, which is doing excellent service in the cause of social reform, as well as by the progressive *Catholic German-American*.

Cardinal Gibbons, on Columbus Day, blessed the cornerstone of the new Cardinal Gibbons' Memorial Hall, to be built in honor of his jubilee at the Catholic University of Washington. Three days later the religious celebration of his jubilee was begun in Baltimore. Nothing was wanting to make the event in its religious aspect one of the most impressive tributes paid to an American prelate. The chief features of the occasion were the solemn services in the Cathedral, the procession of the clergy and the parade through the principal streets of the city of 30,000 men, in which were Knights of Columbus, Holy Name Organizations and Catholic societies from well nigh all the parishes in the archdiocese. Cardinal week furnished a glorious page to the Church annals of Baltimore.

The announcement on October 30 that the Holy Father would, on November 27, elevate to the Cardinalate with other distinguished dignitaries the Most Reverend Diomede Fal-

conio, Apostolic Delegate for the United States, the Most Reverend John M. Farley, Archbishop of New York, and the Most Reverend William H. O'Connell, of Boston, sent a thrill of pleasure through the Catholics of the United States. The three American Cardinals designate repaired to Rome, where with most of the other newly appointed members of the Sacred College they received with befitting ceremony the insignia of their high offices.

Several distinguished members of the hierarchy were called to their reward. Archbishop Ryan, the golden-tongued orator of the American hierarchy, and most beloved of prelates, died peacefully in Philadelphia on February 11. No Bishop of the American Church was more highly esteemed during life and none whose death was more sincerely deplored. Besides the revered Archbishop of Philadelphia, death summoned the Right Rev. Thomas Bonacum, for twenty-three years Bishop of the diocese of Lincoln, Nebraska; the Right Rev. Thomas Heslin, D.D., Bishop of Natchez; the Right Rev. John Anthony Forest, Bishop of San Antonio, Texas; the Right Rev. Augustine Van de Vyver, D.D., Bishop of Richmond, Va.; the Right Rev. Peter Verdager, Vicar Apostolic of Brownsville, Texas, and the Most Rev. Ambrose Agius, O.S.B., Apostolic Delegate to the Philippines.—Canada lost the Most Rev. Fergus Patrick McEvay, Archbishop of Toronto; and his predecessor in that see, the Most Rev. Denis O'Connor, C.S.B.—In the English-speaking world abroad the Church mourned the loss of the Most Rev. John Colgan, Archbishop of Madras, and His Eminence, Cardinal Patrick Francis Moran, Archbishop of Sydney.

To this list should be added from the clergy and religious of the United States and Canada the Right Rev. Mgr. Dennis J. Flynn, LL.D., President Emeritus of Mount St. Mary's College, Emmitsburg, Md.; the Very Rev. Mgr. William J. White, D.D., Superior of Charities for the Diocese of Brooklyn; Rt. Reverend Mgr. Charles J. Kelley, of the Newark diocese, and Rt. Rev. Mgr. Anthony Lammel, of New York; the Very Rev. James McGill, C.M., ex-Provincial of the Eastern province of the Congregation of the Mission, who died in Philadelphia in his 84th year; the Very Rev. Joseph Butler, O.F.M., President of St. Bonaventure's College and Seminary, Allegany, N. Y.; Very Rev. P. Ubaldus, Provincial of the Italian Franciscans; the Rt. Rev. T. J. Capel and the Rev. Dr. Teefy, C.S.B., of Toronto, chief editorial writer of the *Catholic Record*.

The Very Rev. Mother Josephine Digby, Superior-General of the Society of the Sacred Heart, died after a short illness at Ixelles, Brussels; and the Rev. Mother Sarah Jones, who for many years held important offices in connection with Rev. Mother Hardey, and whom she succeeded as Vicar in 1873; Mother M. Rose Whitty, O.S.D., the founder of the Dominican Convent at Port Elizabeth, South Africa, who a year ago celebrated her diamond jubilee, the sixtieth anniversary of her religious profession, and received on that occasion a special blessing from the Holy Father; and the Rev. Mother Victorine, of Toronto, Canada, Superior-General of the Loretto Nuns in North America.

Among the Catholic laymen of note whose deaths occurred during the year were John Lee Carroll, former Governor of Maryland, the great-grandson of Charles Carroll, of Carrollton; John B. McDonald, builder of New York's subway; the Hon. Désiré Girouard, Senior member of the Supreme Court of Canada; the Rt. Hon. Sir Elzéar Taschereau, once Chief Justice of Canada, whose works on legal procedure have become handbooks for the profession; John La Farge, artist, whose inventions in the making of stained glass windows have revolutionized the art, and who in this



branch attained world-wide recognition; Richard H. Clarke, LL.D., historian, Georgetown's oldest graduate, and one of the oldest members of the New York bar; Bruno Oscar Klein, of New York, well known to the musical fraternity; the Marquis Charles J. de Bouthillier-Chauvigny and Dr. Thomas Dwight, lecturer in French history and Professor of Anatomy respectively, at Harvard University; Ex-Minister Herbert G. Squiers; Martin I. J. Griffin, of Philadelphia, indefatigable writer and editor; Professor William C. Robinson, dean of the Law School of the Catholic University of America; Charles F. Smith, of Montreal, a man who represented in public and private life the highest type of Christian layman, and Rear-Admiral James Hoban Sands, Superintendent of the Naval Academy from 1905 to 1907.

The Society of Jesus lost from its ranks several distinguished sons. The Rev. Francis X. Brady, President of Loyola College, Baltimore; the Rev. Charles De Smedt, known the world over as head of the Bollandists; the Very Rev. John Francis O'Connor, Provincial of the New Orleans province; the Rev. James Doonan, former President of Georgetown University; the Rev. Joseph M. Hornung, President of Sacred Heart College, Prairie du Chien, Wis.; Rt. Rev. Charles Gordon, former Vicar Apostolic of Jamaica; the Very Rev. John P. Frieden, President of St. Louis University, and formerly Provincial first of the Missouri Province and later of California; and the Rev. Edward J. Allen, one time President of St. Ignatius College, San Francisco.

Among the year's happenings in which Catholics took part was the celebration of the bi-centenary of the foundation of the city of Mobile, which opened with an imposing religious ceremony in the stately Cathedral of that city, His Eminence Cardinal Gibbons presiding in the sanctuary. The Rt. Rev. Bishop Shaw, of San Antonio, Texas, was the celebrant at the pontifical Mass of thanksgiving.

A semi-religious movement full of bright promise was started by the formation of the Laymen's League for Retreats and Social Studies, with His Eminence Cardinal Farley as honorary president, and the bishops of Brooklyn, Newark and Trenton as honorary vice-presidents. The purpose of the organization is to combat the anti-religious theories of the Socialist propaganda by the extension of the "retreats movement," begun two years ago, and the establishment of regular courses of systematic study by Catholic laymen of social questions and modern apologetics. A later development was the publication of a monthly review, *The Common Cause*.

The Rev. John J. Dunn, the New York Diocesan Director of the Propagation of the Faith, announced the establishment of the Catholic Foreign Missionary Seminary of America, the founders and directors of which received the Apostolic Blessing of the Holy Father. Temporary quarters were opened at Hawthorne, N. Y.

The Most Rev. John Ireland, Archbishop of St. Paul, was ordained a priest on December 21, 1861. In deference to his expressed wish there was no public recognition of the Archbishop's jubilee. All the same the anniversary forms a fitting climax to the record of ecclesiastic events which have given unusual distinction to the year of grace 1911.

The Second National Catholic Congress in England opened at Newcastle-on-Tyne, on August 4. The Congress throughout consisted of elaborate church services, great

public meetings, sermons and speeches from prominent ecclesiastics and the foremost lay leaders of Catholic thought in Great Britain. The Congress strongly protested against the interference of the Board of Education with the freedom of religious instruction in existing Catholic secondary schools.—The Most Rev. Francis Bourne, Archbishop of Westminster, was elevated to the Cardinalate. New ecclesiastical provinces were created at Birmingham and Liverpool, and the present Bishops of Birmingham and Liverpool raised to the archiepiscopal dignity. The Archbishop of Birmingham has as suffragans the Bishops of Clifton, Menevia, Newport, Plymouth, and Shrewsbury. The suffragans of the Archbishop of Liverpool are the Bishops of Hexham and Newcastle, Middlesbrough, Leeds and Salford. The Archbishop of Westminster remains the Metropolitan of the Sees of Northampton, Nottingham, Portsmouth and Southwark, and is granted precedence over all the other archbishops and Bishops, with the right to convoke and preside at all meetings of the hierarchy, to act as representative of the episcopate in all official negotiations with the Government, and to the use of the throne, pallium and archiepiscopal cross throughout the whole of England and Wales.

Among many other indications that ecclesiastical Ireland is abreast of the times and ready for the new conditions incident to self-government, is the significant fact that some two hundred of the present students of Maynooth received recently the University Degree of B.A., having passed examinations for four consecutive years in advance courses of arts and sciences. Of Maynooth's publications the *Ecclesiastical Record* and the *Theological Quarterly* are ranked with the most learned and scholarly of their kind, and *Columba*, a magazine conducted by the students in the Irish language, is highly regarded by Gaelic scholars. Besides Maynooth there are seminaries and colleges in nearly every diocese that prepare students for the home and foreign missions, and it has been calculated that there are more priests and religious now leaving Ireland, and covering a wider territory, than any time since the days of Columbanus. Most of the apostolic students of Mungret College go to China, India and Japan.

A recent incident links Irish apostolicity of the present with the past. Cardinal Logue, visiting America about a year ago, pontificated at St. Patrick's Church, Montreal, during the Eucharistic Congress, assisted at the consecration of St. Patrick's Cathedral, New York, and in the churches, congregations, religious teachers and workers saw, wherever he went, the fruits of Irish faith and zeal. This year, on his way to Rome to witness the elevation of Cardinal Farley, a native of his primate See of Armagh, to the Sacred College, he stopped at Bobbio, on the feast of St. Columbanus, its patron, and consecrated the new marble altar which he had had erected at his own expense over the remains of the great Irish missionary and religious founder. A manifesto posted in all the streets invited the citizens to honor the Primate who brought Ireland's greetings to Bobbio, "where, thirteen centuries ago, St. Columbanus, most illustrious of Irishmen, inaugurated a watchtower of faith and civilization." The local paper describes the Cardinal's progress "through a sea of people" and his enthusiastic reception by the bishop, clergy and populace, and prints a letter from the Bishop of Bobbio thanking the Cardinal and Ireland for the past service and the present honor, and offering the custody of St. Columbanus' shrine to an Irish Community. Cardinal Logue had the pleasure of seeing Ireland's representation in the Sacred College greatly increased. It now includes Cardinals Logue, Gibbons, Farley and O'Connell, who are altogether, and Cardinals Bourne and Merry del Val, who are partly, of Irish blood.



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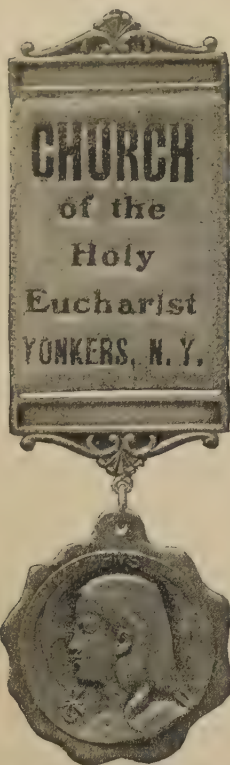
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### CHRONICLE

**Homeward Bound.**—Cardinal Farley and his suite sailed from Naples for America on January 5. The departure was the occasion of a grand manifestation in Naples, showing the high appreciation and respect held for the venerable prelate. Aboard the Berlin the American and Papal flags were hoisted, while the band of the steamer played the American National Anthem. The reception in New York on January 16 promises to be an extraordinary demonstration on the part of the Cardinal's fellow citizens of the metropolis.

**Waldorf Peace Banquet.**—Under somewhat discouraging auspices the Citizens' Peace Dinner was held at the Waldorf-Astoria in New York on December 30. The occasion had given rise to great expectations, owing to the number of distinguished guests that had been invited and the vigorous endorsement which the peace movement and the arbitration treaties would undoubtedly receive. At the last moment Mr. Roosevelt and Mayor Gaynor of New York declined invitations to be present. The former President would not permit the use of his name "because," he said, "I do not know what the banquet is for," and he feared to be called upon to endorse the arbitration treaties, Mayor Gaynor declined because the toastmaster was an obnoxious newspaper man. Instead of the ambassadors of the world Powers, many of whom had already sent their acceptances to the dinner, there rained down on the committee at the last moment ambassadorial regrets and declinations. The Russian ambassador had "a pressing engagement"; the Italian ambassador said that his King did not wish him to attend a dinner just now, when Italy was at war; the Turkish ambas-

sador telegraphed that his position would be awkward if Italy's representative were not coming; the Brazilian ambassador declined on the ground that he was "ill"; the Chinese ambassador because there was a death in the family, and the ambassador of Austria-Hungary declined too. James Bryce, the British ambassador, had another engagement, and explained, moreover, that "he had been so severely criticised in some quarters here in connection with the arbitration treaties that he thought he'd best stay away anyhow." As a result, not a single ambassador was among the guests. Even a commission of sixty leading statesmen and admirals of Argentina, who had previously accepted the invitation to attend, sent in their regrets. President Taft repeated his now familiar arguments for the pending arbitration treaties, and answered some recent criticisms of the principles involved in the treaties. Addresses were also made by Mr. Andrew Carnegie, Oscar S. Straus, former ambassador to Turkey, ex-United States Senator Charles A. Towne, and Henry Clews.

**Rear-Admiral Evans.**—Rear-Admiral Robley D. Evans, one of the most popular officers in the United States Navy, and known as "Fighting Bob," died suddenly at his home in Washington, D. C., on January 3. Born in 1847, he was educated in the public schools of Virginia and at the Gonzaga Classical School in Washington, D. C., where he went when he was ten years old to live with an uncle. He received his appointment to the Naval academy in 1860. From the time of his graduation in 1863, a year ahead of time, until his retirement in 1908, Admiral Evans served his country continuously and well. In 1865 he was engaged in the two attacks on Fort Fisher,



in the second of which he received the wounds which partially crippled him for life. From the conclusion of the war until 1891 he passed through the routine experiences of an officer in the navy. In 1891 he was given command of the gunboat Yorktown and sent to Valparaiso, Chile, where there was considerable resentment towards Americans, and in 1893 he was promoted to a captaincy and took command of the new armored cruiser New York, from which later he was transferred to the Indiana, the first battleship of the United States Navy. At the opening of the Spanish war he was in command of the Iowa, one of Admiral Sampson's blockading fleet, on board of which he received the surrender of Captain Eulate, of the Viscaya, after the battle of Santiago. For his gallantry in that fifty-mile running fight he received the thanks of Congress and was promoted to the rank of rear-admiral. Since then he had been twice president of the Board of Inspection and Survey, commander in chief of the Asiatic squadron, commander of the Atlantic fleet and commander in chief of the Atlantic fleet on its 25,000 mile tour of the world in 1907 and 1908, just before his retirement. As secretary Meyer says, his death is a serious loss to the Navy; for, despite his retirement he maintained an active interest in naval affairs to the very end. It is interesting to note that both Rear-Admiral Evans and the late Rear-Admiral Schley, before their admission to the Naval Academy, received their early training under the Jesuits of Maryland.

**Mexico.**—The first body of Yaquis to be restored to their native range from the henequen fields of Yucatan has already returned. It consists of nearly six hundred of both sexes and all ages. The President has asked for four Jesuits to establish themselves on the Yaqui reservation in Sonora and undertake the care of the Indians. —In virtue of orders issued in 1907 by the Diaz Government, railways in Mexico were obliged to use the Spanish language in operating their lines. The manager of the Tehuantepec Railway having utterly disregarded the order, Minister Urquidi, of the department of communications and public works, has sentenced him to pay a fine. —Wishing to suppress a newspaper in Mérida, Yucatan, and to avoid, at the same time, the appearance of despotism, the authorities placed it in the hands of a receiver, who promptly changed the staff and the policy of the paper, but continued to publish it regularly. —Two officers have been raised to the rank of general of division, so that General Reyes may be tried by his peers. At the first examination he admitted the charge of rebellion against the constituted authorities. He asked nothing for himself, but earnestly requested leniency for his followers. When he gave himself up in his native State, he presented a very bedraggled and woebegone appearance. It is not likely that he would have reached the capital for trial, if he had been captured in an encounter. The impression is that the broken old man will

receive the minimum penalty and then a pardon. —Some of the cabinet have wished to muzzle the press by enforcing against alarmist newspapers that provision of the penal code which fixes a penalty for those "who alarm the public by means of ringing bells or discharging explosives, or by any other means"; for they opined that sensational news could be deemed another "means." —Although there is strict separation of Church and State in Mexico, a measure has been proposed to confine to native-born Mexican priests the charge of all houses of worship, thus excluding even naturalized priests, as well as foreigners. Its constitutionality has been questioned.

**Canada.**—Mr. Borden has been appointed to the Privy Council. It has become the custom to confer this honor on the premiers of the Dominions. —The British Columbia Government has been granted the administration of the railway belt in that province. The revenue still goes to the Dominion, but British Columbia obtains what it has long desired, the control of water rights within the belt. —A Dominion engineer reports that there is danger of the Fraser River breaking through its left bank and cutting a new channel to Boundary Bay. This would put its mouth in American waters. Dykes and wing-dams are being constructed to preserve the present channel. —The East Indians in Canada have determined to lay their grievances before the King. These are the head tax on entering, the requirement that each should possess \$200, and the practical exclusion of their wives and children. They offer to guarantee that none of their people shall become a public charge, and to cooperate with the Government to keep out undesirable immigrants. That they have a real grievance is undeniable. They are nearly all Sikhs, of whom many have served in the army; and it is not edifying to see in the streets of Vancouver men with, perhaps, three or four service badges, treated as outlaws. But there is another side to the question. It is most important, nevertheless, to have the matter settled. —The naval question threatens to divide the Conservative party, of which each wing is trying to educate the other, or to educate the public, so as to procure that its view should obtain. —The Conservatives have carried the provincial elections in Prince Edward Island. The Liberals have at most only three seats.

**Great Britain.**—The lock-out declared in North and Northwestern Lancashire is causing much trouble, which is spreading to other places. Some 250,000 cotton mill hands are now idle through either strikes or lock-outs, and about as many are working half time. The labor disturbances in Dundee have been such as to require troops to preserve order. —Captain Urquhart, a distinguished Indian Mutiny officer, died destitute lately. The War Office contributed £2 and the use of a gun carriage to save him from a pauper's grave. His old regiment, the Gordon Highlanders, at last took charge of

his funeral, and is appealing to public charity for his widow. Between two extremes, the English and the American methods, some way might be found of providing rationally for those who have deserved well of their country.—The Mohammedans of Eastern Bengal are much displeased with the new arrangements which put them once more under Calcutta. They claim to have been promised that this should never occur.—The North Ayrshire election, in which a Liberal majority of 354 was changed into a Unionist majority of 271, in a poll of 14,365, involved the defeat of the Solicitor-General for Scotland, who was seeking re-election after having accepted office.—Sir Joseph Hooker, the famous botanist, who was naturalist in the Sir James Ross Antarctic Expedition of 1839, and afterwards explored the Himalayas, is dead in his ninety-fifth year.—Mr. Bonar Law has resigned his directorship in the shipping company of G. & J. Burns, so as to be quite independent as leader of the Opposition.

**Ireland.**—The defeat of the Scotch Solicitor-General in Ayrshire has been attributed to the Irish voters' dissatisfaction with his statement that the Home Rule Bill would give Ireland the status of a Canadian province and would not include control of Customs and Excise. Four days later the London *Daily Graphic* announced the following features of the Bill as practically settled: An Irish Parliament, with an Executive sitting at Dublin, elected on the same franchise as the English, and with complete control of Irish affairs including judiciary and police. Ireland to have control of her own Customs and Excise. The Irish members to be retained in Westminster, in reduced numbers, and voting only on imperial matters. Great Britain to return to Ireland a portion of the past overcharges at the rate of about \$10,000,000 annually for some years. Clauses to be introduced insuring immunity from discrimination against any section of the community on account of religion. It is significant that the London Liberal Club have invited Professor Kettle, who holds that Irish control of Customs and Excise is essential, to lecture before them on that subject.—Rt. Rev. Dr. Browne, Bishop of Cloyne, and the priests of Queenstown, have brought an action for damages against the *Dundee Courier*, because of an article in the Scotch paper alleging that the Catholic authorities of Queenstown had issued instructions that Catholic merchants should discharge their Protestant employees. The article was headed "Sinister Sidelights on Home Rule," and was widely copied. The Lord Advocate of Scotland, Mr. Ure, M.P., is conducting the case for the plaintiffs.—Bishop Fogarty, of Killaloe, delivered a strong denunciation of certain agrarian outrages in his diocese, of which a garbled and misleading version appeared in a New York paper. He said that not one in a thousand was in sympathy with the outrages, which were the acts of a few in three districts, but that through cowardly fear they had not brought the

criminals to justice. Voluntary witnesses have since given evidence against the principal offenders.—The Harland & Wolff shipbuilding plant of Belfast has made a world record in its output for 1911. In twelve months it has built ten vessels, with a total tonnage of 118,209, and a horse power of 97,000.

**France.**—If the cable reports be correct, the Government is going to be asked to invest \$10,000,000 in flying machines for military purposes. The exodus of the rural population to towns is causing anxiety. The railroad facilities which it was hoped would prevent it are on the contrary helping. Again the conscription is blamed for it by giving young men from the country a taste for town life. The old Napoleonic subdivision of property is one of the main reasons.—Jaurès, the Socialist leader, threw the Deputies into a panic in a recent debate by declaring that Germany had a right to seize the Congo.—The Bureau Antimaçonnique is authority for the statement that the overthrow of the Spanish monarchy was decreed at the International Masonic Assembly which met on September 20th. Alfonso is said to have rendered himself obnoxious by checking Canalejas, by showing his dislike for the Portuguese Republic, and by permitting the royalist refugees to enter Spain. The campaign is to be carried on by starting another Ferrer excitement in the trial of the assassins of Cullera, by fomenting difficulties between France and Spain in Morocco, etc.—Protestants in France number 700,000, chiefly Calvinists. Their political power is out of all proportion to their numbers. It is due chiefly to their great wealth, which in turn however is sapping their religious character. Although so inconsiderable numerically, a rapid falling off in that respect is noted.—The priest-deputy, Abbé Gavraud, died December 17. He had formerly been a Dominican. He was elected Deputy January 22, 1897, as successor of Mgr. d'Hulst. He was a vigorous defender of Catholic interests.—Inquiries have been started as to Mme. Curie's parentage and race. The *Œuvre* informs the public that her father was a converted Jew. Before her marriage her name was Marfa-Salomé Skłodowska.—Out of 716 recruits of the 71st regiment of infantry 580 could barely read or write, 161 did not know their alphabet. This is after 29 years of the Compulsory Education Law and the expenditure of from 100,000,000 to 250,000,000 francs.

**Portugal.**—Affonso Costa, infamous for his war on religion and for his violent denunciation of all things holy, is said to be suffering from tuberculous laryngitis.—His Excellency, the Most Reverend Antonio Mendes Bello, Patriarch of Lisbon; the Most Reverend Manoel Coutinho, Archbishop-Bishop of Guarda, and the Very Reverend Canon Coelho da Silva, administrator of Oporto, have been expelled for alleged complicity in the monarchist plots. Public demonstrations in their favor brought on street riots, which were put down by the mil-



itary.—The Government claims that among the papers overlooked by the royal family at the time of its hasty exit from Portugal are documents that prove a willingness to trade off Portuguese colonies for outside help in maintaining the Bragança dynasty.

**Italy.**—The Socialist Deputy, de Felice, who, unlike the other Socialists, was an enthusiastic advocate of the war in Tripoli, has made public a vigorous protest against the execution of fourteen wounded Arabs.—The Italian Government has established three banks in Tripoli, and has made an alliance with the Chief of the Sennouissi, assuring him a yearly subvention, and promising to uphold his authority over all the Moslems of Italian Africa. This is regarded by some as the end of the war; which on the whole does not seem to have been much of a struggle between the Cross and the Crescent.

**Persia.**—The retirement of Mr. Shuster has not ended the trouble in Persia. Attacks made at Tabriz on the Russian army of occupation were punished by the hanging of the chief clergyman of the town, along with many other Persians. Anti-British feeling in southern Persia resulted in the wounding of Mr. Smart, the English Consul, and the death of several members of his escort. Difficulty has been found in choosing a successor to Mr. Shuster.

**China.**—The peace conference at Shanghai came to nought. The southern half of the empire declared for a republic, with Nanking as its capital, and made Dr. Sun its first president. Yuan Shi Kai stands by the Manchu dynasty and is working for a constitutional monarchy. Fighting has been resumed, and the Empress Dowager has agreed to supply the Prime Minister with the sinews of war.

**Belgium.**—There was an angry debate in the Senate at the end of December as to whether an officer of the Belgian army had a right to be a Freemason. As it is against the law for any of them to belong to any Catholic religious organization, Mgr. Keesen maintained that the same prohibition extended to Masonry, and he was upheld by the Minister of War.

**Germany.**—A most terrible case of ptomaine and methyl-alcohol poisoning has been reported from Berlin. The fatality occurred in a public asylum for the homeless situated on Stargarder street. Because of the hard times this institution had during the past year quartered more than a million people. For the last months the number of nightly occupants in its forty large dormitories had varied from four to five thousand. These received their soup, coffee and bread from the city. It appears that on December 27 some of the inmates had in addition to their usual free allowance purchased for themselves a quantity of spoiled herring,

forty of them being sold to them for what would amount to an American nickel. The physical weakness of the unfortunates added to the disastrous effects which almost immediately ensued. Many of the sick died before medical aid could be brought, others expired in the ambulances. A liquor dealer in the vicinity of the asylum was, moreover, accused of having sold to inmates a quantity of whiskey containing two-thirds wood-alcohol. The bacteriologists and chemists entrusted with the investigation declared that the deaths were to be attributed to alcoholic, as well as to ptomaine poisoning. By the beginning of the new year seventy-two persons had died of the effects, and twenty more were seriously ill, so that their recovery was doubtful. Public institutions similar to the one described are erected in various parts of the city, and occupants of these establishments likewise manifested the same symptoms: fainting fits and vomitings, followed by death. These latter fatalities have not been included in the figures cited above.—The Hamburg-American Line has given to the firm of Werft, Blohm & Vosz, at Hamburg, the contract for a new vessel which is to have a capacity of fifty thousand tons. It is meant to be a sister ship to the *Imperator*, now under construction, whose measurement is given as eight hundred and ninety feet.—The escape of the French spy Lux from the prison fortress of Glatz has created a great sensation, and has already resulted in orders for far stricter surveillance. Considerable freedom had been permitted the prisoner, so that it was possible for him to make the necessary preparations without detection. The discovery of a new attempt to obtain secret military information and the consequent arrest of the culprit, who had belonged to the French Foreign Legion, has greatly intensified the popular excitement.

**Austria.**—Of special importance are the announcements made at Berlin and Vienna that there is no thought of dissolving the Triple Alliance. The official Vienna *Fremdenblatt* condemns the press intrigues, which it attributes to the enemies of the Alliance, and resolutely opposes all attempts intended to bring about a separation of Italy from Austria. Similar declarations are made by the official German organ *Norddeutsche Allgemeine Zeitung*, which says: "The Alliances with Austria-Hungary and Italy have remained the lasting foundation of our foreign politics." It is believed that the intended visit of Kiderlen-Waechter to Rome is meant to bring about a firm renewal of the Triple Alliance.

**Spain.**—The renewal of hostilities by Moorish tribes, supposed to be at peace with Spain, and the declaration of Premier Canalejas that further sacrifices of blood and treasure will be required to bring about a lasting peace, have caused public manifestations of discontent with the cabinet.—The opening of the Cortes has been postponed until final arrangements with France on the Morocco question shall have been made.

## QUESTIONS OF THE DAY

## Windthorst

To the student of ecclesiastical history, the nineteenth century will be known, perhaps, as the century of the Catholic layman. Wherever raged the battle for freedom, truth and the right, there the Catholic layman was under fire, borne back now and then by overwhelming odds, but after the sufferings and the agony of partial defeat, at last victorious. In Ireland, O'Connell breaks the shackles long riveted on a persecuted people, and from the dungeon leads it into the sunlight of liberty. In France, Montalembert and Veuillot rally the sons of the Crusaders against the sons of Voltaire; Ozanam, historian of the glories of Christian civilization, writes in his own life an inspiring page in the annals of charity, and in the foundation of the Conferences and the Society of Saint Vincent de Paul, offers the best solution of the ever-present problems of distress and poverty. In the New World, Garcia Moreno, the Martyr, President of Ecuador, saves his country from anarchy, and proves that a Catholic, unflinching in his faith, can be a progressive ruler and a great statesman. In Germany, Ludwig Windthorst takes for his motto "Freedom, Truth and the Right." He drills his little army of followers as perfectly as Frederick the Great trained the victors of Leuthen, or von Moltke his battalions of the Franco-Prussian war. With a handful of men, he outgenerals the Iron Chancellor, before whom Austria, at Sadowa, had been humbled in the dust, and the throne of Napoleon III shattered to pieces at Sedan.

On the 17th of January, one hundred years ago, Ludwig Windthorst was born, near Osnabrück, in Hanover. Throughout the German empire, the survivors of his little army, who witnessed his deep and tender piety and unswerving fidelity to a persecuted Church; the sons of those, for whom in the dark days of the *Kulturkampf*, he won the right to worship in peace at the altars where their sires had knelt, will commemorate in a fitting manner the extensive services which this great Catholic, the O'Connell of the century's waning years, rendered to faith and fatherland. Every lover of freedom, truth and the right will join in the homage, and every Catholic will acclaim with pride the "Little Excellency," so kindly, so unselfish, so humble, so truly great, the "Pearl of Meppen," as Mallinckrodt lovingly called him, the honorable opponent, whom even his bitterest political enemies, Goszler, Falk and Bismarck, esteemed and admired.

The two names of Windthorst and Bismarck, symbolic of such different ideals, can scarcely be separated. The Iron Chancellor, passionate, haughty, domineering, the incarnation of power, the exponent of the law of might; Windthorst, always master of himself, far-seeing, calculating, cool, the embodiment of reason, justice and right. One, the burly gladiator, trying to crush his opponent

at a single blow; the other, the lithe, incomparable fencer and swordsman, parrying the thrusts of his adversary, and finally bringing him to his knees, begging for mercy. In the arena of the Reichstag, the two rivals fought one of the longest and most spectacular duels in the parliamentary history of the nineteenth century. The encounters between Canning and Brougham in the English House of Commons; the battle royal between Webster and Calhoun in our own Senate, are scarcely more thrilling in their shifting fortunes and dramatic conclusion.

At first sight, everything seemed to augur a crushing defeat for the one who would dare to face Otto von Bismarck. In 1871, when the Chancellor began his fight against his Catholic countrymen and the religion they professed, he was in the flush of victory. Prussia and the Hohenzollerns were at the head of United Germany. His life-dream had come true: he had crushed two great Catholic powers, Austria and France. William, King of Prussia, was now Emperor of Germany, and it was Otto von Bismarck who had placed the crown on his head. Essentially an autocrat and a believer in the omnipotence of the State, Bismarck would brook no rival now in United Germany. It was time to begin his *Kulturkampf*, his struggle for civilization and enlightenment, to free the empire from the tyranny and darkness of Rome. But it was a strange civilization and culture, a strange freedom, which was to make millions of his fellow-countrymen helots and slaves. The Chancellor, moreover, was unscrupulous. To him, fair was foul and foul was fair. He worshipped at the shrine of force. Then, his herculean frame, the iron ring of his eloquence, which sounded like the clanking of a sabre, his undeniable power to sway men, his unflinching resolve to win at any cost, made him a terrible antagonist. Since Luther, with the possible exception of Frederick the Great, no such forceful personality had appeared in Germany. Who was to face this giant?

There were good and able men in the ranks of the Catholic party. There were Mallinckrodt, Ketteler and the two Reichenspergers, there were Savigny, Schorlemer-Alst, Prince Löwenstein. The Iron Chancellor feared them all, because he knew they were fighting for justice and the right. But one man he dreaded above the rest, a man, he felt, who would give him no peace and no quarter. He had met him before in another political battle, in the Tariff Parliament of 1868, and had not retired unscathed from the encounter. It was the little man from Hanover, Ludwig Windthorst.

The "Little Excellency" was not then a new-comer on the crowded and confused stage of German politics. As a lawyer, a practical administrator he had few equals. At the age of thirty-six he had been appointed counsellor of the Supreme Court of Appeal at Celle. In 1849, as a member of the Hanoverian diet, he had patriotically resisted the centralizing tendencies of the Frankfort Parliament. The imperial crown had been offered to the



King of Prussia. Windthorst was not the man to stand by and see his own sovereign robbed of his kingdom without a word of protest. He had that fine quality of the truly great: the courage to fight for a just, though unpopular cause. When his King, George V, was driven from the throne, Windthorst did not abandon him. It was he who, in behalf of the royal exile, negotiated with Bismarck a treaty, which honor and justice should have held sacred, but which the Chancellor quickly ignored.

Windthorst was a master of electoral tactics and parliamentary warfare. Twice he had been called to a seat in the Hanoverian cabinet. As a debater, he was well-nigh without a peer; bold in attack, witty in repartee, crushing in rebuttal. Brushing aside all minor issues, yielding where principle was not involved, he ever fought for vital and fundamental truths. Like Cato, he concluded his telling arguments with a vigorous: "*Delenda est Carthago*"—Carthage must fall, and he retreated only when the enemy laid down his arms. Before a popular audience, he was an ideal speaker, with the gift of laughter and tears. He had that quaint humor which O'Connell and Lincoln had, and which invariably moves the masses. He was a born leader and organizer. If to-day the German Catholics are safeguarded against the dangers of Socialism and unbelief, it is owing to the strength and influence of the "Volksverein," that formidable army of a million men, founded at his suggestion; it is due to his "Augustinusverein," which, by its countless Catholic dailies and weeklies, reaches several millions of readers, and supplies them with sound principles and reliable information. Under him the Centre worked with the precision of a machine, it trusted the little man from Hanover absolutely, implicitly; he trusted in justice and in God.

The fight began and Bismarck attacked all along the line. All that Catholics held dear was assailed by him: their rights as men and citizens were trampled on, their bishops cast into prison, their religious exiled, their priests hampered in the free administration of the Sacraments, their preachers silenced, their schools closed. The May Laws (1873) of Falk practically disfranchised every German Catholic who would not apostatize. For a while the "Man of Blood and Iron" triumphed. But Windthorst and the Centre faced him at every turn. Windthorst managed the attack and bore the brunt of the shock. He met the Chancellor's charges with icy disdain, stung him into fury by his cool sarcasm and imperturbable self-control, repelled insinuation with facts, invective with argument, calumny and slander with the truth. Over the stormy waves of debate, he shouted his motto, "Liberty, Truth and the Right." He made Parliament and people, Chancellor and Emperor look and listen. He asked for fair play, and that millions of patriotic Germans should not be enslaved. Every year he wrung a concession from the enemy; every session of the Reichstag he won a victory. The Centre and its leader held the balance of power at last. Their demands

were just, their methods honorable and straightforward, their patriotism beyond questioning. Their support was needed by Emperor William and his Chancellor against the growing power of Socialism. The "Man of Blood and Iron" asked for terms: the May Laws had to go, Bismarck had gone to Canossa, Windthorst and the Centre had won.

Ludwig Windthorst has deeply influenced the political and social life of his Catholic fellow-countrymen. They see and hail in him the strategist, the organizer, the liberator. If they follow his plan of campaign and are true to his ideals, they need fear no foe. If they imitate his child-like faith, his loyalty to Rome, his virtues as a father, a husband and a citizen, if they make his motto, "Freedom, Truth and the Right" their watchword, they will surely add other and grander victories to the triumphs they have already won.

JOHN C. REVILLE, S.J.

### Modern Socialism and Private Property

Socialism in its modern acceptance is "a system both economic and political, which advocates the abolition of private property in the means of production and the substitution therefor of collective ownership, with consequent collective control of the production and distribution of the goods produced by the entire people constituted into a democratic commonwealth."

All the latest platforms of Socialist parties assert these characteristics more or less explicitly. All demand the abolition of the present system of private property and the socialization of ownership in the means of production without limitation and restriction. The platform of the Socialist Labor Party says expressly that a summary end must be put to the present barbarous struggle by the abolition of classes and the restoration of the land and all the means of production, transportation, and distribution to the people as a collective body.

The national platform of the Socialist Party adopted in Chicago in 1904 declares: "Socialism means that all those things upon which the people in common depend shall by the people, in common be owned and administered. It means that the tools of employment shall belong to their users and creators; that all production shall be for the direct use of the producers; that the making of goods for profit shall come to an end; that we shall be workers together, and that all opportunities shall be open and equal to all."

But if any one were to infer from this that Socialism means to rob the capitalists and to destroy property rights, the Socialists will tell him that he does not know what Socialism is. The truth, they say, is that Socialism is the only system of production and distribution that will guarantee to every human being the possession of the private property to which he is entitled by reason of having produced it through his own efforts. The present capitalistic system, they claim, denies the individual

the opportunity to own and control the product of his toil, which is the only private property that any one can rightfully own, as no one else can justly claim that which another has produced. The present capitalistic system is, furthermore, they assert, as has been scientifically proved by Marx, a system of exploitation (robbery), since it permits the capitalists to make profit of the land, tools and machinery which all the people must use in order to live. It allows the capitalists to use them for the purpose of enriching themselves, thus making the great mass of the people dependent on the few private owners, who can use this great power for every means of oppression and tyranny. Socialism, therefore, they infer, does not seek to rob any one or to destroy property rights; on the contrary, it would stop the long robbery of the worker through profits, interest and rents, and secure to all the right to own all the property he might produce.

Private property, however, in the goods of consumption, such as food, clothing, dwellings, furniture, utensils, may be retained by the individual; but with this restriction, that they shall not be employed in productive enterprises. Under Socialism as explained by the American Socialist, a man may own his own house and furnish it in the most luxurious way. It is his own forever, to do with it as he pleases, except to let it out for rent. Even such productive property as a wheelbarrow or a sewing machine may remain private property, only not to be used as capital. Landowners, too, may retain permanently the land that they cultivate or occupy, but should be compelled to pay to the community annually the full rental value, exclusive of improvements. All business, however, shall be carried on by the entire people, all members of the community being obliged to contribute toward production by their labor.

The reason why modern Socialism advocates the social ownership of all means of production and the vesting of it in the entire people is laid down in the following consideration: Competition, oppression, and exploitation cannot be entirely abolished where private property goes on with social production. But this will necessarily be the case if not all, but only a part, of the productive goods is socialized. In like manner anarchy of production, which is a necessary consequence of free competition, will not cease as long as there are many producers, no matter whether they be individual or corporate. Consequently, where order and justice in production are to prevail there can be but one owner of productive means, one controller and organizer of production. The natural conclusion drawn from this is that the workers must organize "to seize the whole powers of the government, in order that they may thereby lay hold of the whole system of industry, and thus come into their rightful inheritance." But if any one were to infer from this that the government should own the means of production, they say: "No, government ownership is not Socialism; it is not necessarily even a step to Socialism. Social-

ism means that the workers shall own and control the machinery of production, and dispose of the products as they like. Government ownership may mean, and if administered by the Republican and Democratic parties will mean, that the workers in the government industries will get the value of their labor power, and no more, and that the immense surplus produced by their labor will be controlled by the capitalist class." (*International Socialist Review*, August, 1911, page 111.)

But how are they going "to seize the whole powers of the government"? "The Socialist Party of America," we are told, "has two main functions. Of these the less important, although the more conspicuous, is to nominate and, if possible, elect Socialists to office. We have already elected some; we shall elect many more; but they have accomplished little in their official capacity for the working class, and in the nature of things can accomplish little. The really vital work which the Socialist Party has done, can do, and will do, is the education and organization of a body of clear-headed revolutionists, who understand the structure of capitalist society, who are determined to destroy it, and who can and will plan intelligently and work unitedly to that end." (*International Socialist Review*, July, 1911, page 47.)

Here the question naturally arises whether Socialism proposed merely as an economic and political system, having for its object the introduction of collective ownership in the productive means, the socialization of all production, and the establishment of a cooperative commonwealth democratically organized, contains anything that falls under the condemnation either of the moral law or the Church. Might it not, if thus framed, be in harmony with Christian doctrine and with the benign intentions of the Founder of Christianity, who came to emancipate the oppressed and to insure freedom for all men?

In fact, there are some who believe this to be the case in modern Socialism. In its purely economic aspect, they say, Socialism contains nothing contrary to faith. True, it would abolish private property in capital, but the latter institution is not an end in itself, and the moral law merely requires that the rights and opportunities of private ownership be sufficiently extensive to safeguard individual and social welfare. In theory, at least, the proposed scheme seems to meet this end.

"From a Catholic point of view, however, we must answer decidedly in the negative. As an economic system, Socialism denies the right of private property and recognizes as lawful only collective ownership in the means of production and distribution, considering the former as the source of all our social evils and regarding the latter as the necessary condition for the peace and happiness of the human race. Leo XIII has expressly condemned this fundamental tenet of Socialism as erroneous and contrary to the divine truth. He asserts the right of private ownership in the means of production, not only as natural and innate in man, but also as neces-



sary for the welfare of mankind, and hence regards its abolition and the substitution for it of public ownership as unjust and detrimental to social peace and order." ("The Characteristics and the Religion of Modern Socialism," Rev. John J. Ming, S.J., page 340.)

"The common opinion of mankind," says Pope Leo, "little affected by a few dissentients who have contended for the opposite view, has found in the careful study of nature, and in the laws of nature, the foundation of the division of property, and the practice of all ages has consecrated the principle of private ownership as being pre-eminently in conformity with human nature, and as conducing in the most unmistakable manner to the peace and the tranquillity of human existence. The same principle is confirmed and enforced by civil laws—laws which, so long as they are just, derive from the law of nature their binding force. The authority of the divine law adds its sanction, forbidding us in severest terms even to covet that which is another's. . . . The rights here spoken of, belonging to each individual man, are seen in much stronger light when considered in relation to man's social and domestic obligations." ("Encyclical on the Condition of the Working Classes," 1891.)

The State or community has no right to abolish private property in the means of production, because private property in those means is not a social right, but an individual right derived from nature, not derived from the State. Nay, the State is in duty bound to acknowledge, respect, and guard private property, just as it is in duty bound to acknowledge, respect and guard all the rights of the subject that come from nature and are in reason anterior to the State. For, as Pope Leo says, "if the citizens of a State—in other words, the families—on entering into association and fellowship, were to experience at the hands of the State hindrance instead of help, and were to find their rights attacked instead of being upheld, such association should be held in detestation, rather than an object of desire."

We go further than this. We maintain that not even the consent of all the States could sanction the abolition of private property in the means of production. The only case in which it could be abolished would be if all men, taken individually, one by one, consented thereto. But that compact would only bind those individuals who had consented thereto, but not their children, since they would receive the right of having means of production, not from their parents, but from nature. The assertion, therefore, is false that the State or the community, if they judge it expedient, may force people to have property in common.

We can best conclude our argument with a passage from the Encyclical "Apostolici Muneris" (1878) of Pope Leo XIII: "The Socialists wrongly assume the right of property to be of mere human invention, repugnant to the natural equality of men. . . . More wisely and profitably, the Church recognizes the existence of inequality amongst men, who are by nature unlike in

mental endowment and strength of body, and even in amount of fortune; and she enjoins that the right of property and of its disposal, derived from nature, should in the case of every individual remain intact and inviolable."

F. J. MAECKEL, S.J.

### Russian Persecution of Catholics

Stolypin has passed from the stage of Russian diplomacy; but his spirit still lives on. The Government is faithfully continuing his anti-Catholic policy, the real fruits of which are only now becoming apparent. It needs no prophet to predict a persecution in Russia for the near future. Perhaps it were better to say that this has already begun. The recent utterances and actions of the Ministry for the Interior certainly have left no doubt of its animosity against the Church.

Stolypin had been especially empowered by the Emperor to undertake a thorough investigation of the Catholic consistories and episcopal chancelleries. This course of action was directed mainly against the Poles, since Russian Catholics are still very few in number. The investigation was completed only after the death of Stolypin, and the Ministry for the Interior hastened at once to communicate to the world the dreadful discoveries it had made. The "incredible facts" thus blazoned forth can only redound to the praise of the Polish bishops and priests.

It is further to be noted that Tiazelnikof, a fanatic and anti-Catholic bigot of the first water, was commissioned to draw up a project for the correction of the abuses rampant in the aforesaid consistories and chancelleries. The following is part of the published report of the Ministry for the Interior, and illustrates the actual persecution to which Catholics are subjected in Russia at this very day:

"An investigation into the activities of certain Catholic clerics, which was undertaken at the beginning of the year 1911 by the Department of Religion, according to the desire of the Ministry for the Interior, has laid bare the unlawful and anti-national proceedings of these men. The discovery was likewise made that certain Catholic diocesan administrations were intimately connected with trials before the courts (*e. g.*, because of secret congregations). These circumstances, besides others previously known to us, have led to the conclusion that the activity of individual clerics against the Russian State is not to be interpreted as a personal matter, but as part of a systematic course of action."

The investigation extended itself to the dioceses of St. Petersburg, Warsaw, Luzk-Sitomir and Wilna. The entire revolutionary activity of the Catholic bishops and priests is summed up in twenty-one indictments, which make clear to the mind of the Russian authorities how pernicious and dangerous to the welfare of the commonwealth the proceedings of the Catholic clergy have been, and what stringent measures are demanded to keep the latter in due subjection. We quote the docu-

ment with the explanations needed to make plain the nature of the alleged crimes:

"1. The prohibited use, in official letters, of Polish in place of the Russian language." Bishops, therefore, when officially addressing themselves to such of their flock as understand no Russian are to write in a language unintelligible to their readers.

"2. Non-fulfillment of Ministerial ordinations." An instance of this is the case where a bishop has dared to publish a papal document as he received it from the Vatican, without regarding the omissions and glosses indicated by the Ministry. This is a capital offence in the eyes of the Russian bureaucracy.

"3. Proceedings which were calculated to combine Catholic spiritual undertakings with Polish national interests." Such an intermixture of nationalism with spirituality is the catechetical instruction or sermon held in Polish in districts where Russian would not be understood.

"4. The erection of secret Polish schools." As already hinted the Russian Government demands that every instruction, even in religion, must be given in no other than the Russian language. Polish districts are not excepted. The object is first to Russianize the Pole and then to bring him into the "orthodox" church.

"5. The founding of Polish national societies." The Catholic pastors had naturally founded Catholic societies and these, because consisting of Poles, were of necessity Polish societies. Hence the unpardonable violation of Russian law.

"6. The violent substitution of the Polish language for the mother-tongue of the Russian Catholic population." Of the twelve per cent. of the Russian population who are Catholics almost all are Poles. These will not accept the Russian language and could not even be forced to adopt it. Russian Catholics receive all their instructions and sermons in their own tongue.

"7. The attempt of the Catholic clergy to arrogate to themselves the care of education in the schools." This accusation clearly entitles them to the highest credit. The "popes," as the parish priests of the Russian established church are called, often find even reading most difficult. Science and the education of the people are out of question for them. In fact, it is the policy of the Government to keep both priest and people in ignorance. This is its only hope of preserving the present state of absolutism.

"8. The attempt to bring political organizations under the control of the clergy," and "9. The systematic pressure brought to bear upon the laity to effect political results by spiritual means." The explanation of these two clauses is sufficiently evident from the preceding remarks.

"10. The opposition, in defiance of the law, against mixed marriages between Catholics and those of the Russian orthodox faith. The influences, moreover, which are exercised to prevent such alliances by means of spiritual motives," and "11. The violation of the State marriage laws." In both these cases bishops and priests have merely performed their duty as prescribed for them by the Church. What fearful intolerance is practised by means of the State marriage laws has already been set forth in a previous issue of AMERICA.

"12. Violation of the law by direct communication with the Roman Curia." No intercourse with the Vatican is permitted the Catholic clergy, unless it passes through the official channel of the Ministry for the Interior.

"13. Direct communication with Catholic Religious Orders in other countries in transgression of the law.

14. Communication with the Jesuit Order to spread its activity in Russia. 15. Erection of secret convents under the semblance of industrial establishments. 16. Erection of secret Religious Orders which are directed from abroad."

The remaining five articles are of minor importance and mainly regard financial matters. Fault is found with the bookkeeping in the monasteries. An accusation is made of the evasion of the stamp tax, a matter in which Russian officials are naturally very suspicious, since they themselves are wont by this method to deprive the State of millions of rubles. And finally the manner of taking up collections and other matters of domestic economy complete the charges against the Catholic bishops and priests in Russia. Since this is the sum total of all the supposed offences that could be brought against them after months of official investigation on the part of their bitterest enemies, we may well look upon this indictment as the most glorious tribute that could be paid to these martyrs and apostles in the cause of Christ.

Had Russia devoted one-tenth of this zeal and energy to find out the real elements that are plotting the ruin, not merely of the monarchy, but of the country itself, the Socialists, Anarchists and Nihilists, who are numbered by the thousands, conditions might indeed be far different in that unfortunate land. In spite of the decree of toleration, issued in 1905, Russia is striving to force all Catholics into the State religion. She is beginning with the priests. What projects are to be devised to correct the twenty-one "abuses" we do not know; but the Catholics in Russia are inured to suffering by centuries of persecution, and they will not flinch now. Present political conditions may for a time distract the attention of Russian officials; at least there is great need for them to clean their own Augean stable.

WILHELM SCHLÖSSINGER, O.P.

### With Workers for Boys in Their Teens

#### MAKE MEETINGS CHEERFUL.

Clearly enough the paramountly important feature of our work, the religious meeting, is the very one that is the least congenial to juvenile nature. Hence the necessity of enriching the meeting with a tone of cheerfulness through which attendance will become less burdensome for the members generally and, for the better disposed of their number, really inviting. However, the sunny atmosphere now looked to does not spell merriment. That form of exhilaration, once excited in a boy audience, easily leaps beyond bounds. Neither is the desired enlivenment a synonym for genial expansiveness on the part of the Director. True, the latter must be as immaculately free from peevishness as from polysyllabics but, even though wholly unmagnetic, he can abundantly brighten his gatherings by applying plain, business-like expedients.



Foremost amongst the means to be thus employed is the precaution of reducing the meetings in number—say to fifteen or twenty annually—until short-winded youthful perseverance can face them with a confident smile. Having made this reassuring start, let the Director shorten the work of each session by the rule that forty-five minutes are as many as his spiritual sons can pass in pious restraint without breaking the peace. Furthermore, the reverend guide should habitually forget himself to the extent of dropping into brief, eagerly welcomed heart to heart confidences regarding whatever material attractions are coming. At this point let us note that, while the feelings of the auditors are much warmed by the introduction of agreeable topics, a corresponding dearth of enthusiasm will certainly result if the auditors are forced to sit through dismal chidings administered to delinquents in the duties of membership. Hence one gains, seemingly, by saying little before the common assembly concerning the chronic ill of non-attendance. Usually, the most satisfactory treatment of that fault lies in dealing, through the mails, with none but the guilty individuals and their families.

Passing to a form of oral activity that cannot be dispensed with, the regular instruction, we still find that control of the situation awaits the enterprising spiritual guide. He can now accomplish wonders in the right direction by so enriching his discourses with illustrative matter as to be followed with some interest and even, perhaps, with genuine pleasure. Meanwhile, the setting of the session will gain immensely if the young participants be permitted to do a little singing. Indeed, it is difficult to explain how the person in charge can miss securing this feature, which, acting as a sort of transformer, converts a troublesome, not to say unmanageable, exuberance of boyish animal spirits into most desirable vocal help. Three selections, each limited to a couple of stanzas, can easily be included in the evening service. Sacred song will then add its finish of cheer to a little program of exercises that may be arranged about as follows:

Hymn; announcements and general remarks; prayer; (e. g., the Litany of the Blessed Virgin); hymn; instruction; hymn; short closing prayer.

It is not to be imagined, however, that the foregoing expedients constitute the full measure of effort towards the creation of engaging meetings. Continuing, the Moderator should consult his purpose by carefully forestalling breaches of discipline; for by so doing he escapes an otherwise inevitable recourse to the remonstrances, threats and corrections which would inevitably fill proceedings with gloom. Apparently a leading component of the present ounce of prevention is the plan of assigning each and every member to a fixed pew. This regulation guards against the disorderly overcrowding of favorite seats. Again, it separates and thereby disables the "gang," that energetic alliance which, as everybody admits, ought to receive close attention. United,

the gang plies tirelessly and more or less uncontrollably the juvenile trade of mischief-making; dispersed it is shorn of industrial strength.

Insistence on the occupancy of fixed pews is of further value. It enables the clerical custodian of law and order to locate definitely incipient trouble-makers so as to subject them to the tranquilizing influence of his kindly eye. And, what is of chief moment, the proposed seating arrangement, by facilitating the quiet marking of attendance, removes a potent cause of upheaval. When boys are on hand in numbers nothing can be more perilous than their viva voce declaration of presence. Too often the opening roll-call, degenerating into something of a multitudinous cat-call, forces the unfortunate director to assume for the rest of the evening the repellent role of a disciplinarian much overworked. No wonder that the short-sighted endeavorer, deceived by a false vision of old heads on young shoulders, finds his darkened, cheerless meetings deserted.

It is hoped that such suggestions as the foregoing may strengthen the encouraging view that boy-saving endeavor, far from demanding rare magnetic gifts, is open to almost any zealous worker ready to meet difficulties with methods to suit. If many directors are busy scolding to death over-numerous, unduly prolonged, uninteresting meetings, it may be fairly held that the good men are as yet indifferent to considerations of the kind just offered. And, certainly, while these would-be promoters of the cause loudly attribute failure to their lack of personal charm for the young, other reverend brethren, every bit as unmagnetic as the first, are scoring splendid success through no higher gifts than commonplace, practical mindfulness that, "boys will be boys."

GEORGE QUIN, S.J.

When one quotes "an eminent Jesuit" in support of some extravagant assertion, one would do well to give some particulars concerning his title to eminence. A Jesuit may be eminent in a dozen or more ways, in natural science, in the classics, in mathematics, in canon law; he may be eminent as a preacher, a director of retreats and conferences; as a worker in the hospitals, or among the poor; as a military chaplain, an administrator, or a superior; as a metaphysician, and even as a saint. Yet his opinion in, for instance, a matter of dogmatic theology or ecclesiastical history may be of no particular value. "*Non omnia possumus omnes.*" Sometimes his eminence is only brevet rank granted by the one who quotes him in order to make his opinion more serviceable.

A Protestant, whether eminent or not, we cannot say, asserted lately that "an eminent Jesuit" had told him that "he found the Book of Common Prayer Catholic from cover to cover"; and that assertion suggested our remarks.



## CORRESPONDENCE

## The Privilegium Fori

ROME, December 17, 1911.

As the readers of AMERICA are doubtless aware, the Centre Party in Germany has issued a strong manifesto for the coming elections. To offset the effect of its appeal to the Germans at large, an interrogation was presented in the Parliamentary Chamber of Saxony at Dresden, concerning a Motu Proprio of the Holy See on the calling of clerics before a civil tribunal; to which the Minister of Worship replied declaring the decree of the Holy Father contrary to the constitution and laws of Saxony, adding that he had received word from the Minister of Saxony at Munich that the Motu Proprio is not applicable to Germany. This was followed by the publication from a press-bureau in Berlin that on the appearance of the Motu Proprio Dr. Von Muehlberg, the Prussian Minister to the Holy See, was instructed by his government to demand of the Holy See whether the decree extended to Germany, and that he was answered by Cardinal Merry del Val in the negative.

The facts in the case are these. In the course of the past year some appellants before an ecclesiastical tribunal at Rome thought to bring pressure on the court for a favorable decision by a threat of otherwise carrying the matter to the civil courts. This in the face of the standing censure, repeated in the bull "Apostolicae Sedis" (cap. VII), against all who constrained civil judges to call ecclesiastics before their tribunals in contravention to the canons, where the privilege of an ecclesiastical forum for clerics prevailed. The subterfuge insinuated was that the appellants bringing action in civil courts were not constraining the judges. On October 9th last the Holy Father in a Motu Proprio ("Quantavis diligentia") issued an authentic declaration of the censure, declaring that any private individual whatever who brought civil action against an ecclesiastical person without leave of the ecclesiastical authorities incurred the censure. It is to be noted that according to the decision of the Roman Congregations the bishops shall accord this leave when asked.

Subsequent to the issue of the Motu Proprio Mgr. Heiner, one of the auditors of the Rota, published an article thereon in the *Kölnische Volkszeitung* indicating that neither the original censure nor this authentic declaration had a bearing on Germany, where the clerical privilege of an ecclesiastical forum did not prevail, having long since lapsed by derogation of custom counter thereto. The visit of the Prussian Minister to the Cardinal Secretary of State was to inquire the judgment of the Holy See on the position taken by Mgr. Heiner. The Cardinal Secretary replied that Mgr. Heiner's presentation of the matter was in perfect accord with canon law and that the Motu Proprio had no application in Germany.

On Monday, the venerable Father General of the Passionists, Father Bernard Mary of Jesus, of the family of the Silvestrelli, which figures prominently in political and diplomatic circles here, died suddenly of a fall. He was over eighty years old, and some months ago, relinquishing the government of his Congregation to his vicar, Father Joseph of the Mother of God, had withdrawn to the Passionist Monastery in Moricone. The necrology of the week also includes the Prince of Piombino, likewise an octogenarian. He was perhaps the most dis-

tinguished figure in the Roman nobility of to-day, and had been all his days a staunch Catholic in principle and practice.

The deadlock in the Municipal Council is broken at last. The Agrippa of the occasion seems to have been one Signore Cecchetti, a Socialist with a head, who persuaded the majority of his party to come to an agreement with the rest of the coalition. Then the coalition held its caucus. The presiding officer announced that the bone of contention had been removed, the four members of the Giunta who had originally resigned absolutely refusing to withdraw their resignations or to serve again. This made way the next day at the meeting of the Council for Nathan to withdraw his demand that they should be re-elected. Then the coalition voted unanimously for their caucus list. So the Council has a Giunta and the city is saved. Nathan, however, had to work his bad temper out of his system; so he turned on the recent allocation of the Holy Father. "While from on high," quoth he, "pontifical complainings deplore the clamorous manifestations of the national jubilee, from below arises a voice resonant in every corner of the land to proclaim that Italy is. Enthroned in her own Rome she fronts the world with an affirmation of her existence . . . and does not forget her civic duty in the inevitable predestined defense of her national right." Poor Italy! She is and she is not. But her irrepressible syndic decidedly is; more's the pity! He sets himself up in the glare of his own oratory, alone in Latium, grandiloquent, Rienzi redivivus, the king-pin of the queen city of the world.

Peter Ryss, Roman correspondent of the St. Petersburg *Retch* and the Moscow *Ruskoja Misl*, was conducted to the frontier by two police officers on Tuesday and given an efficacious *l'envoy* beyond the realm. He was charged with sending false news of the war, which he denies, while acknowledging an article charging Giolitti with abolishing the prerogatives of Parliament, and another censuring the conduct of the Camorra trial at Viterbo. He left with threatenings of an accounting later for the provisions taken against him. Dr. Barth, the German correspondent recently expelled has returned to Rome, under leave, it is said, requested by the German Government.

Your correspondent has authentic information that the rumor of Mgr. Agius's appointment as Apostolic Delegate to the Church in the United States was correct: his official appointment had been forwarded to him through the mails, and must have reached Manila about the time of his unexpected demise.

At a little place called Morlupo some excavators have accidentally come across an unknown catacomb of the first or second century, with its galleries of loculi, ancient inscriptions, antique lamps and clay vials. The noted archeologist, Horace Marucchi, will investigate the matter at once.

The government has between ten and fifteen thousand additional troops at Naples ready to set out for Tripoli before the end of the week. The force in the field must have long since past the hundred thousand mark: but the Turks and Arabs keep on fighting. The Italian losses to date number over three thousand either killed in action or dead of disease, and over eight thousand sick and wounded. This is authentic, though not published in the Italian papers.

In the new distribution of the municipal departments. Mayor Nathan has separated the departments of municipal taxation and police, and retained the superintend-



ency of the latter (called here "The Watch") for himself. With our new Dogberry the town still feels secure. On application of the Merchants' and Manufacturers' Association, the Mayor has cancelled the sabbath quality of the Sunday eves of Christmas and New Year's. Before the merchants could profit thereby the entire tramway force of the city went out on a strike. Last year they struck for a Christmas holiday, but compromised on a half-day on the eve, the cars stopping their running at three in the afternoon. This year the tramway company determined to give this half-day on Saturday instead of the real eve, Sunday. Instead of accepting the change the employees demanded the whole of Christmas Day, and not receiving the concession, out they went on an immediate strike. In their fine military overcoats they wandered up and down the Corso and along the chief avenues of the city, quiet and orderly, and, to the stranger, looking a bit foolish.

The Exposition at Turin has awarded "Il Gran Premio" to one John Preziosi, for an educational exhibit of the work done for Italian children in the United States. In Preziosi's own words, "The Exhibit in the eloquence of its figures and data sound to-day a warning: if Italy does not wish to renounce her national rights over the children of the Italians in North America, she has the duty of inaugurating an entirely new program for the preservation and diffusion of our language among the children of the emigrants. And this program must be competent to face what America and the Americans do and spend for the assimilation of our youth." This is illuminating as an Italian view of the uses to which the hospitality of the United States is to be put in regard to Italian emigrants and their children. C. M.

### China's Educational Anarchy

The old-fashioned Chinaman has a supreme contempt for all Occidental learning. For him all knowledge is condensed in the classics of Confucius. From these books, the like of which have never been written, is derived that incomparable superiority which they are fond of attributing to China. The famous statesman, Li-Hung-Chang, said to the Emperor of China fifteen years ago: "As every one knows, the Book of Mutations (Iking) contains everything. We Chinamen possess this treasure from the start. Applying ourselves altogether as we do to the abstract and lofty knowledge it contains, we had no time for base practical applications. The Occidentals who have time on their hands have concerned themselves with such things. Hence what they call their sciences. Let us take up those sciences. They are ours by right as they are nothing but the applications of our Iking. They are the interest derived from our capital and we ought to avail ourselves of it."

The first lesson that startled China out of its torpor was received in the war with Japan in 1894-95. It was the rout of their old fashioned ways by modern science. From that began the magnificent schemes of educational reform in 1898. But the reformers wanted to go too fast, and a formidable reaction set in. The old Empress took up again the reins of power, and soon the reaction was followed by the revolt of the Boxers in 1900. Then came a more decisive and clearly defined lesson in the intervention of the Powers, the capture of Peking, and the flight of the Imperial Court. The other side of the medal was presented when the Orient prevailed over the Occident, when Japan gave such a whipping to Russia. That lesson was learned, and China set to work seriously. Never was there such feverish excitement in the change-

less East. At any price China had to be saved from the disintegration which threatened it from without. It had to be built up and strengthened against the foreign Powers. Everything had to be done at once and offhand. The army, education, reform of the laws and the administration, and chiefly the finances all had to be attended to simultaneously. What they attempted in the matter of education is all we are concerned about now.

On January 13, 1903, appeared the new School Regulation. It was the work of the Viceroy, Chang-Chetong. Associated with him was the Chancellor of the old University of Peking. They drew their inspiration from the Japanese scholastic code. Everything was settled in detail from the kindergarten to the university. The decrees provided for the coordinate existence at least for a period of years of the old traditional examinations which were purely literary, and of modern examinations. They fancied that the number of applicants for the old studies would diminish each year, but that the old would disappear about 1913. It was a mistake not to have used the intervening time to prepare an army of primary teachers and to have disdained to call in help from outside. But they wanted to get rid of foreign teachers as fast as possible, for the presence of English and Americans and Japanese in their normal, preparatory and military schools annoyed them. They gave them the meanest work they could, and when they could not they so hampered them as to make their teaching a farce.

Moreover to hasten the pace they had recourse to two measures, both too expeditious and too radical to be productive of any good effect. In the first place hardly two years had elapsed after the great Decree of 1905 when another appeared which was quite unexpected. To cut clear, at one stroke, from the past, the literary examinations were suppressed, and from that out decrees and regulations began to pile up in such a fashion that everything was in confusion.

In the second place they sent swarms of students to Japan to prepare to become teachers and professors with all possible despatch. They were going entirely too fast, and the great undertaking which was badly conceived and badly managed received a decided set-back.

The general results of this school reform may be summarized as follows: any amount of decrees, laws and regulations; an enormous expenditure of money and trouble; a mere smattering of modern sciences; a recoil in morals and a tremendous advance in revolutionary ideas on the part of the student. It also checked the educational movement itself. Indeed nothing has been done these last two years, and the old time enthusiasm has completely evaporated. The turbulence of the students, their dreams of independence, the incompetency and lack of authority in the teachers has given the whole nation a decided chill. Some schools are closed, others are dying of inanition or want of funds, professors, and discipline. What is most astonishing about it all is that the young Chinaman, who was once remarkable for respect for his teachers, threw off all restraint as soon as he attempted the new learning. All that is being done is to post up fine regulations which no one minds; punctuality is unknown and leaves of absence are taken *ad libitum*. Outside no individual work is thought of. Scholars regard teachers as their equals or rather their inferiors. Inside the schools, the pupils rule. If any attempt at control is attempted a strike or a riot results.

Barring a few exceptions such is the condition of the school in China to-day. A great effort was made but not sustained. The plans had many common-sense ideas,



but it was all on paper. Although the movement was said to be modern, it was a curious mixture of old and new, with the new on the surface; beneath it all the old remained. In the examinations at Peking the candidates complained openly of the incompetency of the examining boards, the omnipotence of the retrograde and retrogressive magistrates, and the graft that was everywhere apparent.

At the outbreak of the Revolution China had 52,000 modern schools of all the degrees, and there were a million and a half of students. It is to be hoped that when peace is restored there will be a reorganization on a better basis and with mature ideas, that will be carried out.

As has been said, the purpose of the Chinese in sending so many students abroad was to get rid of foreigners as soon as possible. It was the old prejudice at work. This xenophobia is not yet dead even in the most enlightened classes, and will disappear very slowly. Convinced of their own superiority, they fancied that it was the easiest thing in the world to master the new learning. They saw the Japanese acquire all that the West had to give, although the Japanese were once their pupils. Had not the Viceroy Chang-Che-Tong said that to know universal geography, an atlas and ten days work sufficed? The result was that without going deep into anything, the Chinese secured a certain number of receipts and formulas from their preceptors, thanked them and went their way. That explains the disasters in banks, railroads, and schools. Some outsiders were called in after these failures, but did little, for when they were employed, teachers of the old school hampered the efforts of the imported instructors. Indeed a law published in 1908 restricted foreign teachers to civil and military subjects. In everything else they were forbidden to meddle. They had to teach at the time prescribed; often they had few pupils, and seldom anything like order. In such conditions no results could be expected. A. M.

### The Little Sisters Saved by the Paris Workmen

PARIS, December 20, 1911.

The determined attitude of the Paris workmen with regard to the Little Sisters of the Assumption has produced the desired effect. A month ago, as the readers of AMERICA were informed, the expulsion of these devoted servants of the poor was expected, not merely from day to day, but literally from one hour to another. The intentions of the Government were well known, Monsieur Malvy, Under-Secretary of State, being the prime mover in the matter, and the recent expulsion of the Little Sisters from their houses at Lyons proved that the Government could unhesitatingly set public opinion at defiance when its anti-clerical instincts were appealed to. The scenes of brutal violence that took place at Lyons roused the fighting spirit of the Paris workmen in favor of the nuns.

It has surprised the Sisters. They knew that they were regarded with grateful affection by their humble clients, but they were not prepared for the steady, unflinching devotedness with which, in all the suburbs where the Sisters have a house, the workmen banded together to defend them. Petitions were organized in favor of the nuns, protestations were placarded on the walls, deputies were interviewed and called upon to join in the campaign and, at the same time, a strict watch was kept over the threatened convents. All through these anxious weeks, when the fate of the nuns hung on a thread, a certain

number of workmen, selected for the purpose by their comrades, were at five in the morning at the convent door, eager to inform themselves of the nuns' welfare; others visited the police station to inquire if orders had been received in the night; then, when they had ascertained that no danger was to be apprehended for the morning, they dispersed for their work. At midday and in the evening others returned to make the same inquiries; thus, during many weeks, an incessant watch was kept up by men to whom "time is money" and who, on this occasion, put the interests of the Sisters before their own, with unhesitating generosity.

At the meeting organized in the faubourgs the question of the expulsion of the Little Sisters was put before an audience which was solely made up of working men and their families; there were no violent or abusive speeches and the religious aspect of the matter was only indirectly alluded to by the orators. They merely advocated the rights of the citizens to choose their own sick nurses, irrespective of the habit that may be worn by the latter. The question, being placed on this basis, appealed to all; many workmen logically concluded that in a country that is supposed to be free, the expulsion of the Little Sisters is an offence to justice and to individual liberty and, whether they happened to be practical Catholics or not, they promptly enrolled themselves among the Sisters' defenders.

The result of the campaign, of which the Paris workmen are the prime movers, may be more far-reaching than would appear at first sight. It has, for the time being, saved the Little Sisters, M. Caillaux having assured them that, for the present, they have nothing to fear. Indeed, upon the remonstrances of the Prefect of Police, M. Lepine, a decided adversary of the expulsion, the Government has become convinced that it would be unwise to act against popular opinion, and thus the steady action of the workmen has intimidated men who have, hitherto, never hesitated to trample upon the rights of justice to gratify their anti-clerical passions.

Unofficially, of course, the Government has informed the nuns that it is not only willing, but anxious, to find a means of conciliating what it is pleased to call their official duties with the Sisters' rights and the wishes of their defenders. This is the first time since the religious persecution began in France that the arbitrary and God-hating Government has shown signs of yielding to the pressure of public opinion, and it is to the honor of the French workmen to have carried out their scheme of defence in a manner that has brought about this unexpected result.

Perhaps their example may be of use in the future. There is no doubt that France is governed, or, rather, tyrannized over, by a ministry, and that the action of the Catholics has too often been hampered by their want of union and of perseverance. The Paris workmen have shown themselves in the late campaign skilful and tenacious as well as generous and zealous. They are still engaged in their work of love, the defence of the Little Sisters. "We shall not stop till our Sisters are safe," they prudently assert. Meetings are held, protestations are circulated through the suburbs, the Ministers are interviewed and appealed to; a steady movement of agitation, within the strict bounds of legality, is kept up with unwearied perseverance.

Truly these events have shown the Paris workman in his best light and they have proved, once more, his tremendous power for good as for evil, as the case may be.

ANGLO-FRENCH CATHOLIC.



# A M E R I C A

## A CATHOLIC REVIEW OF THE WEEK

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### A Cardinal's Qualifications

As we finished reading an article in the *Independent*, which is a very rancorous attack on the new cardinals, the opening lines of the second book of "Paradise Lost" came into our mind. There is no question of the splendor to which those princes have been raised; and the writer of the article evidently holds that, like Satan, they have been

"by merit raised

To that bad eminence."

In Cardinal Legari we find two notes of the malice which won promotion. He was not ordained priest until he was fifty years old, and he is an archeologist not agreeing with the revolutionary school. Cardinal Cabrières' malice consists in this, that he is eighty-one years of age, a royalist and an unsuccessful competitor with Mgr. Duchesne for a chair in the French Academy. But we cannot go through the whole list. Let us take the greatest sinner of the lot, Cardinal Billot, wicked enough to have been made a cardinal years ago, could the Pope's idea of qualification, agreeing with that of the *Independent's* writer, have been expressed in almost the words of the Justice of the play:

"Attends the youth whose most notorious crimes  
Have stamped him soldier?"

Cardinal Billot's wickedness is manifold. In the first place, his father was a custom house officer; and as such functionaries are specially designed for the torment of men, it is clear to all who hold Mr. Tulliver's views on the origin of certain evils, that Monsieur Billot got into this world in defiance of Divine Providence, and that his son must have inherited the taint. Secondly, as the future cardinal was born accidentally in Alsace,

"He might have been a Prussian,"

had he not with a malice extraordinary in one so young deliberately entered upon the stage of life many years

before the Franco-German war. How he spent his earlier years we are not told; but we learn that as a seminarian he "gyrated" from one seminary to another and so deserved to be branded in the *Independent* as a "tramp," though gyrating seems to imply the trapeze rather than the road. Whether the assertion be true or false, we are not able to say; besides one may go from one seminary to another for perfectly legitimate reasons. But we can say that the assertion is suspicious. The article mentions three seminaries, Blois, Bordeaux and Angers. It is remarkable that these three cities did enter into his life, as in boyhood he attended college in Bordeaux, he was ordained in Blois, and he became a professor in the seminary of Angers. It would, therefore, be a still more remarkable coincidence if he was a seminarian in each of them. He then became a Jesuit, a crime too patent for comment, and afterwards taught dogmatic theology in the Gregorian University, Rome, for a quarter of a century. During this period he fell into several shocking scrapes, if the *Independent's* writer is to be believed. He taught virtual Protestant heresy with regard to the Sacraments; he boasted that his pupils never knew that there is a biblical question; he was the principal author of the encyclical on Modernism, and he and his associates falsified Loisy in taking some fifty propositions out of that author's works. The first accusation is absurd. With regard to the second, the vanity of Rationalists is deeply wounded when the Church, ignoring their fantastic claims to raise doubts and then settle them authoritatively, says very calmly that though there are interesting biblical questions, which, however, do not belong to the school of dogmatic theology, there is no biblical question in the Rationalistic sense. The Bible belongs to the Church. Its interpretation is her function. All the speculating and theorizing of Rationalists is not worth a single sentence of the Council of Trent, or of the Vatican; and the value of dogmatic texts, such as: Thou art Peter, etc., remains unaffected by their endless and contradictory hypotheses. Whether Cardinal Billot had a hand in the encyclical "Pascendi Dominici Gregis," the author of the article cannot say, except from gossip. Probably he had. But, whether he had or not, the *principal* author was Pius X, and not the cardinal, the *Independent's* contributor to the contrary, notwithstanding. The accusation of misinterpreting heterodox authors is an old subterfuge. Anyhow, we should like to know something more of Loisy's fifty-odd propositions. When were they excerpted, and for what purpose? We know the propositions of Molinos, of Baius, of Jansenius, of Quesnel, but where are those of Loisy? Are they included in the sixty-five condemned in the decree "Lamentabili"? These are not attributed to any particular person, but to "Catholic authors not so few." Such authors are to be judged by them; and if Rome was wrong in thus judging and condemning Loisy, let him come forward and accept the condemnation of these propositions.

But what can be expected of a writer so passionate as to say that Archbishop Darboy, murdered by the Commune in 1870, fell "a victim to Jesuit hate." Such a statement could come only from one, who, given a motive, would accept as sober earnest, Thackeray's riotous comedy in the "Novels from Eminent Hands." In *Codlingsby*, his burlesque on Disraeli, the affairs of Europe are settled in the wonderful Holywell Street house of Mendoza, the unique Hebrew, whither comes, to *Codlingsby's* surprise, Louis Philippe himself. Leading the young nobleman to the door, Mendoza whispered: "*Au revoir*, dear *Codlingsby*, His Majesty is one of us; so is the Pope of Rome." The absurd fable requires us to believe that the leaders of the Commune or, at least, Thiers and the Versailles Government were under Jesuit domination, and that, to gratify their revenge, the Jesuits did not shrink from sacrificing their own brethren. Moreover, the ground of the supposed hatred, the Archbishop's action during the Vatican Council, was past history. The Archbishop and his master, the Emperor, had failed egregiously, and one does not murder a ruined rival. But the matter is stated in the memories of the Chancellor Hohenlohe, says the *Independent's* writer. Hohenlohe quotes Michaud, a Jesuit-obsessed Old-Catholic; but even he does not state it as a fact, but only hints at it, without giving even the shadow of probability to the story.

The whole article is the work of an adept in the gentle art of "Muck-raking." In printing it, the *Independent* shows itself not altogether worthy of its name. It may be independent of sane history, of sound theology, of spelling even, but it is still bound fast in the fetters of rancor when there is question of the Catholic Church.

### Archbishop Harty and the Y. M. C. A.

The Young Men's Christian Association, which has recently selected Manila as a base of operations for the Philippine Islands, is causing great anxiety to Archbishop Harty. It is high time for Catholics in America to take some measure to defeat the proselyting purpose of this anti-Catholic society, which under the cover of benevolent and social advantages extends the hand of fellowship to the great body of Catholic youth in the Islands, with the determination to withdraw them from their allegiance to their religion, which for the Catholic supplies the firmest motive of allegiance to his country.

As the archbishop warns his flock, the danger of corruption is far greater among them than it is in other lands. In many cases the young Catholic Filipino is apt to be insufficiently grounded in a knowledge of the Catholic religion to be able to resist the onset of error and allurements. Still less is he conversant with the history, doctrines and methods of false creeds. Owing to his immaturity he is prone to human respect and is easily beguiled by notions of free thought and independence of spiritual authority. Moreover, once enrolled as a

member of this anti-Catholic and despite its name anti-Christian Association, he "will be subjected to both open and covert attacks made upon his religion by Protestant ministers, and difficulties long ago exploded in other countries," where religious strife has supplied Catholics with a defensive armor, will have for him "the apparent cogency of unanswerable truth." "Above all," says the archbishop, "the young Filipinos will be constantly surrounded by an un-Catholic atmosphere; and so, little by little, they will lose their horror of heresy and will unconsciously conform to their environments." His grace, therefore, warns parents "that they may not permit their children to reside in the buildings of the Y. M. C. A., and that no Catholic may attend its lectures or religious matters, much less join in its worship."

The strong appeal of the Archbishop of Manila should arouse the militant spirit of Catholics the world over, but especially of Catholics in this country, bound as they are by closer ties with their brethren in the Philippines and eyewitnesses of the deadly peril to true religion of the activities of the Y. M. C. A. here in the States. Whether the Constitution of the United States may or may not follow the flag, political leaders may discuss as an open question, but as the government will repel every foreign invasion of the Philippine Islands and protect with army and navy and all the resources at her command her Filipino wards from every European or Asiatic foe, why should not the Catholics of the United States, especially through organizations like the Knights of Columbus and other federated associations, get together and defend the helpless Catholic youth of the Philippines, whom God has given to share with them the blessings of an American protectorate, against the hostility and religious aggressiveness of the Y. M. C. A.? If those Filipino boys had a hall and dormitory of their own there would be no temptation to frequent the rooms of the Y. M. C. A.

### Anent the Social Centres

In further confirmation of the statement made in a previous article that Social Centres, as conducted at Rochester, were in reality Socialist Centres, and that this feature was likely to repeat itself elsewhere, because of the dominant Socialist influences in the movement, we quote the following passage from the Socialist organ, the *Appeal*:

"Chicago is using the schools for social centres. They are to be meeting places for the community. Lectures on all themes that concern the general welfare are to be delivered there. Dances and games for the young are to be held in this public plant. The schools are really to be of service to men. Kansas City is taking up the same question, and will adopt the social centre idea, in spite of the howling of such reactionary influences as the Santa Fe organ, the *Journal*. It is a right idea. The *Appeal* has been accused of never commending anything that is done. It is an error. It commends



this, as it has commended many things in the past. But what influence is behind the new move for the use of the public schools? Nothing but Socialism. Before Chicago began that use as a non-political move, Milwaukee adopted it as a Socialist measure. Before the various sociological movements now agitating for public good in many lines, apart from politics, the Socialist party declared for them in its platforms. There are many good measures now being generally advocated, yet nearly all of them are things that were first suggested by Socialists."

We may not object to the use of the schools for the "general welfare"; but they certainly are not meant to be converted into Socialist dance halls and lecture rooms, where the glorification of Ferrer and the indecency of the Rochester Saturnalian dance may be repeated. They have been erected for educational purposes. It is sufficient that Catholics receive no returns for the taxes they contribute to their maintenance; but it passes beyond all bounds of toleration to have them likewise made the means of Socialist propaganda and of insult and calumny against our Faith. It is time to scrutinize the Social Centre movement to see of what spirit it is. How far Socialists are actually dominating it we do not attempt to say. It is certain that they are among its most ardent supporters, and it is equally certain that they never give approval or support to any movement which they do not believe is directly leading to Socialism. The State support of Socialist lecture bureaux is the ultimate object they have in view. Whatever we may think of the use of public schools as Social Centres, we cannot permit them to be made Socialist Centres.

### A Discriminating Testator

There recently died at Alicante, Spain, a worthy layman, whose life and death alike convey a lesson that should not be lost upon our Catholic people. Born in Bilbao on February 10, 1866, Señor José Bulfy began to support himself as an office boy at the age of fourteen, for his father could give him nothing but a name that was synonymous with honor and practical Catholic piety. Through the friendly interest of a townsman, young Bulfy, when at the age of twenty, was able to open a small bookshop, which, thanks to his energy and businesslike methods, was the beginning of a very successful career. He did not embark in any great enterprises, but he secured agencies for books, periodicals, and merchandise, and organized short summer excursions on the sea. As his earnings increased he sagaciously invested in stocks, and thus added to his fortune. His will, which was made over four years before his death, disposes in the following manner of a considerable portion of the fruit of his industry: Subventions to Catholic newspapers \$39,000; to various religious Orders engaged in educational and charitable work, \$8,000; for the repair of churches, \$45,000; to the conferences of St. Vincent de Paul, \$56,000; to workingmen's clubs

and certain charitable institutions, \$17,000; for the Holy Land, \$2,000; for the spread of good books, \$20,000; and for certain religio-political societies, \$1,700.

During a life of intense and varied activities, Señor Bulfy was never at a loss for time to practise his religion; and, foreseeing betimes the end of his labors, he showed his gratitude for the blessings that he had received by remembering those causes which ought to be dear to the heart of every Catholic. He had been the agent of men in his work; he would be the agent of God in disposing of the fruit of that labor.

### Looking for Unity

The Catholic Church in rejecting Anglican Orders put a quietus for all time on the efforts of Anglicans and Episcopalians to bring about corporate reunion with Rome. But they are still active in other directions. Ever since the days of the Tractarian movement Episcopalians have sought recognition from the so-called Eastern Orthodox churches, with no better result than attended their appeal to Rome. Here and there some Russian or other schismatic bishop has occasionally lent the prestige of his presence to a Protestant Episcopalian church service, but officially there has been no formal acceptance, but rather a positive rejection of such overtures. What may be regarded as the latest attempt towards bringing about a union between the Episcopalian body and the lopped off branches of the true Church, is the insertion in the Report of Episcopal Church growth for the year 1910-11, of the clergy list of Russian, Syrian, Greek and Polish churches. These lists show that members of these Eastern Churches are scattered in almost every part of the United States. The official seat of the Russian Church in America is New York; the Syrian, Brooklyn; the Servian, Los Angeles; the Polish, Scranton, Pa. The Orthodox Greek Church in this country is without an ecclesiastical system and depends for its central administration upon Greek patriarchs at home. Episcopalians are prone to forget that there is no corporate unity without the binding element of authority, and that even were all these jarring and discordant heretics united under one head, the resultant could no more lay claim to be the true Church or a branch of it than so many bands of rebels joined together under one leader could lay claim to be the citizens of a legitimate Government against which they had rebelled.

### "The Common Cause"

We extend a hearty welcome to the first issue of the *Common Cause*. To safeguard our country from the most threatening of dangers and to ward off an evil the most disastrous to religion, civilization and all the best interests of the working classes is, indeed, a common cause which intimately concerns every American citizen without distinction of politics or creed. The day when

we could content ourselves with an abstract knowledge of Socialism, and a quiet refutation of its falsehood in the class-room is of a by-gone date. Nevertheless, there are still some, even within the Church, who fail to see its true significance and to realize that there can be no more compromise between Christianity and Socialism than between truth and error. Socialism, stripped of its deceptive trappings of pretensions to reform is nothing less than "economically false, politically unsound, morally and ethically bankrupt, and in the last analysis fundamentally destructive of the rights and best interests of all human society." This the new magazine proposes to make evident from the words and works of Socialist authorities themselves. The illustrations afforded in the first issue are sufficiently plain. He who runs may read.

A few days ago in a letter printed in a Socialist paper, reference was made to the seventeen reasons drawn up by Mr. Peter Collins, International Secretary of the Brotherhood of Electrical Workers, to prove the undeniable statement that no man can be a loyal Catholic and a Socialist at the same time. The writer of the letter claimed that he had shown these reasons to one who was not a Socialist but who had frequently listened to Socialist orators. He looked over the reasons and laughingly said that only one of the entire list was true, and that is that Socialism is opposed to the Catholic Church, and small wonder! The article of Mr. Collins in the *Common Cause* probably was in print before this letter was written; but it offers the real solution to this typical objection which it is well to bear in mind. He says:

"Socialist leaders know the futility of their efforts to gain converts to Socialism by preaching from the Soap Box actual Socialist theories, embracing Materialism, Atheism, Opposition to Religion, God and Country. They find that as a necessary part of their propaganda, and as an aid to its success, they must preach from the Soap Box the Gospel of discontent; of class hatred; of condemnation of capital and of property, the purpose being to arouse discontent, enmity and envy in the hearts of the workers who gather around the Soap Box."

These last reasons would in themselves be all sufficient for an active propaganda of education carried on against Socialism, such as the *Common Cause* proposes, while suggesting at the same time the real remedies for the evils of the day. Yet the Soap Box orator merely begins the work. He is only meant to create a demand for that Socialist literature which is open to all the charges that have been made against Socialism. It is, therefore, to warn men of the evil before it has befallen them that the *Common Cause* has come into existence. "The Socialist leader," it says, "is like Paddy who drove his pig to Dublin by making him think he was going to Cork. If the average man knew where Socialism proposed to take him he couldn't be hired to vote the ticket."

We have referred to but a single one of many

excellent articles by men conspicuous in social work, in order to illustrate the need of popular education from a non-Socialist point of view. The new magazine is not a Catholic publication; but the names most prominently associated with it should give sufficient warrant that the future numbers can be as safely recommended as the present issue. The picture of Edison for the frontispiece was an unhappy choice.

### Changes in the Breviary

The Motu Proprio of the Holy Father on the changes in the Breviary has been issued, and at the same time the Vatican Press has published an imprint of some twenty thousand copies of the psalter as newly distributed, while the Pontifical Publishing Houses are already busy upon a new edition of the Breviary including the rearrangement of the psalter. The papal document allows the immediate use of the new ordinance to whoever desires it, but does not prescribe its use until January 1, 1913. The present changes affect only the psalms to be recited, not only in the nocturns of Matins, but also in Lauds, Little Hours, Vespers and Compline, even the latter changing from day to day during the week. An additional set of Rubrics accompanies the Motu Proprio, giving directions how to recite the Office in the new form, prescribing the Dominical and ferial offices more regularly and yet in general reducing the length of the *onus diei*. The present recast is only a beginning of a thorough reform of the whole Breviary, which the Holy Father hopes to have completed within a reasonable time, and for which he has appointed a Commission consisting of Mgr. La Fontaine, Mgr. Piacenza, Mgr. Gasparri, all officials of the Congregation of Rites; Mgr. Tecchi and the Minorite Father Brugnani, both of the Liturgical Commission; Father D'Isengard, director of the Roman Liturgical Academy; Mgr. Bressan, private secretary of the Holy Father, and Father Fonck, S.J., rector of the Biblical Institute. The Holy Father has also added to the membership of the Commission on Biblical Studies Cardinals Lugari and Van Rossum.

### The Lost Chance

It is too bad that temper should so often thwart our noblest impulses, and set us on a road that we ourselves cannot fail to see must inevitably lead to disaster. Thus in the lamentable strife between one of the city officials and the Catholic charitable institutions offended pride evidently counts for much, and it is to be hoped that the wise and learned opinion of the distinguished Corporation Counsel, Mr. Archibald Watson, may be eagerly seized on to end a war which should never have been begun and of which every one is unutterably weary.

In the judgment of the city's legal adviser the relations between the city and the charitable institutions are purely and absolutely contractual, and if the terms pro-



posed are "unreasonable and offensive," the contract may be rejected, and no obligations can ensue for the "non-assenting institutions."

Indeed, this common-sense conclusion seems to have been from the beginning the conviction of every one else except the Controller. So much is clear, but other serious difficulties present themselves. What becomes of those Catholic boys and girls who are thus practically shut out of their own institutions? The care of them reverts to the city; and it is gratifying to know that the city proposes that no harm shall come to them. In the first place, the law prohibits sending any of them who may happen to be under sixteen years of age to jails or almshouses, and, furthermore, enjoins that they are to be placed in a reformatory or other institution under the care of persons of the same religious faith. But there are no such institutions. They either do not assent to the contract proposed by the city or their capacity is already exhausted. Are the children, therefore, to be handed over to Protestant institutions or to those in which there is no religious instruction whatever? No; that would be against the law of the State, and, moreover, adds the Corporation Counsel—and his words merit the serious consideration of every one: "It is of grave importance that children shall be raised in the faith of their fathers, because if not it is altogether too likely that they will have no religion at all"—a condition that no one who has any love for his country can contemplate without alarm. Hence he instructs the Commissioner of Charities, Mr. Drummond, who had asked for guidance in the matter:

"You are vested with authority and it is your duty to make provision for the maintenance and support of dependent children. You are expressly made overseer of the poor of the city of New York and vested with all the authority previously vested in and exercised by the Board of Charities and the Commissioner of Public Charities. In the absence of any appropriation by the Board of Estimate and Apportionment it would be your duty under the law to make such provision and to comply with the legal requirements concerning the same. In the case of an inadequate appropriation, or one unavailable for any reason, it would seem to be your official duty, to such extent as might be necessary, to make contracts for maintenance and support, which would become a legal charge upon the city."

Such a decision is a most acceptable and gratifying solution of a serious difficulty, and ought to commend itself to every reasonable person. It is particularly comforting also, as it is an official proclamation of the beneficent character of the law of the State, and incidentally because it reveals to us the kindness and wisdom of the distinguished Corporation Counsel, who goes out of his way to show us the absolute need of such legislation.

On the other hand, it is most distressing to be told that Controller Prendergast, who professes to be a Catholic, disputes the opinion of the Corporation Counsel and proposes to test the matter in court. Will he risk the danger

of an adverse decision and assume the responsibility for all these helpless little ones? We hope not, and that he will not persist in waving aside the judgment of his three immediate predecessors in office, all of whom are men of unquestioned integrity, of much wider experience than he in managing the city's finances, and though all of them are Protestants, are warm and outspoken admirers of the way in which Catholic charitable institutions are managed. Unless the opportunity now offered is made use of, it is to be feared that this chapter of the Controller's life, which opened so brightly, will be to him in after years a source of sorrow and shame and bitter self-reproach.

### Ketteler and Windthorst Centenaries Celebrated

Celebrations of the Ketteler and Windthorst Centenaries are taking place over all the country. The two great Catholic festivals, occurring successively in the months of December and January, have in many instances been combined into a single celebration. At New York the Localverband of the Central Verein has already held its Ketteler festivities, while a combined Ketteler-Windthorst celebration has been announced for a later date. Such a meeting took place at Pittsburgh, December 17, and was attended by Bishop Canevin, Mgr. Suehr, the Provincial of the Passionists and a great concourse of priests, religious and laity. Dr. A. Kölper of Philadelphia delivered the twofold panegyric, concluding with an exhortation for his hearers to follow the example of the two great leaders of Christian social reform: "As together Ketteler and Windthorst were the champions of the rights of Church and people, so clergy and laity must unite in the battle against the enemies of the Christian social order and for the defense of Church and religion."

At St. Louis the Ketteler Centenary was solemnly celebrated at the Goller Hall in the presence of Archbishop Glennon, who likewise spoke in eulogy of "the pioneer of present-day social reform." Mr. F. P. Kenkel, the able editor of the St. Louis *Amerika* and the indefatigable director of the Central Stelle of the Central Verein, delivered the German speech on the occasion. The English address was given by Rev. Albert Muntzsch, S.J., of St. Louis University. "The social consciousness of our Catholic people," he said, "has at last been aroused even in this country of ours. We have seen the necessity of uniting our forces for the discharge of our social obligations, and of bringing the Catholic world view to bear upon the solution of social problems, as has been done for many years by the Volksverein of Germany, the Action Populaire of France and the Catholic Social Guild of England."

The many gatherings held throughout the country to honor the memory of two of the greatest Catholic leaders of modern times will do much to awaken in us a fuller sense of our social obligations.

## LITERATURE

**Genius, and Other Essays.** By EDMUND CLARENCE STEDMAN. New York: Moffat, Yard & Company.

Teachers accustomed to seek from their students criticisms of plays, poems, speeches or novels, must have noticed the tendency leading the critic at once to pick flaws in the work under discussion. Destruction with many seems to be synonymous with criticism. Much can be accomplished to aid us in correcting this ill-conceived idea by the reading of Mr. Stedman's "Genius, and Other Essays"; the burden of his song is praise where praise is due. Construction, not destruction, is his guiding light. Keats, Landon, Whittier, Bryant, Mr. and Mrs. Stoddard, are among those whose works have found favor in the cultured mind of our great American critic. Now and then, however, even this gentle defender of his art lets fly an arrow from the silver bow, smiting especially those modern verse-mongers who cast their obscure gropings in some unintelligible linguistic mode, give them a mystic name for a charm, and call the whole farrago poetry. Speaking of Keats' poetry, Mr. Stedman says: "One page of it is worth the whole product of the 'aesthetic' dilettants who most recently have undertaken to direct us, as if by privilege of discovery, to the fountain-head of song." The critic reverts again and again to the faults and the vicious tendencies of later-day chanters. "If I were asked," says he, "to name the most grievous thing in modern art, I should say it is the lack of some kind of faith. The poet cannot be a mere agnostic." From his constant thrusts at the "moderns," Mr. Stedman is evidently anxious to keep out such writers from the true poetic field.

The only really fault-finding essay in the collection is the one wherein Mrs. Julia Ward Howe's poems are discussed. "She seems to write before her idea is thoroughly defined to herself," says our critic, "and the result is confused imagery and language strangely involved." Mrs. Howe receives perhaps the severest criticism of any of the writers noticed, yet even here a kindly spirit prevails. "Edwin Booth," "Genius," "Treasure Tombs at Mikenæ," and "A Belt of Asteroids" are chapters of very special interest, as showing Mr. Stedman's sympathy for and interpretation of things other than strict poetical criticism. J. S. H.

**The Resurrection in the New Testament.** By CLAYTON R. BOWEN, A.B., B.D. New York: G. P. Putnam's Sons.

**God in Evolution.** By FRANCIS HOWE JOHNSON. New York: Longmans, Green & Co.

The author of the first of these books is engaged in training young men for the ministry, and, like many others, he devotes all his energy to the destruction of what faith the pupils may have. He has gathered together a mass of matter from heterodox sources and retails it with a great show of learning. So far as he is concerned the logical principle, "what is not affirmed is not therefore denied," might as well not exist. He has all the Rationalist's superiority over the Gospel, and a low opinion of the Evangelists, especially of Mark. All, he sees, would have denounced as infamous his exposition of St. Paul's doctrine on the Resurrection of the body. We notice that this book is one of a series bearing as motto Galileo's very doubtful exclamation: "*E pur si muove*," which is not very creditable in modern scholarship, which boasts of its accuracy in research.

The second is an astonishing book. Its subtitle is: "A Pragmatic Study of Theology." Mr. Johnson is looking for a theology that will work; and therefore assumes that the theology which has hitherto held the field will not work. How much he knows about it may be gathered from his

statement of the "method" of the "Church of Rome": "Its claim is that the knowledge of God and of His revelation to men is a matter confided to a chosen few, who are divinely commissioned to communicate and administer it to the mass of mankind with absolute authority." If Mr. Johnson had understood that one must be a learner before he may be a teacher, his book would not have been written, and the world would have been none the worse. H. W.

**The German Centre Party.** By M. ERZBERGER. Amsterdam: International Catholic Publishing Co. "Messis." Price, 50 cents.

Interest in Catholic social action will naturally arouse interest in that body of men who for the last few decades of years have fought in the van of Catholic social and political progress. The Centre is not in any sense exclusively Catholic, nor may we rightly call it a "Catholic Party," since it has always proclaimed itself to be "non-confessional," and has ever left its ranks open to all who are willing to espouse its principles. "Truth and Justice" are its motto, and therefore the protection of the rights of the Catholic Church has ever been one of its primary objects. No personal or political motives have been permitted to interfere with this high purpose. The author, as a member of the Centre in the German Reichstag, is a competent authority. His exposition is brief and clear, and is accompanied by documentary matter of importance, embracing the various proclamations made by the Centre during its successive campaigns. The book is indispensable for the understanding of the recent political life of Germany. J. H.

**The Business of Salvation.** By BERNARD J. OTTEN, S.J., Professor of Theology at St. Louis University. St. Louis: B. Herder. Price, \$1.25.

A parallel is drawn by the author between the business of the world and the business of the soul. Our Divine Lord Himself has on many occasions, directly or indirectly, instituted this comparison. It is perhaps most notably carried out in the parable of the talents. Following this example, the author places before us the great truths of salvation and perfection on the basis of a sound and reasonable business proposition. The book will help us to bring to the one supreme occupation of our lives at least something of that wisdom which distinguishes the children of the world in their own generation. The desire of Our Saviour, that we should profit by their wisdom, is the motive of the work. It is a volume which will be of service to priests and laity alike.

The writer closes with a consideration of the economic problems of the day. He shows the injustice and futility of the Socialist solution. He likewise indicates the abuses of which Capital is too often guilty. These abuses call for correction, but do not demand the destruction of an order of society which in itself is just, natural and inevitable. No radical change for the better is possible, he argues, unless it begins with the transformation of the heart. Only then can we hope to remedy the present temporal disorders when men will once more learn to value the things of time as they appear in the light of eternity. J. H.

If a text at the foot and a saint at the top of each page of "The Catholic Diary" can keep faithful to their resolution those who determined on January 1 to chronicle briefly during the coming year their daily doings, R. & T. Washbourne should have sold large numbers of the 1912 edition.

Father Francis X. Lasance has added to his list of prayer books a new one, entitled "With God." It is reminiscent of



"My Prayer Book," this author's best compilation of counsels and devotions. Benziger Bros. are the publishers.

"Par l'Amour et la Douleur," a book that comes from the house of Pierre Téqui, 82 Rue Bonaparte, Paris, contains eight powerful sermons on the Passion, preached in Notre Dame Cathedral by Léon Rimbault. "Missionnaire apostolique," during the Lent of 1897. Appended are two appeals to men also: "Le Christ et les Hommes" and "A l'Honneur."

A prominent Episcopalian clergyman, the Dean of St. Paul's, deprecating in a recent speech the low moral tone that now characterizes much of our English literature, regretted that even novelists of established reputation—those who ought to be above suspicion of pandering to the lower tastes of their readers—had fallen into the habit of introducing into their novels some story of seduction or adultery. He was certain some protest ought to be made against this progressive demoralization of their literature, for when people read books upon the transgressions of marriage they must take a lighter view of it, and so become demoralized.

These verses from the pen of Robert Louis Stevenson have in them some good New Year's thoughts:

"If I have faltered more or less  
In my great task of happiness;  
If I have moved among my race  
And shown no glorious morning face;  
If beams from happy human eyes  
Have moved me not; if morning skies,  
Books, and my food, and summer rain  
Knocked on my sullen heart in vain:—  
Lord, Thy most pointed pleasure take  
And stab my spirit broad awake."

The *Spectator*, treating of "Insult as a Fine Art" in an article written in lighter vein, says that a retort to an insult, to be effective, must flash back like a gunshot and kill like a gun; it must have wit or a supreme rudeness. In illustration of this, a story is told that in the seventeenth century an ambassador of the Persian Emperor visited the Great Moghul. The ambassador was instructed not to dishonor his mighty master by bowing before the Moghul. The courtiers of the Moghul, knowing this, arranged the approach to the throne so that the ambassador would have to pass under a low wooden decorative arch. There he would be compelled to bow or he could not get through. The ambassador, on coming to the arch, turned round and backed through, with his head away from the throne. "He comes through like a donkey!" was the neat aside of the Moghul; but it was capped and bettered by that of the plenipotentiary: "The only proper way in a stable of mules!"

From the publishing house of John Murphy, Baltimore, have come two little books neatly bound in red leather. The smaller volume, "Maxims of Cardinal Gibbons," assigns a thought, culled from his writings, to each day of the year, and "Words of Wisdom to the People," the larger book, is a compilation of longer extracts from his Eminence's works.

From the press of Pierre Téqui, 82 Rue Bonaparte, Paris, have come a new edition of L'Abbé Jean Vaudon's "Entretiens Eucharistiques" and a book of "Pages Choies" from the voluminous writings of Père Gratry. One volume contains a half-dozen sermons on the Blessed Sacrament, some exhortations to priests, and eight discourses the author delivered on First Mass days. The second is made up

of "characteristics," with notes, and a biographical sketch of the author by L. A. Molien, an Amiens professor of theology.

The Sentinel Press, 185 East 76th Street, New York, has out the "Calendar of the Blessed Sacrament" for the year 1912. On each daily leaflet is a pious thought that should daily increase a Catholic's appreciation of the Real Presence. The price is thirty cents.

AMERICA extends a cordial welcome to *Ephpheta*, "a Catholic monthly for the deaf," the first number of which ushered in the new year. Mr. John F. O'Brien is editorial and business manager, with his office at 515 W. 160th Street, New York City. Father Michael R. McCarthy, S.J., of St. Francis Xavier's, New York, who is general missionary to the Catholic deaf of the country, believes that it is high time the 15,000 members of the Fold in the United States who are physically deaf should have a paper of their own to help them keep their spiritual hearing sharp and keen. *Ephpheta* is but fifty cents a year. Many who are interested in Father McCarthy's work will doubtless subscribe.

From the house of Frederic Pustet has come a fine copy of the 1912 edition of the large "Missale Romanum." The latest Masses, like that of Blessed Joan of Arc and Blessed John of Avila, are included, and a special appendix is added of "Cantus ad Libitum."

In lecturing at University College on the trial of Blessed Joan of Arc, Sir John Macdonnell said: "It is to be remembered, in extenuation of the age which suffered this injustice to be done, that side by side with brutality and coarseness were purity and exalted heroism; that, if there were oppressors, there were also martyrs; that, if among many life was coarse and mean, there were others who heard Divine voices which, rationalize them as one may, were the monitions of tender or imperious consciences; and that the very legal system under which this cruelty was wrought was intended to do what criminologists now hold is the true aim, to cure rather than to punish the guilty. The age of St. Francis was not far from that of Joan of Arc. The 'Imitation' may have been written by one who, or whose friends, conceivably might have known her. The impression to be derived from the trial is of a character unique in the union of sagacity, heroism, and mysticism. Her life in the invisible world did not blind her practical wisdom, conspicuous in the strange atmosphere of Courts, and doubtless also in the more familiar scenes of sieges and battles."

## BOOKS RECEIVED

Life of the Marquise de la Roche Jaquelin. By M. M. Maxwell Scott. New York: Longmans, Green & Co. Net \$2.50.  
The Economic Principles of Confucius and His School. In Two Volumes. By Chen-Huan-Chang, Ph.D. New York: Longmans, Green & Co. Net \$3.00.  
Lectures on Poetry. By J. W. Mackail. New York: Longmans, Green & Co. Net 45 cents.

### Latin Publication:

Epitome. E. Graduali S.R.E. De Tempore et De Sanctis. SS. D. N. PII X. Pontificis Maximi, Jessu. Restituto et Editio. Cui Addita Sunt Festa Novissima. New York: Frederick Pustet & Co. Net \$1.50.

### Spanish Publications:

Panis Angelorum. Tesoro de Documentos y Practicas. Para los Devotos de la Sagrada Eucaristica. Por un Padre de la Compania de Jesus. Barcelona: Gustavo Gili, 45 Calle de la Universidad.  
Elementos de Ciencias Fisicas y Naturales. Por el Dr. Eduardo Fontseré Barcelona: Gustavo Gili.

### German Publication:

Charakterbildung. Von P. Dr. Gillet, Dominikaner. New York: Frederick Pustet & Co. Net 80 cents.

## EDUCATION

In the *Filipino Messenger* of November last Father Philip M. Finegan, S.J., under the caption "Friend to Friend," published a heart-to-heart talk on education for the benefit of our wards in the far East. The happy manner in which he suggests the old, old truths deserves wider publicity than that afforded by the Manila magazine. "The following interesting statement is not copied from a volume of sermons," so Father Finegan introduces his talk, "but from the editorial page of *Harper's Weekly*, September 30, 1911. The italics are our own.

\* \* \*

"The great cure-all for all the difficulties and troubles that lie ahead in this country, and all other countries, is the improvement, mentally, spiritually, morally, of the people of the country. The powers that must be used to secure that improvement are education and religion. *Education gets ample attention, but without strong reinforcement of religion it will not bring our country and our civilization safely through the perils ahead.* It is mainly to religion we must look to make men friends of peace, respecters of justice, upholders of righteousness. If there is to be nothing in our life but grab and get, no joys but the joys of the senses, no happiness but what is based on material superfluities, we shall not last long nor go far. If we are really to prosper in this country with a lasting and progressing prosperity, the foundations of it must be laid in righteousness, and nobility and fortitude of character. Our best reliance in all social and political problems is the character of our people as it is. Our best hope is the maintenance and improvement of that character, and it is by religion, more than by anything else, that character is shaped and sustained."

\* \* \*

"At railroad crossings," comments Father Finegan, "we sometimes read the sign 'Stop! Look! Listen!' In the grand rush towards progress, liberty and enlightenment so characteristic of our day and of our country, would it not be the part of prudence to stop for a moment, to look about us, to listen, lest perchance our feverish journeying be but a mad rush to the path of destruction. Education is as widely advertised to-day as the cure-all for every ill as was ever the most worthless of patent medicines. 'Education gets ample attention,' says the editorial already quoted, *'but without strong reinforcement of religion it will not bring our country and our civilization through the perils ahead.'* To be sure, education without religion is a misnomer. But why quarrel about a word, if we understand the meaning it is meant to convey? Does not the circus manager talk of his 'intelligent horses, trained lions, and educated dogs?'"

"True, the State, though rigorously analysing everything presented as a nutriment for the body, has no exacting pure-food law to be applied to the class of nourishment which itself has prepared for the minds of its youthful citizens. Fortunately we have expert testimony to help us in discriminating what is adulterated and harmful from what is healthful to the soul.

\* \* \*

"Two of these expert witnesses, Reason and Experience, will advise and counsel and in most positive terms inform us, that education needs not only the *enforcement* but the *strong reinforcement* of religion. Just as the concrete buildings that are being erected in the Philippines to-day would be at best but a silly waste of money were not their walls 'reinforced' by steel rods, so the edifice of education, built without the solid reinforcement of religion, though presenting a respectable appearance for a time, will soon topple over and crush those who had hoped to make it their refuge and their home. A great English general once put the same truth in this equational form: The three R's (Reading, 'Riting, 'Rithmetic) + the great R (Religion) = Righteousness; the same three R's—the great R = Rascals, or clever devils.

"Commenting on the life of a well-known American millionaire, the periodical already quoted states: 'The virtue of Russell Sage was that he wasted nothing. His defect was that his inside machinery was that of a cash register.' If this be true, then what a sorry goal was reached by this luckless rich man. To toil day in and day out through all the years of a long life, and when his course was run, to find that in striving to waste nothing he had wasted everything, this was indeed to be a veritable Sage no-Sage. He had pulled the wrong lever, used the wrong motive power, so that it was inevitable that he should arrive at the terminus of the irretrievable failure of a human life.

\* \* \*

"The millionaire has a host of followers: those, for instance, whose principle of action is an animal soul looking no further than present pleasure and enjoyment; others whose ambition rises no higher than the accomplishments of a computing machine or a phonograph. When a man's 'inside machinery' amounts to no more than a mechanical contrivance, we can estimate exactly the nature and the value of the acts he will produce. Good machines cleverly handled will accomplish much—for a machine. But all the machines of the world will never succeed in turning out a single patriot, or hero, or virtuous man. Without an 'inside' supernatural principle, it is folly to look for supernatural results; for faith, for hope, for charity; for prudence, justice, temperance and fortitude."

Mention was made in one of our October issues of last year of steps taken by the faculty of St. Xavier's College, Cincinnati, Ohio, to meet the problem of future expansion forced upon that institution by the development of industrial and manufacturing establishments in the immediate neighborhood of its present location in Cincinnati. There was chronicled at that time the purchase of a fine estate in Avondale, Cincinnati's charming suburb. Following this purchase work was at once begun to rearrange the spacious club house already on the grounds and to have it serve as a succursal high school of the college. News has come to us that the new Academy of St. Xavier College was solemnly blessed, on the afternoon of December 28, 1911, by his Grace, the Most Reverend Henry Moeller, D.D., and that students have already begun the regular prep. school work in the new school. A large gathering of St. Xavier's "old boys" was present at the ceremony and the reception which followed.

Mayor Gaynor's recent claim that the children in the public schools were being undereducated in an effort to overeducate them naturally aroused widespread criticism. Mr. Gaynor, however, has not seen any need to modify his contention. The expostulations of the friends of the existing school methods rather induced him to repeat, in clearer and stronger terms, his judgment already published. "'Too much,'" says the Mayor, in explaining his assertion that an attempt is made to teach the children more than is good for them, "does not mean more than they ought to know, but more than they are able to learn in the given time. Instead of being confined to three or four studies, they are burdened with a dozen. The result is they get a mere smattering of all and learn nothing thoroughly. So the principal of a New Jersey normal school reports that the high school graduates who come to him are glaringly inefficient in English spelling and composition, and in the fundamental operations of arithmetic, though they do know something about various 'higher' branches."

\* \* \*

In the discussion caused by Mr. Gaynor's stand, we cannot recall a saner or more moderate expression than an editorial comment appearing in the *New York Tribune* of December 27.

"The fault lies not with the pupils, nor chiefly with the teachers," says the *Tribune* writer, "but with the system under which



too many studies are prescribed. It is true that the scope of human learning and of human intellectual interest has been greatly expanded, so that there is now much more to learn than there was a generation or two ago. It is equally true that the fundamental branches, which are conveniently called the 'Three R's,' are as necessary now as they were when they constituted the bulk of ordinary schooling. It is also true, we believe, that the mental and physical powers of children have changed so little that, with all the 'improved methods of instruction,' nearly as much time is required now as was needed a generation ago for thorough instruction in those branches, and it is necessary, therefore, if children are to be well grounded in them, that they shall dominate the primary and grammar school curriculum just as of old.

\* \* \*

"To do otherwise, to say that children should get along with less thorough instruction in these things in order that they may learn more of civics and the French drama and the art of poetical construction, is to say that the foundation of the building is to be scamped in order that we may put upon it a loftier and more pretentious superstructure. Such a policy is illogical and will prove disastrous. It cannot be too often or too earnestly condemned. No doubt it would be a fine thing to have all the children in school thoroughly instructed in a great variety of studies; even a greater variety than that with which they are now overburdened. But unhappily it is not possible to put a gallon into a quart jug or to put the schooling of ten years into five. If all grammar school graduates were made able to read and write the English language with ease and correctness, to perform the fundamental operations of arithmetic with facility and accuracy, and to know the chief facts of geography and history, especially of our own land and age, they would be more highly as well as more serviceably educated than they are to-day."

#### SOCIOLOGY.

Some people spent New Year's Eve in disgraceful riot, just as if the slow lapse of time and approach of eternity stirred them up to impatience. Others, wiser and better, went to church, and thanked God for the blessings He had poured on them. Each had his own catalogue of benefits received, but one benefit was found in every list, that of existence.

Our creation is the chief gift of God in this sense, that it is the necessary condition for the receiving of every other. So precious is it and so gratuitous that it is the foundation of the reverence due to parents as God's instruments in the conferring of it. Once received, it cannot be renounced. It begins in time, but stretches out through all eternity. Its first moments, so to term an infinitesimally small part of the whole, are spent in this world, where, by his merits or demerits, one wins everlasting bliss or everlasting misery. The duration of this time of trial is in the hands of God, the Creator and the Judge: no one can lengthen it against His will, and no one may attempt to shorten it either for himself or for another. So, too, no one may interfere with any process of nature, God's agent, to frustrate the work begun.

The ignoring of this plain Christian doctrine is the cause of many evils. A noisy set of so-called reformers in which, sad to say, women predominate, go about proclaiming that no child should come into this world unless it promises to be useful to society by its health and strength and unless effectual provision be made for its physical comfort, so that its health and strength may be preserved for the common good. Their doctrine wins support because only a little change will make it a truism. Certainly, parents owe it to

their children and to society and to themselves and to God, who is over all, to make all possible provision for the health and comfort of their offspring; but the doctrine, as expressed by reformers, is most noxious, since it ignores the true order of things. Put an extreme case. Suppose a child born deaf, dumb, blind, idiotic, in utter poverty, and that its parents know beforehand that such would be its condition. Has any crime been committed? Surely none against the child, which has received God's gift of endless existence. If it receives baptism it will enjoy the bliss of heaven forever; if it should die unbaptized, natural beatitude will be its portion, for it can have no personal sins. Neither has a crime been committed against society. Society will have to care for the child, it is true; but as there is no proportion between the great good the child receives in receiving life and the very small charge it is to society, charity requires that this charge be undertaken willingly. Moreover, as society is for the individual rather than the individual for society, it is bound in justice to care for its members when these cannot care for themselves; and the enforcing of a just claim can never be a crime.

But the ordinary cases are not such. What moves the indignation of reformers is to see poor people with large families, the bringing up of which involves a continual struggle with deficient food, and clothing, with unsanitary homes, in which the parents are often defeated. Such conditions give scope to Christian charity; but it is easier to declaim against them than to relieve them. Hence even Protestant ministers, bound as they are to view things in the light of the Gospel, join in denouncing what should not be denounced, but rather relieved.

Poverty, with its concomitants, is inseparable from this world. It is one of the means of proving souls. The Gospel of Christ moderates it; the spirit of self-seeking, according to the Apostle, the antithesis of the Gospel, increases it, and then, offended at the sight of it, would willingly crush it out by violence. As Our Lord, our supreme good, chose to be born in poverty, so out of poverty by God's kind providence have come many benefactors of their kind; and one marvels to think what the world would have lost had the reformers' principles been put into execution from the beginning. We might have lost many of the reformers themselves; for one can hardly believe that they were all born of parents fairly well-to-do, and were all brought up in conditions sufficiently approaching the ideal. Do they regret that the principles they advocate were not put in practice in their own case? Do they not rather recognize that existence is a blessing and thank God for it, if they ever thank him for anything?

According to God's providence, this brief life is the preparation for eternity, and if this be secured it really matters little, absolutely speaking, what life's conditions are. The obligation of making these as tolerable for all as possible, real as it is, cannot be separated from this great truth. Moreover, it is very easy to exaggerate the so-called evils of poverty. Man has this great gift from his Creator, that, as nothing in this world can satisfy his craving for good, so he is the most adaptable of creatures to the conditions in which he finds himself. There is as much happiness, probably more, in an Alaskan igloo as in a Fifth Avenue palace. The children playing in the street are as happy as those in the most beautiful gardens. The mechanic or petty trader as the men of mills and merchandise. To fear God and keep His commandments, this is all man's function in this world. He who does this, commands what share of happiness the world can give him, and the unalloyed happiness of heaven. He who does not, will be unhappy whatever his condition; and, sooner or later, social reformers will find it out.

H. W.

## ECCLESIASTICAL NEWS

The ecclesiastical summary of the year 1911 would not be complete without a distinct and special reference to the great Eucharistic Congress held last June in Madrid, under the presidency of the Cardinal Primate, the Archbishop of Toledo, and the Bishop of Madrid. Owing to the disturbed condition of the government and its vacillating policy, the aggressions of noisy legislators hostile to Rome and ecclesiastical authority, the passing of obnoxious enactments so harassing to the bishops, the clergy and the religious orders, in view also of the mob demonstrations in Barcelona and all the incidents connected with the Ferrer episode, the impression was widespread that Catholicity in Spain had run its course, and that her Catholic people, once so proud of their faith and its foremost champion, were fast losing the memory of their sacred traditions and were being swept away by the torrent of infidelity and indifference which has wrought such woful disaster in other lands. The Eucharistic Congress has done much to dispel the illusion and to assure Catholics elsewhere that their Spanish brethren are still jealous of their splendid traditions and as ready to honor the Eucharistic Christ as Pelayo and his followers were to repel the Moslem hosts when the defence of faith or country summoned them to conflict. The King of Spain, the first monarch to take part in a Eucharistic Congress, showed the moral courage of a truly Christian sovereign when he declared by word and example "that he and all the royal family joined in the tribute of faith and love to Jesus Christ in the august Sacrament of the Altar," adding, "May God bless this illustrious assembly, so that its labors may prove fruitful and may extend more and more throughout the world the worship of Jesus in the Sacrament of the Altar, and may tend to establish among all people that sacred fraternity which, without interfering with their patriotism or the glorious traditions that each preserves as a treasure, unites them all in one love, and one faith, within one fold and under one pastor." No event of the year gave greater pleasure to the Father of Christendom nor called forth more heartfelt gratitude and congratulations.

Father Bernard Vaughan, S.J., will lecture at Carnegie Hall, New York, on January 31st, in aid of the Laymen's League for Retreats and Social Studies. His subject will be "Some Dangers That Threaten Society." Applications for tickets should be made to the corresponding secretary, 140 Nassau street, New York, or Rev. T. J. Shealy, S.J., 801 West 181st street, New York.

The corner-stone of the new Ursuline Convent in New Orleans was laid on January 7. The ceremony takes on a special interest from the fact that this Ursuline community, founded, in 1727, the first orphanage within the present limits of the United States, by the reception of a waif that Father de Beauvois had rescued from a family of dissolute morals. The convent building occupied in July, 1734, is still standing, but is now used as the official building of the Archbishop of New Orleans. At the same time at the orphanage the Ursulines began, August 8, 1727, a free school. Their work for charity and education has been continued to the present, and the fact is specially notable just now when the specious attacks are being made on the Catholic institutions of New York.

The pallium will be conferred on the Most Rev. James J. Keane, Archbishop of Dubuque, in St. Raphael's Cathedral, that city, on Sunday, January 21.

A new province of the Passionist Fathers is to be established in Brazil by the Very Rev. Father Fidelis Stone, as an offshoot from the community in the Argentine Republic, of which he is

the head. Father Fidelis went to Buenos Aires from Pittsburgh, in January, 1911, to assume the duties of Provincial of the South American houses of his institute. He had previously spent a number of years in Argentina and Chile.

At the earnest request of Rt. Rev. Bishop Allen of Mobile, the Vincentians from Germantown, Pa., have established in the city of Opelika, Alabama, a central house for their Southern Mission. From that city they radiate into eight counties and part of a ninth, embracing a territory of 5,300 square miles, their aim being to erect small churches in country districts to teach the poor people the truths of faith. They are the first priests to erect a Catholic church in this district of Alabama. The Mission will also support priests in poverty-stricken districts; send priests into pioneer districts, and administer to the Catholics far removed from any Catholic church or priest. There is in this territory about one Catholic in every twenty miles, and it is estimated that not less than twenty thousand have been lost to the faith because of mixed marriages, the absence of priests and the want of churches.

## SCIENCE

Prince B. Galitzin's method for determining the azimuth of a seismic epicentre from the resultant amplitude of the longitudinal waves at right angles to each other, as calculated from the data of a single station, has been shown from the records of earthquakes during the past two years to be absolutely reliable. Though this method fixes the direction, it does not coördinate the point whence the undulations emanate. This latter problem, Galitzin attacks in his latest contribution to the Académie Impériale des Sciences de Saint-Petersbourg. If the front of the first wave is dilatational in character, Galitzin maintains that the motion is toward and down to the epicentre, whereas, if compressional, it is away and up from the same. These latter characteristics are clearly defined by a pendulum of the vertical type.

The superiority of cutting tools of tungsten steel has, according to Mr. Frank L. Hess, of the United States Geological Survey, made tungsten mining important, economically. When these tools are used, a lathe may be run fast enough to raise the steel shavings to such a heat that they take a blue tint in cooling. This heat would ruin the temperature of any high-carbon steel tool. The proportion of tungsten to steel in these tools is from 16 to 20 per cent.

Some very interesting estimates on the absolute values of surface brightness have been formulated by Messrs. Ives and Lakiesh in the course of their research work on the distribution of luminosity in nature. For a blue sky, the brightness measured up to 2.2 candle power per square inch; for a cumulus cloud in the same sky, 10.4 candle power per square inch; on an overcast rainy day, 3.3 candle power per square inch was the rating, with a falling off to one candle power per square inch on a darker day. A cement pavement in sunlight had an intrinsic brightness of six candle power. A sunlit surface and the same surface in the shadow indicated the relation between the direct and diffuse illumination to be 3-1. The average vertical distribution in the most varied landscape was rated from about 20-1.

Although the products of the distillation of coal have long engaged the attention of chemists, our knowledge of the original compounds existing in that mineral has been extremely vague. Attempts have been made to extract them with various solvents, but none has been definitely isolated. Pictet and Ramseier, two French chemists, are now said



to have succeeded in extracting by means of benzol and in purifying one constituent of a French gas coal, which they found to be hexahydro-fluorene, an hydro carbon of the aromatic series, which slowly oxydizes in air. The addition of heat causes the substance to polymerize, and at a high tempeprature it is transformed into fluorene, a constituent of coal-tar.

Messrs. Geiger and Guttenberg have announced in a recent memoir that their attempt to complete the investigations of the celebrated seismologist, Zopprisz, has convinced them that it is impossible to admit that the earth is an homogeneous mass, and has compelled them to fall back upon the theory of an heterogeneous globe of different zones, of which they recognize three corresponding to three distinct increments in the velocity of the longitudinal waves.

A low-carbon steel for armor plates and gun-tubes has been invented by a Scotch engineer, Mr. Wm. Beardmore. Besides the usual ferrite, it contains a low percentage of carbon, with molybdenum and nickel in proportions sufficient to give that strength and toughness which the deficiency of carbon would otherwise deprive it of. The new metal's composition is 0.15 to 0.25 per cent. of carbon, 1 to 2 per cent. of molybdenum, 5 to 7 per cent. of nickel, not over 3 per cent. of tungsten, and not over 0.7 per cent. of magnesium. As quenching does not sufficiently harden this product, it is subjected to a process of cementation. A careful regulating of the differential hardening treatment to which steel plates are subjected secures great hardness in some parts, whilst retaining ductile and tough conditions in other parts. Armor plates of this low-carbon steel are able after cementation to withstand the penetration of modern capped projectiles, particularly when they are of less thickness than the calibre of the guns attacking them. The bursting and cracking of guns due to the shock of discharge is greatly reduced in weapons made of this metal.

Naval Constructor D. W. Taylor has been carrying on some interesting experiments in the model basin of the Washington Navy Yard on the relative reactions of vessels under way and close to one another. These reactions he finds to be strong, and the suction due to them when vessels attempt to pass each other to be responsible for many collisions, especially in shallow waters. In close quarters the intensity of these reactions amounts to twice the resistance of the vessel to propulsion, a condition which might readily baffle any action of the rudder.

F. TONDRIF, S.J.

### PERSONAL.

The New York *Herald* discusses the merits of the several players on the Navy football team, and singles out for special commendation John Patrick Dalton, the midshipman whose field goal for the second year in succession brought victory to his team over the Army. "The Navy finished the season in a blaze of glory," says the *Herald*, "chiefly through the great kicking ability of 'Jack' Dalton," and after an analysis of the qualities that have given him distinction on the field, concludes with a "therefore." "Taking things all and all, this young person, who some day may be an admiral, is about the most useful player that could be found in the East for an all star team. Like Abou Ben Adhem, Dalton leads all the rest. He was captain of the fine Navy team, and a fine captain he was." Dalton, we are reliably informed, in addition to being a great athlete, is an excellent student and will

make a fine naval officer upon graduation next June. The captain of last year's baseball team at Annapolis was D. J. Callaghan, a St. Ignatius boy of San Francisco. Young Callaghan was a good student and has already made an enviable reputation for his officer-like qualities on board ship. Both Dalton and Callaghan are fine characters, sturdy Irish lads, and the Navy may well be proud of them.

### OBITUARY

The Very Rev. Eugene Henry Porcile, S.P.M., formerly Superior General of the Fathers of Mercy, and for many years the rector of the Church of our Lady of Lourdes in Brooklyn, N. Y., died in Belgium on January 2. Father Porcile was born seventy-four years ago in Paris, France. In the early seventies he came to Brooklyn and was attached to the Church of St. Francis de Sales, where he spent most of his life as a priest. When the present fine church was erected at Aberdeen Street and Broadway its name was changed to Our Lady of Lourdes. It contains a reproduction of the Grotto of Lourdes and is a shrine which annually attracts thousands of visitors. Father Porcile led many pilgrimages from Brooklyn to Rome and to Lourdes. In July, 1909, he was made Superior General of the Fathers of Mercy and took up his residence in Rome. Owing to failing health, he was forced to resign about a year ago.

### LETTER TO THE EDITOR

A NEW YORK PAPAL ZOUAVE.

*To the Editor of AMERICA:*

To those who have read the beautiful article on General de Charette by Father Reville, S.J., in *AMERICA* for November 11, the enclosed communication will doubtless be of interest. It is a letter from a Papal Zouave who was killed at Castelfidardo, and was forwarded to me by his brother, the Count Auguste de la Barre de Nanteuil. The writer, Alfred de la Barre de Nanteuil, was born in New York, in 1839, and was baptized by Cardinal McCloskey, then rector of St. Joseph's Church, on Sixth avenue. Little did the good prelate imagine that he was inscribing on the register of the church the name of one destined to wear a martyr's crown. It may be interesting to record also that the martyr's mother, the Countess de Nanteuil, was also an American, though of French parentage. The letter is as follows:

"My dear brother:

"I am writing to say adieu to you and to all those I love. My heart is breaking when I think of home and my mother, for I have a premonition that I shall never return. It is not necessary for me to live; but it is necessary that the Holy See should be defended, and should I die, tell my parents I will give my life cheerfully for the glory of God, the triumph of truth and of God's Vicar on earth, a true son of the Catholic Church. Pray that I may do my duty and die nobly. My hour has come: we are ordered to battle and I fear not. I resign myself to the mercy of my God, and carry to my grave, together with my fellow-soldiers, the firm conviction that our bodies will be the pedestal of the reestablishment of right; my soul to God, my body to our Lady, my heart to my mother. Console her for the sake of your devoted brother,

ALFRED."

This valiant soldier of Christ and of His Vicar on earth died in the 22d year of his age, immediately after writing this letter, being wounded six times at Castelfidardo, on September 18, 1860.

JOHN LA FARGE, S.J.

Leonardtown, Md., Dec. 27, 1911.



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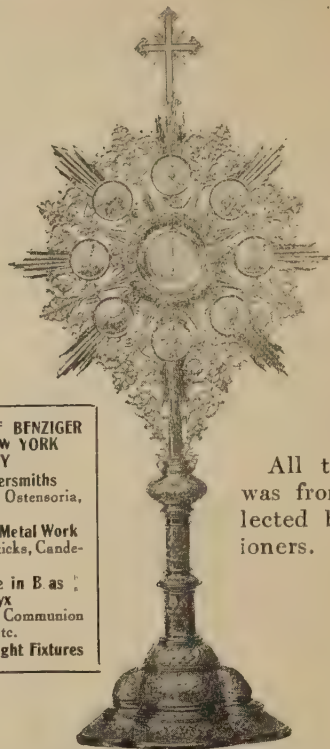
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### CHRONICLE

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### CHRONICLE

**Peace Treaty Compromise.**—A compromise plan by which it is hoped to secure the ratification of the general arbitration treaties was laid before the Senate on January 11, by Mr. Lodge, its author. The new ratification resolution leaves the Senate all its treaty-making prerogatives, and interprets the treaties so that each justiciable question shall be submitted to the Senate for approval. The plan was reluctantly accepted by President Taft. Secretary Knox, however, declared it was a mistake to allege that the resolution proposed by Senator Lodge involved a surrender by the administration or the Senate of any position it holds in respect to the treaties. The Senate's objection was that the treaty could be construed to take away the Senate's power to approve or disapprove a special agreement for arbitration after the commission had reported the difference arbitrable. The administration's position was, it could not be so construed. It is generally admitted that with the Lodge resolution the necessary two-thirds vote can be obtained for ratification. It solidifies the Republican position and breaks the Democratic opposition.

**Troops Ordered to China.**—After a lapse of more than ten years American troops are again to set foot in China. On January 9 orders were cabled from Washington to Major-General Bell, commanding the Philippines, for the despatch of five hundred men to Chin-Wang-tao, the winter port of Peking. To meet treaty obligations this force will be used in assisting to keep open the railway between Peking and the sea, the only avenue of escape for foreigners from the Chinese capital. The American section of the railway lies between Lan-

Chau and Tang-Shan, and is thirty-three miles long. The Fifteenth Infantry has been called upon to supply the troops.

**New Mexico a State.**—President Taft signed the proclamation by which New Mexico ceased to be a territory and became a State, adding the forty-seventh star to the flag. Governor McDonald was inaugurated on January 15. Thus ends the protracted negotiation that has preceded the admission of New Mexico into the Union. She had already given part of her own area to Texas and to Colorado. In 1863, Arizona was disjoined. And yet New Mexico is one of the largest States in the Union, being two and one-half times that of Pennsylvania, and adding to the area of the United States 122,580 square miles.

**Ambassador Bacon Resigns.**—Robert Bacon has resigned the post of American Ambassador to the French Republic. His action, it is said, is due solely to his determination to return to the United States and fulfil in the most energetic manner his duties of fellow of the Corporation of Harvard University.

**Baltimore Convention City.**—The Democratic National Convention of 1912 will be held in Baltimore on June 25, one week after the Republican National Convention, which will meet in Chicago. Next in importance to the selection of the National Convention City was the adoption by the Democratic National Committee of a permissive primary resolution in connection with the call for delegates. The resolution provides that such States as have laws on the subject, or desire to do so, can select their representatives in the National Conven-



tion by direct vote. The number of delegates to be chosen is 1,074. The Democratic National Convention held in Baltimore in 1860 signalized the disruption of the Democratic party on the eve of the civil war. The split that developed between the Northern and Southern Democrats on the slavery issue resulted in the nomination of Stephen A. Douglas and John C. Breckinridge. It was the Breckinridge candidacy that defeated Douglas in the November election, and brought about the elevation of Abraham Lincoln to the presidency. The Democrats are in hopes that with a return to the ancient capital of the Democracy and renewed allegiance to Democratic principles they will "name the man who will take his place in the long line of Democratic Presidents that stretches from Thomas Jefferson to Grover Cleveland."

**Historic Building in Ruins.**—Fire destroyed the building of the Equitable Life Assurance Society in New York on January 9, for five hours threatening the entire Wall street territory, and involving a loss of several lives and of millions of dollars. Intense cold and a high wind added to the danger. Among those who perished in the disaster was Battalion Chief William Walsh, of the Fire Department, who was caught under a falling ceiling while directing his men on the fourth floor. The firemen fought the fire with all their wonted bravery and several thrilling rescues were the reward of their heroism. The Rev. Vincent P. McGean, Catholic Chaplain of the Fire Department, risked his life more than once in aiding the injured. The edifice was built in 1870, and remodeled seventeen years later. It was the first business house in New York to introduce passenger elevators, and for a long time the highest and most conspicuous building in Manhattan.

**Mexico.**—A demonstration against sensational newspapers took place in the capital. Several hundred citizens gathered before the statue of Juárez and shouted "Death to the yellow press." A bystander who asked one of the shouters what he meant by the yellow press, received the prompt reply: "I don't know, but that was what I was told to say." One of the speakers on the occasion was pursued by an angry crowd, who demanded the instant payment of the sum which had been promised to them for their share in the demonstration. He was rescued by a police commissioner.—The heroism of the aged General Diaz in plunging while fully clad into a Swiss lake and rescuing a drowning child has sent a wave of enthusiastic comment over the country.—By order of the Minister of Government, drinking places for the sale of pulque, the fermented juice of the agave, which is the drink of the poor, must close at six o'clock p. m. on working days, and at midday on holidays. Severe penalties are to be inflicted upon dealers who adulterate the drink.—General Reyes has selected six attorneys for his defence, two of them being his sons. Several wealthy men who had staked their all on the success of

the counter-revolution are now bankrupt. Many Reyists of little note have surrendered unconditionally to the Government.—Friends of the President regret that he seems to have thrown himself into the arms of the more radical members of his party.

**Canada.**—The estimates presented to Parliament reduce the naval expenditure for the coming year by about a million dollars, on account of the abandoning of Laurier's naval policy. Sir Wilfrid, speaking at a large meeting in Montreal, predicted that the change in the naval policy will be in favor of imperialism, not of autonomy.—Commander Roper, R. N., lent by the Admiralty to organize the Canadian navy, is returning to England. The term for which he was lent has nearly expired, and the change of policy takes away the need of extending it.—Some time ago the Montreal Board of Trade asked Lloyds to reduce the high rates of insurance on vessels trading to the St. Lawrence, on the ground that the navigation of the river had been made much safer. The request was refused, because the dangers of navigation were found rather on the coast than in the river. Montreal proposes now to do its own marine insurance, and Mr. Pelletier, Postmaster-General, gives hopes that the Government will help the scheme. Such help is absolutely necessary, otherwise owners and shippers will certainly prefer the security given by Lloyds.—The Canadian Northern Railway is preparing to establish a very large passenger and freight terminus in Montreal, which will enter from Outremont by a tunnel under Mount Royal.—The Allan Company is arranging for a port of call on the English Channel, by means of which it expects to develop its passenger trade greatly.—The Provincial Government of Quebec proposes to take up vigorously colonization and the promoting of agriculture.

**Great Britain.**—The King and Queen left India, January 10. Their visit is said to have produced the happiest results. The Indian National Congress, which met towards the end of their visit, passed complimentary resolutions, expressed its satisfaction at what has been already granted, and then demanded the repeal of the Press Act and the Seditious Meetings Act. Mr. Keir Hardie, M. P., in a signed article compliments the Gaekwar of Baroda on his misbehavior at the Durbar, and rails at the King.—A war staff for the Admiralty has been established. To pay for it the Admiralty yachts have been laid up, and Mr. Churchill has given it his official residence.—The super-dreadnought cruiser *Lion* has accomplished 31 knots on the eight hours trial, beating the fastest German ship and its own contract speed by about 2 knots.—The lockout in Lancashire continues without much chance of arrangement. The coal miners' vote on the general strike will be apparently in the affirmative. The pretext for the strike is the refusal of the coal owners to grant the minimum wage, which they hold

would put them absolutely into the men's power.—Notwithstanding the labor troubles and the feverish politics of 1911, the aggregate of trade reached  $6\frac{1}{4}$  billion dollars, 130 million better than that of 1910. The net profits of 774 companies were 21 million dollars, 8.6 per cent. better.—The Australian Labor party proposes a law authorizing the recall of members of Parliament, and making the acceptance by a member of a title of honor from the Crown, vacate his seat.

**Ireland.**—The recent Papal Motu Proprio regarding litigation between the Catholic clergy and laity in secular courts has been taken up, after the manner of the "Ne Temere" agitation, by Orange orators and Unionist papers, notably the *Dublin Express*, as fresh and convincing proof that "Home Rule will be Rome Rule." Archbishop Walsh and others have made clear that the Decree, forbidding Catholics to cite their clergy before secular courts without permission from their bishop, is only an "elucidation of the canon law on the subject, promulgated in 1869, and existent long before. One paper stated in the same issue that the Decree indicated what Protestants would suffer from Catholic aggression under Home Rule, and also that "the Catholic Church dreads the opening of an Irish Parliament from its own point of view." Both arguments are used, that Home Rule will put the Church under the heels of the people and the people under the heels of the Church.—English Liberal organs are gradually veering towards a strong Home Rule Bill. The *Westminster Gazette* holds that a broad and generous measure of real autonomy is as advisable from the point of view of politics as of statesmanship. Mr. Healy declares the Financial Committee have reported in favor of Ireland on all points, and that this was due mainly to the influence and capacity of Dr. Kelly, Bishop of Ferns, the only Nationalist member of the body. Dr. Kelly also favored publication of the report, which the Government still withholds. Mr. Healy and his friends will give loyal support to any measure that seems a reasonable settlement, confining their chief attention to obtaining for Ireland such financial resources and control as will keep her solvent and make her prosperous.—Two distinguished Protestant Nationalists died January 2, Mr. Jordan, who was a member of the Irish party for twenty years, and Captain, the Hon. Otway Cuffe, son of the late, and brother of the present Earl of Desart. Captain Cuffe, becoming identified with the Gaelic League and industrial revival about ten years ago, established Woollen Mills and a Woodworkers' institute at Kilkenny, several rural industries, a tobacco plantation and a curing factory. He and Lady Desart are said to have expended \$350,000 in these enterprises, and to have made them pay. Captain Cuffe acted as Mayor of Kilkenny, but declined parliamentary honors.—Nearly 200 Dublin news-agents have signed the pledge of the Dublin Vigilance Committee, not to purchase or sell indecent literature, and have put up the

sign, "Only clean literature for sale." In Cork Protestants have combined with Catholics to combat the evil, and posters of British Sunday papers are no longer seen in either city.—Mr. Redmond suffered a severe shock from a driving accident in Wexford, necessitating a rest of some weeks.

**France.**—On January 9, de Selves, the Minister of Foreign affairs, resigned. Clémenceau had charged the Ministry with permitting the financiers of Germany and France to arrange the Congo treaty. Caillaux denied that any such thing had been done, but de Selves admitted that he was unable to support the Prime Minister on that point, and therefore felt compelled to withdraw from the Cabinet. On the 10th the whole Ministry resigned. An attempt was first made to prevent the wreck by putting Delcassé in the Foreign Office, but it was impossible to find anyone willing to take the Marine portfolio which Delcassé was to relinquish. The consequence was that the whole Ministry collapsed. Bourgeois and Clémenceau were mentioned as possible Premiers. On January 11, it was thought that the Premiership would be offered to Bourgeois, but that he would undoubtedly decline, because of ill health. Delcassé was regarded as impossible, on account of his past, and so was Clémenceau, because of his strictures on the treaty. Briand, Doumergue and Poincaré were spoken of as possibilities.—In France there are no chaplains in the navy. The deplorable gap in the service is one of the effects of the rupture of the Concordat. The matter has been brought before the public by a petition of the mothers and widows of the victims in the recent naval explosion to have the chaplains brought back.—The new Ministry is, from latest accounts, composed as follows: Poincaré, Prime Minister; Briand, Minister of Justice; Bourgeois, of Labor; Millerand, of War; Delcassé, of Marine; Klotz, of Finance; Steeg, of the Interior, Dupuy of Public Works, Lebrun of the Colonies. The portfolios of Public Instruction and Commerce remain to be assigned.

**Belgium.**—Emigration of Belgians from the port of Antwerp has more than doubled in ten years. In 1900 the figure was 2,215; in 1910 it ran up to 5,580.—The Protestant missionaries in the Belgian Congo have written a joint note to the Government at Brussels expressing their satisfaction with the condition of affairs, now that it is no longer an Independent State. They speak in the highest terms of the spirit of justice which characterizes the Belgian officials. This is in flat contradiction to the accusations made by the Socialist Deputy Van der Velde.

**Spain.**—Seven men were condemned to death for the brutal murder and mutilation of a judge and three other officers during a riot at Cullera on September 18, but the punishment of six was commuted to life imprisonment. The Cabinet advised the King to commute the



sentences of six, leaving one to expiate his crime by the garrote; but the popular clamor became so ominous that the King insisted on extending royal clemency to all. The Cabinet resigned; the commutation was granted; Canalejas was directed by the King to form another Cabinet. There will be no changes in the personnel. Who rules Spain?—Prince Jaime, the king's second son, who, before being treated by Swiss specialists, did not perceive the roar of four cannon discharged at the same time, now notices a knock at the door.

**China.**—Mongolia, the vast northern province of the empire that took advantage of the embarrassment of the Peking government to declare itself independent of China, has appealed to Russia for protection. This request, combined with China's inability to regain control of Mongolia, gave Russia a plausible pretext for sending troops into the revolted province, the first step, it is suspected, of a process of "benevolent assimilation." The cabinet chosen by Dr. Sun Yat-Sen, the first president of a southern confederacy in China, is considered a strong one. It offered the Manchus, provided they submit, generous territorial concessions, equal rights, and life pensions. Transports meanwhile have been carrying rebel troops north, and Dr. Sun is reported ready to lead in person an army of 100,000 Republicans on Peking. England's refusal to lend Yuan Shi Kai, the dynasty's Prime Minister, a large sum of money for the imperial army, is thought to indicate her bias toward the Republic, but British ministers protest their neutrality.

**German Elections.**—Because of the excitement rife in Germany over the elections for the Reichstag the police authorities deemed it prudent to forbid the carrying of placards upon carriages and the use of transparencies on election night before the newspaper offices to indicate the returns. In the campaign itself the usual means were taken to discredit the Centre Party and to hamper its activity. The late papal decree on the calling of clerics before a civil tribunal was exploited as campaign material, even after the assurance that it had no application to Germany. The Prussian Government, however, hastened without delay to publish a clear statement, after an official inquiry at the Vatican, that "no further reason exists why it should concern itself with the question." The Government realized more fully than ever that the only hope of the country lay in the Centre Party. It felt itself constrained likewise to announce in the *Norddeutsche Allgemeine Zeitung*, that in the elections on January 12, for the representatives of the Reichstag, all the popular parties should take up the battle against Social Democracy as their own particular cause, and as their first and most important duty. In spite of this all the Liberal parties united with the Reds against the Centre and the Conservatives.—Preceding the elections a rumor was circulated that Cardinal Kopp, the Prince Bishop of Breslau, had covered out of his own private means a deficit of seventy-five thousand dollars. Of this we have been able

to find no confirmation. The same holds true of the internal dissensions, said to have broken out within the Centre Party itself.—In Bavaria the malicious report was spread that Bishop Faulhaber had forbidden his priests to take part in the elections, or to use the pulpit for the purpose of the Catholic cause in the political campaign. Of this fiction the bishop at once made express denial, and called it a pure invention.—There were in the German elections 1,428 candidates for 397 constituencies. For each one of these the Socialists had a candidate, while the Centre had only 183; the National Liberals, 200; the Radicals, 175; the Conservatives, 132, and the two remaining parties together, 124 candidates for the constituencies.

**Results of Polling.**—In the face of the bitterest opposition the Centre has again fought a successful battle at the polls. Without its support the German government would to-day be at the mercy of Socialism. The following are the results, as officially announced on January 13: At the first ballot were elected 79 Centrists, 64 Social Democrats, 27 Conservatists, 15 Poles, 7 Reichsland Centrists, 5 Government Party candidates, 4 National Liberals, and 6 of all the remaining factions. Grouping the various parties according to their political affiliations, we have in the new Reichstag the following actual division of power: Centrists and their following, 101; Socialists, 64; Conservatives and their following, 36; and National Liberals, 4. Since an absolute majority is required for the election of a candidate there still remain 189 constituencies in which a second ballot will be necessary. These elections will take place between January 20 and 26. The official *Norddeutsche Allgemeine Zeitung* has again issued a call for all parties to unite against the Social Democrats in these by-elections to save the country from a fate which, the journal says, would delight the heart of Germany's foreign enemies. The Socialists have gained twenty-eight seats and have lost two. Fortunately, their victory has little significance, since it is won mainly at the expense of the radicals. The Centrists have indeed lost six constituencies; but that the coalition of practically all the parties against them in Bavaria and the unconscionable methods employed in other States have not resulted in more serious reverses shows the thoroughness of their campaign and the loyalty of the Catholic support which they received in the cause of liberty, truth and justice.

**Hungary.**—In the Chamber of Deputies an attack was made upon the "confessional" (denominational) schools and gymnasias by the representatives Szasz and Váradý, who both objected to the use of state funds for this purpose. The latter demanded that the Ministry of Education should be compelled to give public evidence that it is not encouraging this "reactionary tendency." Their speeches were ably answered by Count Stephen Tisza, who maintained that the intellectual development of the nation was due to its denominational schools.

## TO HIS EMINENCE CARDINAL FARLEY

## Welcome

Lo! upon this culminant day  
 Nigh the sunrise of the year,  
 Yon heavens and our own glad sphere,  
 Arrayed in garlands gay,  
 Acclaim exultant in pæonic lay  
 The praise of him on whom we wait.

A Priest of God—an "Alter Christus" thou—  
 Th' eternal signet stamped upon thy brow  
 Did mark thee as the Church's Spouse.  
 Thy burning zeal all hearts endows  
 With soul-stirred love of righteous state.  
 Thy praise Christ's Vicar hears;  
 The word went forth; despite thy fears  
 He led thee on

From stoled altars unto mitred throne.—  
 Bishop in robes episcopal invest,  
 With crosier and with mitre: thine the right  
 To mingle mortal power with infinite  
 And by thy potent word to consecrate  
 Priests, whose hearts to God are dedicate.

The columned vault  
 Of great cathedral, sanctified  
 With chrism by thy word exalt,  
 Treasures thy name with pride;  
 And wafts it to the farthest shore.  
 Word comes o'er the sea:  
 "Higher, son, still higher;  
 Thou dost image, thou dost love the fire  
 That burns the heart of Christ our King.  
 'Tis meet therefore

For that thou lov'st the saving Blood  
 Of Christ, shed on redeeming wood,  
 Thy purple circlet should transforméd be  
 To ruby; crosier'd throne upspring  
 To dais capped in scarlet."

O new-created Prince, whose seat  
 Is henceforth 'mid the proven Counsellors;  
 Thy worth acknowledged by the highest grace  
 Of all that mortals may embrace!—  
 Till God blots out the stars,  
 And casts the ashes of the spheres  
 From out His hand: till He unbars  
 The caged eternity, where weary years  
 Seem but a point:—so long a while  
 Shall still this million-peopled Isle  
 Echo thy praise.

Great Counsellor and Prince of God,  
 How does our land exult in thee!  
 What pæans rise unto thy name!  
 What great cathedral spires deck  
 With starry clusters, to proclaim  
 Thy coming o'er the seas!  
 And so, on this, thy festive day,  
 The echoes of our music float upon the breeze.  
 Not one note mars  
 The perfect song we raise—  
 The song that sings thy praise  
 And thanks the Shepherd for the honor paid  
 To thee, now more than bishop made.

Then laud him, ye angelic choirs,  
 Laud him on paradisaal lyres.  
 O Earth! O Sky!

Lend us your tongue to sing his praise;  
 That all may love and laud his days;  
 That all may chant his glory high;  
 Such strength the song may gain,  
 That those in Heaven may hear our strain,  
 And by commingling prayer obtain,  
 The blessings of the new-born year,  
 For him, this Prince of God we welcome here;—  
 That all may swell the thousand-throated song  
 That thrills our goodly land; that all the throng  
 Of mortal men may bid oppression cease,  
 And praise thee in a world of universal peace.

W. J. H. McE., S.J.

## QUESTIONS OF THE DAY

## Windthorst the Catholic

In this paper, which is offered to the readers of AMERICA as a modest tribute to the memory of the peerless Catholic leader, it is not my purpose to treat of Ludwig Windthorst, the parliamentarian and consummate tactician, much less to trace his private and public life, but simply to say a word on his Catholicity. But why single out his Catholicity? Has anyone ever thrown a doubt on the sincerity of his religious convictions? Does not his whole life proclaim him to have been a faithful son of Holy Church? Not only has the sincerity of his Catholicity been called into question, but no less a personage than Bismarck has set him down as an infidel, a hypocrite, a man who wore Catholicity merely as a mask.

It was in the early days of the *Kulturkampf*, April 20, 1872. Bismarck was giving one of his famous parliamentary soirées. August Reichensperger was the only member of the Centre party present. He had come to see how the land lay and whence the wind blew. He was about to take his leave when the Chancellor drew him to a seat in a window recess and then into an adjoining room, where he engaged him in earnest conversation for more than half an hour. Reichensperger has left us a detailed account of the interview. "In spite of your Ultramontanism," Bismarck said to him among other things, "I look on you and your brother Peter as loyal Germans; so I will tell you frankly what I think of your Centre party. . . . The organization of the German Catholics is admirable; the last elections are the best proof of this. . . . Windthorst will lead the Centre whither you and your brother will not care to follow. He is an exceptionally clever man, but an out and out Guelph (*i. e.*, an upholder of the rights of the dethroned King of Hanover), who is only wearing the Catholic mask for the time being." (Pastor, "August Reichensperger," Vol. II, p. 64.)

In his "Gedanken und Erinnerungen" (Thoughts and Reminiscences), published in 1900, Bismarck goes a step further. Not content with accusing Windthorst of posing as a champion of Catholicity in order to promote his own political and particularist schemes, he makes



him out to have been no Catholic at heart at all. "Windthorst," he says, "politically latitudinarian, religiously unbelieving, was accidentally and through bureaucratic clumsiness forced into the ranks of the enemy." ("Ged. u. Erinn." Pop. Edit., 1909, p. 339.)

Though Bismarck did not adduce even the shadow of a proof for his ugly defamatory assertions, they have been made capital of by the Liberal and Socialistic press of Germany. In view of this fact it may be well to examine Windthorst's Catholicity at the hand of irrefragable documentary evidence and the testimony of friends and enemies.

Windthorst could have been a very rich man if he had cared to employ his extraordinary talents for the amassing of the goods of this world. He preferred to sacrifice his time, his talents, his health and even the little superfluity that he did possess in the service of truth, liberty and justice, of the politically and economically oppressed. "If Heaven had left me my sons," he remarked on one occasion to the journalist, Stein, of the *Frankfurter Zeitung*, "I could not have continued my political career. I am not well-to-do, and during the twenty years that I have opposed the powers that be, I have made great sacrifices and never accepted help from others. My postage expenses alone are quite considerable. I have to speak with many people, make many journeys myself, not infrequently pay the traveling expenses of those with whom I wish to confer. I have never received even one pfennig from my political friends for myself; for a man who respects himself and wants to be independent never accepts presents."

These were no idle words. On the occasion of his seventy-ninth birthday, his friends had bought a villa in Hildesheim for him, but he positively refused to accept it. He was willing, however, to receive contributions for St. Mary's church in Hanover, the pride of his declining years, for which he wrote, spoke and begged in season and out of season. Before the high altar he has fittingly found his last resting place.

One day Windthorst received a letter from the Emperor Francis Joseph, in which that monarch offered him a yearly salary of 100,000 marks if he would undertake the management of the estates of the young Catholic Prince of Thurn and Taxis. The offer was certainly a tempting one. Windthorst was already far advanced in years when it was made, the *Kulturkampf* was drawing to an end, and the last word would in all probability be spoken outside of Parliament. What did he do? He wrote to two banished bishops and asked them to meet him on a certain day and hour on the frontier, as he had important private matters to talk over with them. The meeting took place; Windthorst laid his case before the bishops and asked them whether it was his duty as a Catholic to decline the Emperor's proposal. After a brief consultation both gave him the same answer: "It is your duty as a Catholic to remain at your post." So he took up his grip, took the train back to Hanover and

wrote to the imperial guardian that he should have to look out for another administrator. Windthorst himself related this incident to Dr. Lieber, charging him not to tell anyone of it during his lifetime. How would Bismarck have acted under similar circumstances? It is not hard to divine. Self-immolation on the altar of duty was not a conspicuous characteristic of the Iron Chancellor, and all the world knows, that, with truly touching concern for the welfare of his family, he never let slip even one opportunity of increasing his patrimony or pocketing an endowment in ready money, or an equivalent.

What Windthorst was in his declining years he had always been. His youth and his manhood were spent in an overwhelmingly Protestant environment. In the land of his birth the Catholics were just tolerated, nothing more. He prepared himself for his public career at the Protestant Universities of Göttingen and Heidelberg. In 1848 he was appointed councillor to the high court of appeals in Celle, a thoroughly Protestant town, and all his colleagues were Protestants. In 1851 his sovereign, George V, raised him to the high dignity of Minister of Justice—the first and only Catholic to hold a cabinet office in the history of Hanover. During all this time he never dreamed of relegating his Catholicity to the background.

Immediately on his appointment as Minister of Justice, a church dignitary who had every opportunity of ascertaining the truth, gave him the following character in the *Würsburger Sonntagsblatt* (Dec. 7, 1851): "In the Lower House (in which he served from 1849-51) he was always a vigorous champion of the rights of the Church. He is the most resolute and fearless defender of the Catholic cause in Hanover, where the Catholics have all along had to complain of retrenchments of their rights, and of oppressions and vexations of every description."

Being a man of action, as well as of words, the new minister set to work to obtain an inestimable boon for his Catholic fellow-citizens. In 1803, Napoleon Bonaparte put an end to the See of Osnabrück, after an existence of a thousand years. The first Hanoverian king had promised to restore it, but failed to keep his promise. George the Fifth, on his ascension to the throne in 1851, declared that he was resolved to be a good father to all his subjects. Windthorst took him at his word and reminded him that Osnabrück was still waiting to be made a bishopric again. Negotiations were forthwith begun with Rome through the Bishop of Münster, and in 1857 Paulus Melchers, afterwards Archbishop of Cologne and cardinal, was preconized as the successor of St. Meginhard.

Windthorst seldom spoke in public of his religious convictions. He rightly thought that his whole life was a sufficient index to the faith that was in him. On being accused by a certain ill-mannered count on the floor of the Reichstag of concealing his Guelph leanings

behind the mantle of Catholicity, he replied: "I leave it to the House to appreciate this remark at its true value."

On one occasion, however, when the Bavarian Minister von Lutz—a Catholic in name, but in reality one of the chief instigators of the *Kulturkampf*—spoke of the "Church's lust of reigning, of lording it over the State," Windthorst retorted: "I do not make a secret of the fact that I am a firm Catholic (*fester Katholik*); nevertheless I shared in the responsibilities of the Government of an absolutely Protestant State, and I defy anyone to point to a single act of mine that could be interpreted as aiming at the establishment of a by-government. No, Gentlemen, the Church has no ambition to domineer over the State." (Nov. 25, 1871.)

Windthorst was extremely careful in regard to all written statements. He left no diary, memoirs or notes of any kind, and only a few newspaper articles are known to have been written or dictated by him.

"When I was Vicar-General in Münster (1852-57)," Cardinal Melchers said to a visitor in Rome in 1887, the year of the Septennate-Intrigue and the Jacobini Note, when Bismarck and his followers renewed their attacks on Windthorst's religious sincerity in order to discredit him in the eyes of the Holy Father, "I met Bishop Ketteler, of Mainz, one day, and in the course of our conversation I referred to some excellent articles in the *Deutsche Volkshalle*, at that time the leading organ of the German Catholics, in which the rights and views of the Catholics were defended with great ability and spirit, and wondered who might be their author. 'You should know that better than I,' Bishop Ketteler answered. 'The author is the Osnabrück lawyer, Windthorst, the former Hanoverian Minister.' 'You see,' added the Cardinal, 'Windthorst was always a convinced and zealous Catholic, and he has remained so throughout the *Kulturkampf*.'"

August Reichensperger's verdict tallies with that of the banished Archbishop of Cologne. In the interview with Bismarck referred to above, when the Chancellor made the vile assertion that Windthorst's Catholicity was nothing but a mask, he protested vigorously, as he himself says: "I have known Windthorst intimately for many years and have always found him to be a faithful Catholic."

But let us return to Windthorst's own testimony. Could an "unbeliever" write the following dedicatory words, redolent of the truest Christian piety, into his little daughter's prayer-book on the day of her first holy Communion?

"Never forget, my dear Annie, the day of your first Holy Communion. Be faithful to the vows you have made to your Saviour to-day. Then the Lord will grant you the strength and consolation which we stand so much in need of throughout our lives and which men cannot give us.—Work and pray, pray also for your parents!

"Your affectionate father,  
L. Windthorst."

"Hanover,  
12 September, 1857."

Nor would one whose Catholicity was a mask, and nothing more, write the following words in a private letter to a noble lady of his acquaintance:

"Hanover, July 5, 1872.

"My honored Friend:

"The war on the Church is growing more violent every day. I am following it with the greatest anxiety. Indeed, if it were not for the promises of the Lord, one could really be alarmed. Nothing remains for us but zealous prayer and persevering constancy. . . .

"Ever yours gratefully

"L. Windthorst."

This letter, which is such a beautiful witness to Windthorst's manly strength of faith and childlike trust in God, was published for the first time a few months ago by the grandson of the lady to whom it was addressed. (Hochland, Nov., 1911.) It was written on the very day on which the infamous Act expelling the Jesuits from Germany was signed by the Bundesrath. Two weeks before Windthorst had defended the Jesuits in a masterly manner against the dastardly attacks of their enemies.

"What accusations have really been brought forward against the Jesuits?" he asked. "What has been read to us is extraordinarily vague, and every jurist knows that such charges mean nothing. Give us facts, precise, definite facts, and proofs, then we shall see what is to be done. . . . There is question of two hundred men. These have nothing but the Gospel and the weapons of the intellect. —Are you afraid of these two hundred men?—Are you afraid of the Gospel?—Or are you afraid of the weapons of the intellect? A State of forty million inhabitants, with a million soldiers, with a legion of policemen of the public and secret order, is uneasy about two hundred Jesuits, whose first duty it is to teach that authority must be obeyed. . . . Throw out this Bill, I entreat you, Gentlemen, and do not make yourselves accomplices of a modern Pombal."

The great leader died as he had lived. When he saw the end approaching, he asked for the last consolations of the Church. By a happy coincidence it was a member of the Society of Jesus, whose champion he had been to the last, who administered the Sacraments to him. During the night preceding his death he repeatedly said to the Sister attending him: "I have received the Sacraments—How glad I am!" With touching devotion he received the Apostolic Benediction and joined in the prayers for the dying, those sublime prayers with which Holy Church strengthens and consoles her children for their last journey; with the words of the Saviour on his lips: "Father, into Thy hands I commend my spirit," he passed gently away, in peace, after a long life of warfare for the highest goods of mankind. (March 14, 1891.) Such was the death of Ludwig Windthorst. Hypocrites, egotists, unbelievers do not die in this way.

On the nineteenth of March, the dead leader was laid to rest with princely honors in St. Mary's church, Hanover. On the same day His Holiness Pope Leo XIII,



addressed an autograph letter to the German Centre party; a portion of which runs as follows:

"You are justly filled with deep sorrow at the unexpected death of Ludwig Windthorst, a man whose piety, uprightness, prudence and other qualities of mind and heart were patent before all others to you, the companions of his toils and exertions not less than of his fame; for in reliance on your faithful cooperation and support he did battle for the rights of the Church and held aloft the banner of justice unflinchingly until he had carried it to victory.

"You are justly proud of having had as your leader a man who would not be turned from his course either by the power of his enemies or the changing currents of public opinion, who loved his country and honored his sovereigns in such a way as never to separate these duties from the exercise of religion, who combated his opponents with such weight of argument and such power of eloquence that it was easy to see that *zeal for the truth, and not ambition or self-interest drew him into the lists.* . . ."

A Liberal journal struck the same note: "He who spends the evening of his life in fatiguing and harassing parliamentary work without ever losing his self-possession and always carefully separating the cause from the person, must be convinced in the deepest depths of his soul of the truth of his views. Mere vanity does not give such resisting force. Such a man's stability of purpose, say what you will, is based on an idea, on an unalterable conviction, which he will lead to victory or perish with it." And on this man, when he was no longer able to rise up and hurl back the shameless lie into the teeth of his calumniator, Bismarck tried to fasten the stigma of insincerity and religious unbelief!

GEORGE METLAKE.

### Catholic Writers and Reviewers

There are publishers who value such reviews of their publications as apportion praise and blame honestly and intelligently, and there may be authors similarly minded; but usually criticism is a thankless duty, except it take the form of eulogy. The Catholic reviewer is disposed, too much rather than too little, to say whatever good he can of his subject, and particularly to report favorably on literature submitted by Catholic authors and publishers, when the matter presented admits of commendation. But the critic is a judge and shares a judge's responsibility. He owes it to the public, as well as to his own conscience, to study his case and, after careful sifting of evidence, to render a just decision. He may give the matter before him the benefit of a doubt, but he may no more approve what is bad or commend the indifferent than he may condemn what is excellent. Sincere, searching and kindly criticism should ultimately make for the advantage of reader, publisher and writer.

Some months ago a London Catholic publisher complained bitterly of strictures passed by AMERICA on one of his publications. The book, written by a Swiss

Protestant, contained several Protestant stories, none that was Catholic, and one which, owing to ignorance rather than to malice, was full of irreverent descriptions of the Mass and its ministers. The publisher thought we should have overlooked all this, because the author had a few nice references to Catholic customs, his style and intentions were good, and the translator was a good Catholic and daughter of a famous Irishman.

Such a book, if issued by a non-Catholic company, might have escaped censure, for Catholics would not need to be warned; but the name of a Catholic house is a kind of imprimatur on the moral and dogmatic soundness of its publications, which, for that reason, are often accepted for prizes and for school and parish libraries after cursory examination or none. The child who reads them will naturally consider their contents unobjectionable; hence the necessity of protecting Catholic children from being confronted under Catholic auspices with slighting references to duties and doctrines which they should hold most sacred. Hence also the obligation of the reviewer to read carefully what purports to be a Catholic book and if it lacks the Catholic character to point it out.

The question arises, what is, and what purports to be, a Catholic book—excluding, of course, works officially sanctioned by the Ordinary. Catholic authorship is no guarantee, for many books written by Catholics have no relation to religion, and not a few are utterly objectionable. Boccaccio, for instance, was a Catholic by profession. Nor is non-Catholic authorship always a bar. Many of Newman's works written in his Protestant days were quite Catholic; Father Benson's "Light Invisible" did not require correction when he entered the Church, nor would Mr. Chesterton's controversial disquisitions; should he choose to enter it. It is a matter easy to settle to one's own satisfaction, but not easy to define. However, for working purposes, a book may be said to be Catholic, if, dealing directly or indirectly with Catholic persons, manners, customs, doctrine or practices, its tone harmonizes with Catholic sentiment and its statements accord with Catholic belief.

Now, it happens not infrequently, that Catholics write such books for Catholic publishers and make a reputation on them. They are read, they pay, and the publisher becomes insistent on more from the same pen. Then—and this also has happened—the author turns out a book which has no distinctively Catholic note, and might have been written by an equally intelligent pagan of respectable but worldly society; and he, or she, repeats the process indefinitely, claiming and receiving Catholic patronage solely on the strength of past performances. The writer and publisher are Catholic, but surely such a book is not. Hilaire Belloc maintains that a writer like Marion Crawford, who is a Catholic, necessarily injects a Catholic tone into his work; but, though there is truth in his contention, the instances are numerous in which it would be difficult or impossible to find it. In any case, a re-

viewer has a right to demand something more than the baptism, profession, and even practice of a publicist, before he puts the seal Catholic on a book. This, rightly considered, is an honor, a dignity, and a privilege, and should not be accorded indiscriminately or lightly.

It happens, too, that a Catholic writer having attracted attention as such, will find a more lucrative market in secular publications and cater to it. This is quite proper, and may even be praiseworthy; but his Catholic reputation sticks to him, and should his magazine contributions betray a note that is false from a Catholic standpoint, he has no right to complain that the Catholic reviewer selects this note for special censure, overlooking other things in the publication that may be intrinsically worse. That which is known to be written by non-Catholics is not calculated to mislead the Catholic reader, but error which is fathered by a Catholic reputation will be generally regarded as Catholic truth unless it is authoritatively corrected.

Since in moral and dogmatic content the Catholic writer must measure up to higher and more difficult standards than his secular brother, may he therefore claim to be judged by easier criteria from the literary viewpoint? We think not. There was a time, owing to the scarcity of good books and the pressing need of them, when matter was so important that manner was overlooked and intrinsic value compensated for crudity of dress. But books and writers have multiplied; Catholics have been having, and putting to good advantage, enlarged educational opportunities; we have now writers that rank with the best in every department, as "The Catholic Encyclopedia" and *AMERICA*'s review columns indicate; and it would be unfair to them and prejudicial to the Catholic reading public to let literary slovenliness pass muster because the article it clothes contains some Catholic ingredients. The poisonous literature that we have most to fight possesses style, and those of our productions that lack it, be they otherwise ever so admirable, meet the requirements no longer. Moreover, in history, legend and art; in the centuried galleries of noble lives and deeds; in the myriad manifestations of truth—the source, substance and color of artistic beauty—the Catholic writer has an inestimable advantage. It is an inexhaustible mine, in which many Protestant writers, with better appreciation of its value, have assiduously worked.

It is in the field of fiction that the reviewer is hardest put to make just appraisal. Style is here of special importance, but in Catholic fiction style takes on a new aspect. In tone, color and content, we expect it to reflect, in some degree at least, Catholic thought and sentiment. All this is lacking in not a few stories issued by Catholic publishers. One would suppose the authors were writing for a secular public and were under the impression, like some Catholics at social functions, that any religious manifestation would prove offensive. An occasional incident would suggest that their characters

might have been Catholics, but if they ever went to Mass or Confession, said their prayers or did or said anything characteristically Catholic, they are careful to hide such knowledge from their readers. Their work suffers thereby, and is far inferior to previous productions that were frankly Catholic. There is no soul in it.

This studied exclusion of the distinctively Catholic note we consider, if not a moral weakness, a serious literary defect. A novel is a portrayal of life and character, and when the novelist deliberately suppresses that which he must believe, and which is, the most character-making element in the lives of men and women and children, he presents by so far a maimed and defective picture. We do not mean that Catholic devotions should be obtruded; but wherever Catholic principles and practice have a decisive influence on the evolution of character, the conquest of temptation and the attainment of heroism, then the artist, not less than the Catholic, should give such causes due prominence on his canvas. Lacking the essentially characterizing lines and color, his picture fails to be a masterpiece.

Sienkiewicz, Sheehan, Bazin, Harland, "John Ayscough," Benson, Coloma and Belloc are among those who are not afraid to put the Catholic thought, sentiment and practices of their characters in the foreground; and in so doing they have not frightened the public. Catholic writers of ability would do well to follow their example. If one has any chance of attaining literary excellence it is by giving free expression to the best that is in him.

M. KENNY, S.J.

### Socialism and Religion

Socialists never get tired of repeating that Socialism is a purely economic system which does not advance doctrines touching matters of religion, ethics, and natural law; that the Socialist party is a purely political party which always refrained from taking stand on the question of religion in its platforms and other official utterances. Of course, they say, many Socialists are atheists; but what has this to do with the Socialist party? The Republican party, too, numbers amongst its adherents atheists, and so does the Democratic party. Atheism, however, is no more a part of Socialism than it is a part of Republicanism or Democracy. Some Socialists are earnest Christians, not a few sincere ministers of the Gospel. Many Catholics, Protestants and Jews vote the Socialist ticket. As there are good and bad Republicans and Democrats, so there are good and bad Socialists. If every time a Republican or Democrat was guilty of a criminal act all the newspapers said, "That is what comes of being a Republican or Democrat," we might feel inclined to think that all of them are criminals. It is, therefore, a mistake to believe because some atheists are Socialists all Socialists are atheists.

Now, we willingly admit that from the fact "because some atheists are Socialists" it does not at once follow



"that all Socialists are atheists." We also concede that some earnest Christians and not a few sincere ministers of the Gospel call themselves Christian Socialists. We are, furthermore, not ignorant of the fact that many Catholics, Protestants and Jews, actuated by economic and political motives, vote the Socialist ticket. But we do not believe that Socialist leaders and class-conscious Socialists who are fully imbued with the principles of Socialism are or can be good Christians. For this we have the express testimony of Socialists themselves. James Leatham, a prominent English Socialist, writes:

"At the present moment I cannot remember a single instance of a person who is at one and the same time a really earnest and intelligent Socialist and an orthodox Christian. Those who do not openly attack the Church and the fabric of Christianity show but scant respect to either one or the other in private. . . . And while all of us are thus indifferent to the Church, many of us are frankly hostile to her. Marx, Lassalle, and Engels among earlier Socialists, Morris, Bax, Hyndman, Guesde and Bebel among present-day Socialists, are all more or less avowed atheists, and what is true of the more notable men of the party is almost equally true of the rank and file the world over."

And the *New Yorker Volkszeitung*, the principal representative of scientific Socialism in New York State, under date of October 9, 1901, correctly characterized the attitude of Socialism toward religion in the following words:

"Socialism and belief in the Divinity as taught by Christianity and its representatives, do not agree; cannot agree; are diametrically opposed to one another. Socialism is logical only when it denies the existence of God, when it maintains that we do not need the so-called assistance of God, since we are able to help ourselves. Only he who has no faith begins to feel that he can accomplish something. The laborer who places confidence in God, and who, with Christian resignation, thinks that all done by God is well done—how can that laborer develop revolutionary forces for the overthrow of authority and social order, both of which, according to his faith, are instituted by God. As long as he clings to this belief he will not be able to acquire a genuinely revolutionary spirit."

But what about the platforms and official utterances of the Socialist party? Do they always refrain from taking stand on the question of religion? Surely not. The National Platform of the Socialist Party of America, adopted May 5, 1904, contains the following passage: "As an American Socialist Party, we pledge our fidelity to the principles of international Socialism, as embodied in the united thought and action of the Socialists of all nations." Now what does that mean? It certainly means that they adhere to the principles of Marxian Socialism, the principles of the materialistic conception of history and class-struggle. This can easily be shown from the writings of leading American Socialists. A. M. Simons, formerly editor of the *International Socialist*

*Review*, Chicago, is very positive in maintaining historical materialism as the fundamental tenet of Socialism. In his pamphlet, the "Philosophy of Socialism," he writes: "Socialism is the philosophy of social development that treats of the great economic laws, according to the working of which each of these stages of society must naturally be developed from its predecessors. . . . The basis of Socialism is found in what is sometimes called 'the materialistic conception of history,' or 'economic determination.' The foundation of this conception was stated as follows in the preface to the famous communist manifesto: 'In every historical epoch the prevailing mode of economic production and exchange, and the social organization necessarily following from it, form the basis upon which it is built up, and from which alone can be explained the political and intellectual history of that epoch, that consequently the whole history of mankind has been a history of class struggles.'" The same explanation is given by George D. Herron, E. Untermann, Austin Lewis, William Thurston Brown, and a host of other Socialist leaders.

Now, if this is the case, and nobody can deny it, then Socialism is essentially materialistic and un-Christian. For the materialistic conception of history contains the following tenets: "That there is no dualism of spirit and matter;" that "beyond nature and man there exists nothing;" that "those higher beings created by our religious fancy are but the fantastic reflections of our own being;" that "the ultimate causes of social changes and revolutions are not to be looked for in the brains of men and in their growing comprehension of eternal truth and justice, but in the changes affecting the manner of production and exchange; that the whole history of mankind has been a history of class-struggles."

Any one who has a firm grasp of these principles will understand that according to this materialistic conception of history, religion is always the result of the prevailing economic conditions; that, consequently, it is not divine, but human; not stable and above time, but changeable and dependent on economic conditions; that there is no personal God, no Providence watching over the destinies of mankind, no spiritual, immortal soul, no retribution in a life to come. Socialist leaders are fully aware of these consequences, and make them their own.

Karl Marx calls religion an "absurd sentiment," a "fantastic degradation of human nature." "Man," he says, "makes religion, not religion man. Religion is the sentiment of a heartless world, as it is the spirit of spiritless conditions. It is the opinion of the people. Religion is the illusory sun, which revolves around man as long as man fails to revolve around himself. Religion is the self-consciousness of a human being that has either not yet found itself or again lost itself." Engels expresses his contempt for religion in almost the same terms as Marx. In his criticism of the Socialist platform he demanded that the Labor Party declare its intention "of delivering men's consciences from the specter of religion."

Such are the declarations concerning God and religion made by the founders of modern Socialism; declarations which are conclusions drawn with logical necessity from the fundamental tenets of the materialistic conception of history; declarations, therefore, which must be accepted as genuine statements of sociological thought.

H. J. MAECKEL, S.J.

### Ruskin and the Church

If a judicious compiler were to select from Ruskin's works all the passages in which that gifted critic pays reluctant or enthusiastic homage to the wisdom, power or beauty of the Church, from the results could be made a striking and attractive volume of Catholic apologetics. Here and there, to be sure, these excerpts would have to be torn from a violently Protestant context, a circumstance, however, that would but heighten the value of the witness' testimony, while, on the other hand, a book like "The Bible of Amiens" could be cited almost entire as the tribute of Ruskin's maturer years to the loveliness of Catholicism.

It is plain, moreover, that the writer of "St. Mark's Rest" has an opinion of the Church quite different from that he expressed in "The Stones of Venice." In the latter work Ruskin's narrow Protestantism teaches him to discern, for example, in the Republic's occasional quarrels with the Pope one of the sources of her greatness, but the other book, written thirty years later, as a sort of corrective, its author describes as "a new Catholic History of Venice," in which he is "chiseling all the Protestantism off the old 'Stones' as they do here the grass off steps." Such interesting changes as these in Ruskin's mental attitude toward the Church are clearly indicated both in his own voluminous writings and in Mr. E. T. Cook's recent biography of the author of "Modern Painters."

The only child of strict evangelical parents, who hoped he would be a bishop, John was brought up on the Bible. When only three years old the boy had committed to memory the entire 118 Psalm. From Genesis to Revelation, without omitting a single word, Ruskin read so often the fine English of the King James version that, like Newman, he had the Scriptures almost by heart.

After the manner of all British travelers in those days, Ruskin's parents, during their occasional journeys on the continent, were fond of descanting on the un-English character "Romanism" gives its adherents, and took pains, for instance, to call their son's attention to a fancied superiority of the Protestant cantons of Switzerland over those inhabited by Catholics. Many years had to pass before the effects of these early prejudices disappeared from Ruskin's writings.

Little that was Catholic influenced favorably the youth of the future enthusiast for Catholic art, unless his first love affair be considered an exception. Smitten when not yet twenty with the charms of the "Spanish-born

Paris-bred and Catholic-hearted" Adèle Domecq, the eldest daughter of his father's partner, he used to entertain her with his own views on "the Spanish Armada, the battle of Waterloo and the doctrine of Transubstantiation." But Adèle only laughed, and wedded a French count. Ruskin recovered. Ten years later his parents found a wife for him in Miss Grey, a young English girl, but the union was not a happy one and a divorce followed. Her subsequent marriage to Millais is matter of common knowledge.

The success of the first volume of "Modern Painters" brought to its author of twenty-four fame, position and confidence. The perfection of Ruskin's style made readers even of those who had little interest in art, and his "persistently literary" career began triumphantly.

The earlier works of the author, like the "Stones" and the "Lamps," abound in bitter attacks on the Church; but as early as 1848 he wrote: "No man was ever more inclined than I, both by natural disposition and by many ties of early association, to a sympathy with the principles and forms of the Romanist Church, and there is much in its discipline which conscientiously, as well as sympathetically, I could love and advocate." The rest of the passage, however, is a fierce tirade against the "idolatrous Egyptian" and Catholic emancipation. So strongly impressed, too, was Ruskin about this time by the ceremonial of a high Mass he saw celebrated in Rouen Cathedral that he was convinced "this *mode* of service was the right one," but then has the conventional Protestant fling at the "doctrine of purgatory and bought absolution, of Mariolatry and the vicarianism of the Pope." So far was Ruskin, however, from being in sympathy with the Puseyites of that period that he wrote of them scornfully in a pamphlet called "Sheepfolds," which was eagerly purchased by a number of graziers, under the impression that it was a little work on farm-yard architecture.

The year 1858 marked Ruskin's final abandonment of Calvinistic doctrine, but, unhappily, his intimacy with Froude and Carlyle then began to make him a latitudinarian in theology, and his belief in Biblical inspiration was shaken by Colenso's writings. Close study of the religious painters of Italy, however, and "reverence for the Catholic art of the great ages" helped to save from shipwreck the faith of this renowned author and kept making him until his death more and more Catholic-minded.

Under the influence of masters like Lippi, Cimabue, Giotto, Botticelli and Angelico, Ruskin's skepticism quite evaporated. He discovered, too, during these years, as he himself confesses, "the fallacy that religious artists were weaker than irreligious." "Religion in Giotto," Ruskin bears witness, "had solemnized and developed every faculty of his heart and hand." At Assisi, indeed, our author entered into a communion of spirit with St. Francis that deeply colored his later writings and often made them distinctively Catholic in tone.



This change in Ruskin's habit of mind showed itself in many ways. Revised editions of his earlier works appeared with many of their ultra-Protestant passages removed or modified; books like "St. Mark's Rest" and "Mornings in Florence" came from his pen, and a series of volumes was planned which were to treat in a sympathetic spirit of the great churches and monasteries of Europe. But, unfortunately, "The Bible of Amiens," with its beautiful sketches of the saints of Medieval France, was the only volume of the projected work that was ever published, advancing years and failing health preventing the author from finishing the rest.

Meanwhile, Mr. Ruskin's Catholic friends naturally watched with keen and prayerful interest his growing regard and reverence for the "ancient mother." Aubrey de Vere begged Coventry Patmore, who was connected with Ruskin by marriage, to write seriously to their common friend "respecting the claims of the Church on men who see as much as he does, when not in perverse moods, of its character and its *work*," while Cardinal Manning took care to send Ruskin Catholic books, praised his essays and often entertained him at Archbishop's House. A lecture, moreover, on "Protestantism," that filled with glee the Catholic students of Oxford who heard Ruskin deliver it, his gift of a fine window to a Catholic chapel, and his remarking once to Cardinal Manning that "No educated man could be a Christian without being a Catholic," caused the great critic's Anglican friends considerable anxiety, conversions were so frequent just then, and provoked many letters of inquiry.

But a real Catholic Ruskin never became. "I was, am, and can be only a Christian Catholic in the wide and eternal sense," he said, and in a letter to the Cardinal, "I fear," he wrote, "you are a long way yet from being able to rejoice over your 'piece which was lost.'" It would seem that Catholicism, notwithstanding its appeal to Ruskin's love of the beautiful, was found to be too dogmatic a religion for one so fond of dogmatizing on every conceivable subject, as was the author of "Fors Clavigera."

Though Ruskin himself did not find the gate of peace, he doubtless helped to guide thither many another wanderer by describing and interpreting in matchless prose some of the Church's noblest shrines and temples and by never ceasing to protest with passionate eloquence against the age's worship of wealth and materialism.

"I have at least one certainty," boasted Ruskin, "which few authors could hold so surely, that no one was ever harmed by a book of mine; they may have been offended, but have never been discouraged or discomfited, still less corrupted." Nowadays such an assertion means a great deal. As for Catholics to whom his attacks on the Church have given pain, we can easily overlook and pardon what was doubtless said more in ignorance than in malice when we also read those matchless tributes to the beauty and holiness of Catholicism that abound in the works of John Ruskin.

WALTER S. DWIGHT, S.J.

## CORRESPONDENCE

### Norway's Catholic Holiday

STOCKHOLM, Jan. 5, 1912.

The most celebrated place of pilgrimage in all Scandinavia in olden times was Trondhjem, the centre of the national and religious life of Norway. It was situated in a fertile region and the easy access to it both by land and sea made it naturally the metropolis of the North.

The glory of Trondhjem was its cathedral, a splendid memorial of the days when Norway and all Scandinavia was Catholic; for it must not be forgotten that in those far away times, the people of the North vied with those of the South in erecting and adorning great cathedrals with all the art at their command. Norway was no exception, and although it was conspicuous for its achievements in warlike enterprises, it was able at the same time to produce a great architectural masterpiece in the Cathedral of Trondhjem.

The principal treasure deposited there was the silver chest which held the remains of St. Olaf, the great king, who gave political unity to his country and firmly established Christianity in the nation. In 1030 he gave up his life on the battlefield of Sticklestad, and his memory has ever remained dear to his countrymen. While they were faithful to the religion which he was chiefly instrumental in procuring for them, the old cathedral was maintained in all its ancient splendor, but when Lutheranism swept over the land vandalism was in its train and destroyed whatever reminded the people of the ancient faith. St. Olaf's silver coffin was seized and melted down for the money it brought, and many other outrages were committed. But when the nation regained its freedom and stood again amid the sovereign states of Europe love and admiration of the past revived in the hearts of the people. With an energy and self-sacrifice that was little else than astounding, the old cathedral was renovated and reinvested with much of its ancient beauty. But this architectural renaissance was only an indication of a current of popular opinion that had set in. Petitions began to be framed here and there, asking the Government for the resumption of St. Olaf's day as the national holiday. The idea was extremely popular and finally took shape in a formal request made by the city of Bergen to have the wish of the people recognized. Thus official presentment of the case recalled the fact that July 29, the day on which St. Olaf died in battle, had been for more than five hundred years Norway's great national holiday. Was it not Olaf who had freed his country from the foreign yoke, made it Christian and established the laws by which the nation was governed? The great purpose of Harald Harfager had been to form a united Norway; that of Olaf was to unite the Norwegians. By his martyrdom he succeeded in realizing the ideal of his life; for hardly had he expired than what he had longed and labored for was accomplished. The foreign domination ceased, the chiefs were united, the country was converted and his sons established on the throne. It was for these reasons that St. Olaf had always been considered as the centre of Norwegian history, and was always hailed as Norway's King forever. The day of his death had been once Norway's especial feast. But times had changed and foreigners had done all in their power to bury the glorious past in oblivion. In spite of it all, however, the memory of St. Olaf remained in the hearts

of the people; and the dark and gloomy years had not altogether shut out the light of the ancient national glory. The result was that when the feast of St. Olaf was at last celebrated in his favorite city of Trondhjem, "it became evident," said Bjornstjerne Bjornson, "that the people had found an old song which sung of itself." Someone else described the event as "the meeting again of two parts of a broken ring." It was a matter of general jubilation, and it is more than likely that this restoration of St. Olaf's feast may exert a wonderful influence on the nation at large. By evoking the memories of the past it may direct it aright in the way that is traced for it in the future.

What is remarkable about it is that this singular revival was inaugurated by Protestants, and the eulogies pronounced on St. Olaf were such that a Catholic could scarcely improve on them. The enthusiasm for this royal martyr of the Middle Ages was intense, and recalled to some extent the glorious days of the Faith when the saintly hero was venerated, not only in Norway itself, but far beyond the frontiers of the nation. Thus in Sweden there were many churches dedicated to him, and on its banner St. Olaf and St. Eric stood side by side. Denmark venerated his memory, and a great many of its churches bore his name. England, Ireland, Scotland, Russia and the distant Balkans revered him, and even in Constantinople the Scandinavian Imperial Guard built a church in his honor, to commemorate a victory they had won. This exploit, indeed, was sung in an old Latin hymn which exultingly told how

"Græcus Cæsar constitutus  
In arcto certamine,  
Poscit opem Sancti, tutus  
Non tardo laudamine,  
Barbarorum sic adjutus  
Victor redit agmine."

The Eastern Cæsar in the fray  
When sore beset, and spent,  
Besought St. Olaf; lo! straightway  
Was help from heaven sent.  
Returning from the bloody field  
Whence fled the barbarous horde,  
The victor hastes all praise to yield  
To Olaf and the Lord.

BARON G. ARMFELT.

### Vatican Receptions

ROME, December 31, 1911.

The holiday week has been marked at the Vatican with the usual receptions for the tendering of the season's greetings to the Holy Father. On Saturday, after the reception to the College of Cardinals, Bishop Kennedy, Rector of the North American College, and Mgr. O'Riordan, Rector of the Irish College, presented the good wishes of their respective communities. On Sunday Mgr. Ridolfi, the Apostolic Delegate to Mexico, was among those who called. Tuesday was military day, and Prince Rospigliosi, their commandant, presented the Noble Guard to His Holiness, while Count Camillo Pecci, Colonel Repond and Count Ceccopieri presented the staff of their respective commands, the Palatine Guard, the Swiss Guard and the Pontifical Gendarmes. The reception was in the throne room, and presented a brilliant spectacle of handsome uniformed men, a remnant left in mournful honor of a force that once was competent to protect from violence the occupant of the throne that held the arbiter of nations. The following

day a sadder reminder still was presented, a committee representing the surviving veterans of the disbanded pontifical army, who were spoken for by their colonel, Count Blumenstill. On Friday the diplomatic corps was received, and the dean, Prince Schoenburg-Hartenstein, ambassador of Austria, spoke for the corps.

The Carthusians, who since the confiscation of La Grande Chartreuse have made the headquarters of their Curia at Farneta, near Lucca in Tuscany, have just elected a new Superior-General in the person of Dom Jacques Mayaud, Procurator-General of his Order at Rome since 1905; he is known as a man of deep piety, broad views and wide experience.

On Christmas afternoon Genoa lost its distinguished Archbishop, Mgr. Edward Pulciano. He had celebrated the solemn high Mass for his people at midnight in his cathedral basilica of San Lorenzo, and on the afternoon of that day was busy with his secretary over his correspondence, when, stricken with an attack of heart failure, he rose unsteadily to his feet, fell into the arms of his secretary and expired. He was only in his sixtieth year, and yet had accomplished a world of work. For five years Bishop of Casale Monferrato, then nine years Bishop of Novarca, and for the last ten years he has been Archbishop of Genoa. While a strict disciplinarian with his clergy, and a fearless, sturdy champion of the rights of the Church, he was a man of infinite kindness to the poor, sick and suffering, being the first in the city to visit the cholera patients last summer in the lazaretto. For ten years he has governed his archdiocese of 400,000 souls with distinguished success, and his loss is deeply felt not only as a bishop, but also as a public man of great civic power and influence for the public welfare.

The discovery of a catacomb near Morlupo seems to be not altogether new. First of all, the place of discovery is within the territorial limits of the adjacent municipality of Leprignano and had already been partially excavated some years back by a Professor Cozza in search of the site of the ancient city of Fidene, which is supposed to lie hidden somewhere in this neighborhood. The gallery which has just been opened would seem not to go back further than the third or fourth century. It is irregular in outline and at the moment exposes some one hundred crypts, the loculi arranged in four rows and the space divided off by four arcisolia, on one of which appears the inscription, partially effaced, "Evangelia deposita \*\*\* IIII \*\*\* Kal. Julius \*\*\* Leontio et Sallustio." From this the age of the placing of the arch will be easy of determination.

The calling of Parliament is still in the lap of the gods. It is sure that the members will have their Christmas holidays protracted till the end of January, and then—nothing certain. Meanwhile, Parliamentary Committees have resumed their work, or at least will do so, it is said, by the close of January, and the usual royal reception of Parliament at the Quirinal, due during these days, was replaced by a call of such officials of the two Chambers as happened to be in town. Among the politicians there is constant talk of the establishment of two new executive departments, one for the Colonies and one for Communications, the head of each to be a member of the Cabinet. Perhaps the wish of the political wiseacres is father to their thought, for it is well known that the Prime Minister, Giolitti, has no weakness for multiplied departments. However, in the absence of facts, rumors are entertaining and human nature has an itch for making conjectures to enter into conversation on what governments shall do.

C. M.



# A M E R I C A

## A • CATHOLIC • REVIEW • OF • THE • WEEK

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## Why Men Do Not Go to Church

A great stir has been created in Episcopalian circles on account of an article concerning the Church written by the Rev. Dr. Samuel D. McConnell, formerly of the Holy Trinity Church, Brooklyn. The article was published in the *Churchman*, an organ of the Protestant Episcopal Church. Dr. McConnell writes that for thirty-seven years he was in the active ministry of the Episcopal Church, but owing to a physical breakdown seven years ago, he became a "private Christian." "Since then," he says, "I have been learning the way things appear from the pew instead of the pulpit."

That men go to church at all is to the Doctor a very marvelous thing. His experience of the last half-dozen years has led him to the conviction that as things are in the Protestant churches the provision for public worship is almost totally unfit to satisfy the elemental human need which has all the ages led men to say: "I will go into the house of the Lord." "The sober fact is," declares Dr. McConnell, "that men are giving up church-going in large numbers." He admits it is not so in the Roman Church. "The supreme task of our Church at this moment," says Dr. McConnell in closing, "is not to expend herself in a great missionary spasm, but to increase the flow of milk in her dry breasts for her own children."

As was to be expected, Dr. McConnell has been severely criticised by Episcopalians for what is considered an attack on his Church and a going over by him to the Catholic Church. On the other hand, his comment is warmly approved by the Rev. John Howard Malish the successor of Dr. McConnell in Holy Trinity, who says that the words of Dr. McConnell are helpful, inasmuch as "they point to worship as a motive of church attendance and lay stress on the need of the church to meet in every extra-rubrical way, if necessary, this demand of the

soul." Bishop Osborne, of Springfield, believes that the need is to be met by a revision of the Psalter; the Rev. William Harman Van Allen deems it an "ill-considered suggestion" to go to Rome for a remedy. The one thing, necessary, says Arthur R. Gray, Educational Secretary, Church Mission House, N. Y., is a "missionary spasm." A. T. Mahan, the great authority on ships at sea, says that he goes to church to pray with other fellow beings, and that prayer in its broadest significance covers every kind of worship; perhaps he means warship.

No one of all the writers doubts that Catholic men in large numbers go to church on Sunday. The fact is too patent to admit of denial. Many more would go were it not for the thousand and one necessary occupations preventing them. But it never seems to occur to these well-meaning critics to ask Catholics why they attend church with so much regularity. The reasons are simple. First, the Catholic is bound to do so, under pain of grievous sin. Only a serious reason will excuse him. The Catholic recognizes a supreme authority in determining matters of faith and morals and in the guidance of the public worship of the Almighty. Protestants, alas! have nothing but private judgment to guide them, and private judgment will not only vary in different persons, but will vary at different times in the same person. Secondly, the Catholic goes to church because he knows he is present at the Holy Sacrifice of the Mass, which is the highest act of worship that man can perform or in which he can take part. God should be honored by some act which will distinguish our worship of Him from the worship of our fellow beings. We pray to men, Catholics pray to Saints and Angels, but the act of Sacrifice is directed to God alone; it would be blasphemy to give it to another. There is truth in the remark that there is no complete religion where God is denied the highest act of worship, namely, Sacrifice—not sacrifice in a metaphorical sense, but sacrifice in the full meaning of that word.

## "Intellectual Bankruptcy"

"Slang phrases," says the Autocrat, "are the algebraic symbols of minds which have grown too weak or indolent to discriminate. They are the blank checks of intellectual bankruptcy." Are these well-known strictures of Dr. Holmes too severe? "I do use slang," a man of education and refinement may admit, "but only for the sake of its vividness, novelty or directness. Besides, I have a poet's love for striking metaphors." It is to be feared, however, that most of those who use habitually the cant words of the street leave themselves open to the Autocrat's censure.

The vocabulary of the average schoolboy is so wretchedly poor that he forces a half-dozen slang phrases to bear a hundred significations, some of them quite contradictory. Such a boy is plainly too lazy, vulgar or ill-read to use words that would convey his meaning with

clearness and precision, even if he did not have a marked preference for slang for its own sake.

But why should his elders declare themselves intellectually bankrupt by imitating him? Newspapers that write down to their uneducated readers, and popular vaudeville entertainers originate or give currency, no doubt, to much of the slang that is so common nowadays that it has been heard at the table of the hostess, from the chair of the professor, and even from the pulpit of the preacher.

Men and women who would resent with indignation the least hint that they are wanting in culture or refinement, nevertheless permit themselves the cant expressions of the underbred. Time was when ladies and gentlemen scrupulously avoided the use of all slang. Are standards now changing in this matter? Let us hope not. Since modern slang is often as ungrammatical as it is vague and banal, those who aim at speaking the English language not only correctly, but also with precision and discrimination, should rigorously exclude from their vocabulary all slang phrases.

### Indecent Dances

"The Committee on Amusements and Vacation Resources of Working Girls of New York City" have lately issued a circular calling attention "to the widespread diffusion of certain forms of dancing and its contribution to delinquency." Certain dances, it seems, called "the grizzly bear," "the turkey trot" and the like, which are not really dances at all, but "a series of indecent antics to the accompaniment of music," are finding such favor with the young ladies of "our best society" that a man "who learned to dance in the Montmartre section of Paris" is said to be making a fortune teaching these new movements to the season's debutantes. "Witnesses," the papers report, "have come away from elaborate entertainments given in Fifth Avenue hostelrys with stories of the guests drawing their chairs in an oval around a rug where the specialists in the new art would show them how it was done."

When working girls who seek the dance hall for their amusement read with interest that "at last night's ball Mrs. Dives' beautiful daughter danced 'the grizzly bear' till breakfast was served at 5:30," they are eager to learn this new and fascinating movement. Consequently "this dance has spread," the circular reports, "so that it is now danced at all but the most select dances, although, of course, in its more or less modified form. But it does not in the progress of modification lose one whit of its disreputable identity and demoralizing influence." It is plain that dances such as these mentioned are known to be cannot fail in most instances to be grievously sinful. If our "best society," so called, which is really very worthless society, complacently watches its maidens going through these immodest movements, and if many working girls are but too ready to imitate their high-

placed sisters, Catholic women at least should not only absent themselves from gatherings where these dances are introduced, but they should strive to prevent from witnessing or taking part in them all whom they can influence or control. Thus will the daughters of the Church make good their mother's boast, that she is best able, in the moral welter of our times, to keep young hearts chaste and maidens pure.

### Fire Heroes

In the incidents connected with the recent destruction by fire of the Equitable Building New Yorkers were given another example of the bravery and self-sacrifice of the members of the Fire Department. The tragic death of Battalion Chief Walsh recalls the names of other heroes of high rank in the department, such as Kruger and Breslin and a score of other fearless men who in recent years have met a violent death in the discharge of duty. The men who escape with their lives are hardly less heroic, though more fortunate. Catholics may well be proud of the many heroic men whose names reveal the faith they profess, and will be glad to associate with their heroism the devoted Chaplain Father McGean, whose conduct in fearlessly ministering to men imprisoned in the burning building, at the imminent risk of his life, was one of the most thrilling incidents of the day. His services to the fire laddies of New York are paralleled by those of his confrère, Father McGronen of Brooklyn and by Father Sullivan and Father McGuirl of the Police Department. The unthinking may declaim against the value of religion as an asset during life, but pretty nearly all are agreed that at the supreme moment religion will supply the highest motive to the man in danger, and the sweetest comfort when every hope fails. In all the great crises that arise, in war, in pestilence, in disastrous conflagrations, in mob uprisings, when heroism is expected, if not demanded, of a citizen or a soldier, the most helpful ally is the army chaplain, with his crucifix, or the police or the fire chaplain by the side of his fellow Catholic citizen in the post of danger.

### Socialistic Politics

One of the country's besetting ills, which Socialism promises to make us forget in the day of its triumph, is that of partisanship in politics. Probably they who make the promise believe that with the advent of Socialistic rule the cooperative spirit and State control will so completely eradicate individualism that a man's thoughts even will cease to be his own. Unhappily, if press dispatches of January 8 may be relied upon, the banishment of fanatical partisanship is to form no part of the Socialistic program as long as the days of conflict endure.

Recent sweeping successes, it will be recalled, put the Socialists in control of the city government of Lima,



in Ohio. Corbin Shook, the party's representative elected to the office of Mayor, refused to submit his appointments to various municipal positions to the members of his party for approval, and appointed non-Socialists to the principal offices, whereupon he was summarily suspended from the Socialistic body. On January 7, after a tempestuous meeting, the suspension was made permanent, and the party reaffirmed its mandate to Socialists who have offers of appointment from the Socialist Mayor, ordering them to resign on penalty of similar suspension from the party organization.

We are not informed of the reasons which induced the Mayor to seek his aids in the municipal government outside of his party. Perhaps he did not care to repeat the experience Mayor Seidel of Milwaukee has had with incompetents thrust into offices for which they had no qualification. At all events, one is delighted to know that he has shown a manly purpose to do his own thinking in the responsible position to which he has been called. Mayor Shook, we are told, is defiant and refuses to defend himself against the charges of having violated in his independent action the constitution and principles of the Socialistic body. We have yet to discover a like outrageous tyranny of partisanship in the wildest days of the old political parties.

### Personal Service

Speaking of personal service, Father Cuthbert in his book on "Catholic Ideals in Social Life" says: "To many people the idea of personal service at once conveys the notion of ostentatious parade; yet it need not be so. Indeed, the more hidden and unostentatious is our service, the better is it very often. Nor is it needful in many places to form committees or establish organized agencies. Already there are agencies at work striving to cope with the great want. But these agencies are undermanned, and are dragging out oftentimes but a precarious existence for want of cooperators."

The opportunities for undertaking and accomplishing original work in the social service are certainly not wanting; but, meanwhile, there are countless organized Catholic enterprises which are languishing for want of the support they most richly deserve. Let the reader choose among these and give to the service of his choice his whole heart's devotion. It is no time to stand idle. The Lord of the vineyard is seeking through the world for laborers to enter His service. Though His call should come to us only at the eleventh hour, we must not fail to heed it. His service will amply repay us. Already we have the Laymen's League for Retreats and Social Studies, the work of the Central Verein, of the Militia of Christ, of the Saint Vincent de Paul societies, and the countless national or local endeavors for the relief of suffering and poverty, and for spreading among men the Kingdom of Christ, towards which all our efforts must constantly tend.

There is, furthermore, the organized work of education, which calls for support in so many Catholic schools and colleges, where the true principles are instilled that alone can save society. And, finally, simplest and most important, there is offered to every one the apostolate of bringing into each home the Catholic papers or periodicals which can do the greatest good. "In vain," the Holy Father tells us in words which have perhaps become monotonously familiar, yet which, nevertheless, call for constant repetition until they shall at last be heeded, "in vain do we build churches, give missions and found schools, if we are not at the same time providing ourselves with that one weapon of defence, the Catholic Press." Here, therefore, is pointed out for us the one personal service to which we all, no one excepted, are called, and without which all other service will be entirely inadequate. The support and defence of every Catholic interest depends upon the Catholic Press.

### Decrease of Immigration

Immigration officials here in New York, basing their opinion on the notable falling off in the number of arrivals during the earlier months of last year, estimate that the total immigration for the year will show a decrease of 30 per cent., the lowest aggregate since 1908. The report is the occasion of considerable discussion among experts in the study of immigration figures. Of late it has been commonly thought that the ebb and flow of the tide of immigration has reflected, and in some cases forecasted, the fluctuations in the country's prosperity. Times of stringency in the money and labor markets led to a marked exodus, whilst a returning wave of prosperity was usually simultaneous with an increase in the flood of immigrants to our shores. Since all signs point just now to an enduring period of industrial prosperity, that theory can scarcely explain last year's change in immigration statistics. As the falling off is concomitant with a record volume of third-class traffic to Europe, the situation presents a puzzle to the officials which they frankly acknowledge they cannot explain.

Commissioner Williams suggests that we may have at length reached the ebb in our immigration which observers of the international labor market have been prophesying. His suggestion is favored by the reported heavy increase of immigration to Canada and to South America. May it be that immigration, ever attracted to virgin soil, is beginning to abandon the American outlet, to turn to new lands, notably to South America, where racial affinity exerts an added force of attraction?

### A Jersey Reform

A commendable reform is that projected in New Jersey, where, at the instance of the Holy Name Society, a Catholic organization in that State of unusual strength, a bill is to be introduced at the approaching session of the

Legislature divesting the Justices of the Peace of the State of their right to perform wedding ceremonies.

Scandals which have attended these functions performed by the Justices, who seem almost to have made marriage an industrial trade, were called to the attention of the Society by Mgr. John N. Sheppard, the Vicar General of the Newark diocese, and a committee was appointed to aid the Vicar General in his purpose to push this bill to its final passage. Strange stories told of the traffic that has grown up about the City Halls in Jersey City and Newark explain the need of the proposed legislation. "In the municipal buildings of both of these cities," say the newspapers commenting on the bill, "there are clerks employed in the department offices who are also Justices of the Peace. These marrying clerks have had the License Bureau 'shadowed' for the lovelorn, and they have rivaled each other in efforts to induce the couples to be married by one rather than the other of these near Justices. For every wedding an agent diverted to a City Hall Justice the fee was evenly divided."

Protestant ministers' associations in different parts of the State have joined in the movement. The members of these associations affirm that the very large majority of cases of marital infelicity that find their way into the Police and Sessions Courts are traceable to ill-advised marriages solemnized by these trafficking Justices.

According to a French writer old Egypt is in the agonies of death and England is committing the murder. The final dissolution will come, however, only ten years from now, as soon as the instrument of execution, the Assouan dam, attains its seven extra metres of height. The deserts in which are situated the old cities of the dead, in which millions of mummies refuse to turn to dust, are already being irrigated and the valley of the Nile is soon to double its arable area. It is now too late to protest. In the near future there will be no more mummies, no more portraits in wax, no more funeral masks, no Tanagrian figurines, none of the rich pharaonic robes in which ancient Egypt once arrayed itself. Nothing will be left but the pyramids. The heartless Britons are banishing poesy from the land, and the heart of M. de Freycinet, who is now putting on paper his political reminiscences, will be bowed down in grief and anguish.

"After all, it is satisfactory to know that the slogan of 1898—'Remember the Maine'—was justified." This is the comment of the New York *World* apropos of the recent finding of the Vreeland board of inquiry on the origin of the explosion which sent the ill-fated man-o'-war to the bottom of Havana harbor. The judgment of the New York *Tribune* is more just when it says that "there is absolutely no occasion or excuse for the wild pretense which some are now intemperately making that this judgment convicts Spain of destroying the

ship." As the *Tribune* duly observes, the question of responsibility remains unanswered. There are several other possible answers no less plausible than that which would fix the guilt upon Spain.

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The new Catholic Directory for Argentina, which has just been received, gives the number of Catholic publications in that flourishing republic as one hundred and one. Besides the Directory, which is issued yearly, there are eight dailies, six semi-weeklies, seventy-three weeklies, and twenty-three monthlies. Three of the publications are in Italian, two are in English, and one is in German. Ecclesiastically, Argentina is divided into one archdiocese and ten dioceses, one of which, that of Santiago del Estero, was established in 1570.

## LITERATURE

**The American Dramatist.** By MONTROSE J. MOSES. Boston: Little, Brown and Co.

Within the three hundred and fourteen pages of this volume, which is dedicated to three typical American dramatists—Bronson Howard, James A. Herne and Clyde Fitch—the author compresses evidence of much thought and much experience with stage affairs. His work is characterized by a judgment which, though broad, is uniformly sound and discriminating. Well arranged and presented in an easy and attractive style, the book is sure to win the sympathy of students of the American drama.

Besides presenting a compendious historical survey of the American stage from 1795 to the present day, the author has proposed in orderly form certain pregnant truths and conclusions that have been more or less vaguely realized by dramatic critics in general, and periodically expressed by the more courageous among them. In common with the more reflective of his predecessors, Mr. Moses feels that though we have had, during the period of our literary existence, an abundance of plays by American authors, we have not as yet a distinctive American drama. Though American in substance, our plays have been decidedly un-American in spirit. We have been deluged with adaptations of salacious French and German farces; we have had a torrent of "problem plays," some of them Ibsen's, others weakly Ibsenistic; we have had transplanted echoes of Pinero, Shaw, Sudermann, Hauptmann, Tolstoy, and even had to submit to one or more of the horrors of Maxim Gorky.

Nations of strong will and marked racial characteristics should possess a highly developed and virile drama, while those of vacillating temperament should be found wanting in this highest product of the literary art. The noonday of Greek drama was contemporary with Marathon, Salamis and Platea,—when the national will had stiffened itself for a magnificent effort; classical Spanish drama is contemporary with the discovery of the new world and the conquest of Mexico and Peru; English drama reached the zenith of its glory with Shakespeare during that unprecedented period of national renaissance known as the Elizabethan Age. "Yet there can be found no definite tendency," he says, "in American drama of the present, for the simple reason that there is no well-defined philosophy of American life." For our dramatists have devoted themselves merely to individualizing particular phases of national activity. Hence, we have had scores of tragic melodramas dealing with the sweatshop, the conflict between capital and labor, divorce, the social evil



and political corruption. Such topics undoubtedly furnish abundant material for strong dramatic treatment, as the human will is variously involved. Yet lasting results from this source are rare and add but little to the scant body of American drama. "What we read in our morning newspaper we are most apt to find again in our evening play."

How could it be otherwise, when many of our play-writers began life as journalists or novelists, and later wrongly whipped themselves into dramatists without the slightest artistic training for a most complex art?

Another school of dramatists in America protest, with Victor Hugo, that:

"There are in poetry no good and no bad subjects; there are only good and bad poets. Everything is a subject: everything is dependent on art; everything has the franchise in poetry. Ask nothing, then, about the motive for taking the subject,—grave or gay, horrible or graceful, brilliant or sombre, strange or simple—rather than any other. Examine *how* the work is done, not on what or why. . . . Space and time are the domain of the poet. Let him go where he will and do what he pleases: this is the Law."

With such mottoes emblazoned on their escutcheon, these literary libertines have turned the American stage as well as the novel into veritable clearing-houses of pornographic literature and subtle vulgarity. "We have told but the truth," is the stock answer of these vendors of morbid realism, "and hence offend not art, which is the imitation of nature." This is, of course, a delusion. The sewers, ugly but necessary, that are built beneath the Waldorf-Astoria are not less true to nature than is the palace of luxury above them. Yet who shall say that their essential truth is sufficient reason to justify their depiction on the stage! "The time has come," says this author, "when we are beginning to see that the social dramatist's vision has been too persistent in its view of evil."

It is not to be supposed, however, that Mr. Moses is a pessimist on the subject of the American drama and its future. He is merely insisting that the box-office reasonings of the ultra-realist find but scant favor with him. Though a keen observer of its present ailments he is far from losing faith in the art of his predilection. Hence, besides his plea for greater technique and more solid artistic knowledge on the part of our dramatists, he touches a very vital topic in the chapter called "Disintegration and Regeneration." It is the Theatrical Syndicate. "The lure of large profits," he concludes, "has been responsible to a marked degree for the general weakness of our native drama." From the ledger side and the art side he discusses this very practical problem, and in his final chapter makes a last appeal for less journalism and more dramatic spirit, less of theatrical effect and more solid drama.

E. A. W.

**The Ballad of the White Horse.** By GILBERT K. CHESTERTON. New York: John Lane Company.

Mr. Chesterton's diverse adventures in prose have been so uniformly successful that one is inclined to deem him capable of achieving whatever he might attempt. However, the mental associations attached to his name are hardly suggestive of poetry, nor will this new venture change appreciably his literary rating. "The Ballad of the White Horse" is original, interesting, stimulative of wholesome thought, and eloquent of high ideals, but the poet's eye, rolling in fine frenzy or otherwise, seldom gleams through its lines. It is a metrical story of the traditional King Alfred, and of the Saxon, Cymric, Keltic and Danish elements in the composition of the British people, regarded from the view-point of

the resultant forces as manifested in modern conditions. The rhyming is easy and natural, and there is a good swing to the metre in the heat of battle and when the author is versifying paradox and applying to Alfred's days his theories and generalizations of modern life; but in other places the lines seem frequently to limp, the result of an ineffectual attempt, often affected by minor poets nowadays, to attain harmonies that transcend metrical laws. Francis Thompson was a master of the art, and it may be advisable to follow where angels tread; but it is not wise for common feet to mimic their movements.

The spirit of the ballad may be gathered from the author's dedication to his wife:

"Lady, by one light only

We look from Alfred's eyes;

We know he saw athwart the wreck

The sign that hangs about your neck

Where One more than Melchizedek

Is dead and never dies."

Alfred is the champion of Christianity against heathendom. His princes and earls having wrought marvelous feats and failed, he leads his low-born churls to final victory, which he attains through the miraculous help of the Mother of God; and in gratitude he dedicates his kingdom to Our Lady. The moral is clear, that a religious democracy is the bulwark that wards off national perils. But Alfred sees in vision that weeds shall grow in "the garden of the Mother of God" and "the heathen shall return" in the shape of immoral writers and pseudo-scientists:

"They shall not come with warships,

They shall not waste with brands,

But books be all their eating

And ink be on their hands."

And men shall know them by their "great talk of trend and tide" while denying God and belittling man; by their "tales of curse in bone and skin," and their "detail of the sinning and denial of the sin." Alfred sees not the issue, and rides doubtfully to battle; but again he wins. Wherefrom we gather that the new heathen will also be vanquished by Christian democracy. Whatever be our judgment of its poetic inspiration, Mr. Chesterton's Ballad makes pregnant and profitable reading.

M. K.

**Being.** A Study in Metaphysics, By REV. ALOYSIUS ROTHER, S.J. St. Louis: B. Herder.

Since the decline of scholasticism, scholars the world over have been busy with vain endeavors to elaborate a coherent system of philosophy. Men of all but transcendent ability have given their best efforts to the work of moulding their thoughts into a shape which they hoped would be at once lasting and profitable. But invariably the result has been a sad failure. System after system has been formulated only to topple under criticism, much in the same way that play-houses of colored blocks fall before the blows of a vigorous child. And in every instance the weakness of the system has been in the foundation rather than in the superstructure. Thus Hegel, for instance, built up his impossible system on a false notion of "Being," and Spinoza erected his on a false idea of substance. For this reason the efforts of those who are presenting to students the pivotal doctrines of scholasticism in simple, easy language, are deserving of all praise and encouragement.

Father Rother, the author of the book under review, is among such. His present volume deals in a most simple fashion with the vexed problem of "Being." Every aspect of this most metaphysical of metaphysical problems, from the bare notion to the analogy of "Being," is treated in a manner that leaves little or nothing to be desired by a student who

is taking his initial steps in scholasticism. For despite the inherent difficulty of the matter, the thought is always clear and the language is almost invariably apt. Now and then some of the expressions might be happier; but then, perhaps the exigencies of the topic under discussion render a better choice of words and phrases extremely difficult. At any rate the blemish, if so we may call it, is slight; for in all cases the expressions chosen suit well enough the particular phase of thought which the author is striving to express. We regret that in the discussion of the analogy of "Being" Father Rother did not see fit to dissociate Scotus from many of his interpreters. This, we judge, can be done; for to our mind the great doctor taught a doctrine quite similar to that now in vogue among the majority of scholastics. (Vid. Lib. VII, Metaph. Summæ Secundæ, c. III.)

As a final word, we recommend the book to the many who are obsessed by one or other of the wretched forms of pantheism, which are so prevalent to-day. A careful study of it will deliver them from the incubus of Hegel's "An sich" and "Für sich," or Fichte's "Ego," or Schelling's "Absolute," which even to Hegel was as "the night in which all cows look black." "Indocti discant et ament meminisse periti."

R. H. T.

**Poems.** By REV. HUGH F. BLUNT. Concord, N. H.: The Rumford Press.

With keen pleasure we have often read in Catholic magazines many of the verses from Father Blunt's muse that are now gathered into this volume. Though the author says "I have never seen Ireland," the music and pathos of his poems gives abundant proof indeed that in his

"Heart is something calling,

Ever calling to the Gael."

"An Irish Blessing," "The Last Communion Day" and the "Lament for an Irish Mother," for example, have in them the true Celtic note, while the devotional verses in the book are often as beautiful in thought as in expression. Father Blunt can turn a quatrain delicately too, as "Illumination" indicates, and "To Some Higher Critics" is a good instance of his success with the sonnet.

"The Singers of Things," he shows,

"Died ere their poet's soul had birth,

For they never sang of God."

And "The Nun" answers those who ask her why she walks "the graves among":

"Rarest beauty mine may be;

Though my wimple cover,

God that made me fair will see:

Need I dearer lover?"

while the eyes of many a mother will grow wet as she reads of "The Little Saint Paul," ending with the lines:

"And I love to think when the tide rolled in,

To the shore where the feet of the Christ have trod,

The big Saint Paul hugged the little Saint Paul

And lifted him up to the lips of God."

Father Blunt should see that this does not remain his only volume of poetry.

W. D.

**Aspects of Islam.** By DUNCAN BLACK MACDONALD, M.A., D.D. New York: The Macmillan Company.

If one might look on this book as an apology for Islam, he might complain a little that the unpleasant things are put into a kind of protecting shade, but he could not call it uninteresting. It is brightly written by one who has no ordinary knowledge of his subject, and has grasped in a way rarely found among Protestant clergymen, some of the fundamental points of Aristotelian metaphysics which have been carried over to the Moslem religion. That the grasp is not perfect, is shown by the following remark

on the rejection of an infinite series of contingent causes as a sufficient reason for existing contingent beings: "I cannot see why an endless series backward of contingents may not very fairly represent an absolute." Neither Aristotle nor his disciples had any use for the modern approximation "fairly represents," nor the looseness of thought which could conceive a "fair representation of the absolute." Is there an absolute cause, or is there not was the question that concerned them.

When it comes to theology Dr. Macdonald shows the weakness characteristic of Protestant Doctors of Divinity. In one place we find the following: "So far as I know it is still possible for the Christian controversialist to maintain that it is not yet proven that the essence of Allah must be an internal unity. Also the question might be raised whether we are not compelled to go on and ascribe to Allah internal unity in acts also. That would be that Allah possesses only one act, and comes perilously close to the philosophical position that Allah knows universals only." He means well. He apparently wishes to save the doctrine of Holy Trinity. But what an extraordinary attempt to do what is well meant!

But this book is not a defence of Islam. It is a series of lectures to young men some of whom were thinking of becoming missionaries to the Moslems. It seems to us that the effect upon such hearers would be discouraging. The author has evidently such a high opinion of the followers of the Prophet that those who heard him lecture might well be tempted to lay aside any idea of converting them. Indeed, after hearing the fourth lecture on Moslem Theology and Metaphysics, they might ask very reasonably whether it would be worth while to try to substitute the Christianity of the modern Protestant pulpit, for the religion of Islam.

If Dr. Macdonald believes this religion to be false, he has very curious notions about the morality of participating in it. Not only has he no scruples in the matter, but he even has a way of calling his joining in Moslem worship a privilege; and he justifies his praying at the tomb of a "Moslem saint," by his "feeling of the nearness of the spiritual kindred of all that call upon the Lord," and his recognition in the "Moslem saint" of "holiness and the life hid in God." Christians, according to St. Paul, aim at a life hidden *with Christ* in God."

In the Roman Martyrology is commemorated, February 21, St. Peter Mavimenus, "killed by some Arabs, who visited him in his sickness, because he said to them: 'whoever does not embrace the Christian and Catholic faith, is damned like your false prophet Mahomet.'" Dr. Macdonald in his dealings with Moslems was "exceedingly careful not to speak of Muhammad as the 'false prophet.'" He would think, probably, that St. Peter was grossly impolite to the Arabs who visited him so kindly. Catholics hold him to have imitated the charity of the greater St. Peter who said on a famous occasion: "Silver and gold have I none; but what I have, I give thee," and to have received for that charity the martyr's crown and palm.

But to speak like St. Peter Mavimenus, one must have a definite supernatural doctrine, the true Gospel of Christ. And this is the immense difference between the Catholic missionary and the Protestant, the fundamental reason of their opposite methods.

H. W.

**Katechetik.** Von MICHAEL GATTERER, S.J. Herausgegeben von Dr. FRANZ KRUS, S.J. Zweite, verbesserte Auflage. Innsbruck: Felizian Rauch (L. Pustet). Price, \$1.25

The Holy Father once said that there are many who can preach a sermon, but few who can give a good catechetical instruction. It is the latter which requires, as he well says, the greater care and preparation. A foremost authority upon this subject speaks of catechizing as "by far the most important part of all the pastoral duties." The present book, whose object it is to prepare the ideal catechist, is there-



fore a veritable treasure for the priest and teacher. The lectures upon Catechetics delivered at Innsbruck by Father Gatterer form the foundation of the volume. It became impossible for him, however, to give to them the necessary completeness demanded for publication, and this task fell to the share of Father Krus, S.J.

By Catechetics the author understands far more than we ordinarily signify by this term. In the early Church, he tells us, the meaning of the word catechizare was not restricted to its etymological sense alone; but included, besides mere instruction, every activity which centered in religious education. Much less, he adds, is the art of catechizing confined to the children at school. It is evident that under the present conditions of social unrest it would be utterly fatal to discontinue this work when the fourteenth year has been reached—an age at which children are not yet prepared to meet the dangers which will confront them. The task of the catechist is only then completed when the full development of the religious life has been attained. The main problem of our day is how to continue the instruction of those who have already left school and are engaged in work. Catechetics, as the term is applied by the author, is a scientific exposition, showing: first, how children are to be instructed in Christian Doctrine, and secondly, how their hearts are to be trained to a truly Christian life by duly authorized teachers. The latest decrees of the Church are taken into account and the treatise on preparation for First Communion is written according to the mind of the Holy Father. It is a book we should wish to see in the hands of every one engaged in that greatest of all arts, the religious instruction and training of youth.

J. H.

With the January issue of the *Irish Monthly*, that sterling little magazine begins its fortieth year. The same editor that launched the tiny journal and so long since pushed out into the great sea is still at the helm. Forty years ago it was a venture-some task to lay the keel of a "sixpenny magazine of miscellaneous literature, with an Irish accent and a Catholic tone and spirit," and sail out among the mighty fleet of secular and anti-Catholic periodicals which covered the deep. The *Irish Monthly* was like a tiny speck on the great ocean. Fortunately the designer and the builder was also the captain who had tested every timber in his craft and knew every joint in the timber. It was he who assorted the cargo and trimmed the sails. Its destination, too, he had determined beforehand, and he had become familiar with the perils that lay in his pathway. The ocean's map was ever open before him, and with an eye on the compass he steered fearlessly ahead. He picked up the crew as he sailed along. Few were old salts, nearly all had to be broken in, but the captain had taken the wise precaution of stowing away a good supply of patience, of kindness, of forbearance, combined with scholarship and skill in handling men. He was not inexperienced himself, for he tells us that he had "served his time" in the *English Messenger of the Sacred Heart*. With this equipment, with charity towards all and malice to none, no wonder the *Irish Monthly* has not only stood the strain of these forty years, but to-day still sails the ocean blue more seaworthily than ever. With Father Russell, the friend whom so many love that have never seen him except in his soul's reflection in the pages of the *Monthly* or in the many books of devotion which from time to time he has cast upon the running waters, with the priest whose ministry of the word has edified and instructed unto justice, we join in "praising God for all the innocent and meritorious hours that the *Irish Monthly* has secured for its writers and readers," for the many good objects it has aided all these years, and "for all the good thoughts and feelings that it has excited and fostered in many hearts and minds" and in many lands. There is

consolation in the thought that when the editor of the *Irish Monthly* shall have reached the haven the many cargoes with which his vessel has been freighted in the twelve times forty voyages it has crossed the Atlantic to our American shores will be only a portion of the good works which we are confident a generous Lord will recompense.

E. S.

Father Dwight's "Our Daily Bread" is made the subject of a thoughtful and appreciative criticism in the *Springfield Republican*. A work so fervently Catholic is seldom examined with such nice discrimination in the secular daily press. The reviewer says:

"A small book which will interest Protestants as well as Roman Catholics is 'Our Daily Bread,' by Rev. Walter Dwight, of the Society of Jesus, a son of the late Frederick Dwight, of this city and Agawam, and a brother of John P. Dwight, of this city. Its sub-title, 'Talks on Frequent Communion,' is indicative of its manner as well as its matter, for the essays or talks which fill its pages are written in an essentially familiar yet reverent style for the purpose of bringing home to the reader amid the thoughts, cares and pursuits of everyday life, the need of frequent partaking of the divine spirit. These essays, while deeply instinct with the symbolical and ritualistic spirit of the Roman Church in its various observances, are at the same time simple and clearly explanatory. Thus the first chapter, from which the book takes its name, is devoted to the fourth petition in the Lord's Prayer, the petition for 'Our Daily Bread,' and with citations from various of the famous Roman Catholic authors and saints, the reader is reminded of that which Protestant and Roman Catholic alike are too prone to forget, namely that the daily bread for which the prayer goes up is not that for mere bodily nutrition, but rather for spiritual sustenance. With this beginning the theme of the human need of frequent Communion is developed in simple, graceful style in connection with and in application to various of the more ordinary needs of life which, although more ordinary and less essential, receive more attention. In the succeeding chapters is emphasized the importance of the institution of the Holy Eucharist in protecting mankind from sin. To the charm of author's style there is added the attractiveness of numerous reproductions from beautiful religious paintings, the frontispiece being appropriately 'The Last Supper,' by Leonardo da Vinci."

The Rev. Fr. J. Santiago, one of the Fathers of the Society of Jesus in the Madura Mission, is the author of "Manresa," an exposition in Tamil of the Spiritual Exercises of St. Ignatius. Father Santiago is well known in all Southern India for the eloquence and deep unction of his sermons. In a review of "Manresa" the editor of the *Catholic Herald* of India informs us that "this is not the first of the Rev. Father's publications. His 'Pancratius, or the Story of the First Ages of Christianity,' is a standard Catholic Tamil work which deservedly enjoys among Tamil-speaking Catholics a fame and popularity in Southern India similar to that enjoyed by its prototype, Cardinal Wiseman's 'Fabiola' among the English-speaking Catholics of the world. . . . The book under review lays the whole Tamil-speaking Catholic population of Southern India under obligation to the venerable author."

#### BOOKS RECEIVED

- Shakespeare on the Stage. By William Winter. New York: Moffat, Yard & Co.  
 The Supreme Problem. By J. Godfrey Raupert. New York: Benziger Brothers. Net \$1.50.  
 The Wounded Face. By Mabel A. Farnum. Boston: The Angel Guardian Press.  
 Neptune's Isles, and Other Plays for Children. By John Jay Chapman. New York: Moffat, Yard & Co.  
 Ginevra. A Play of Medieval Florence. By Edward Doyle. New York: Doyle & Co.

## EDUCATION

Reference was made some weeks ago in this column to an interesting question of interpretation of a section of the new school code of Pennsylvania. Section 410 of the code provides for high schools, manual training schools, vocational schools, domestic science schools, agricultural schools, evening schools, kindergartens, libraries, museums, reading rooms, gymnasiums, playgrounds, schools for blind, deaf and mentally deficient, truant schools, parental schools, schools for adults, and public lectures. The proviso in its wording runs as follows:

"Provided that no pupil shall be refused admission to the courses in these additional schools or departments, by reason of the fact that his elementary or academic education is being, or has been received in a school other than a public school."

The case to which we referred was one which had arisen in Altoona. Under this proviso forty-nine pupils of St. John's parochial schools in that city claimed the right to take the manual training course in the city's public schools while attending St. John's parish schools and receiving the rest of their education there.

\* \* \*

Altoona, as is known, is a great railroad centre, and the Pennsylvania Company's shops and offices afford employment to probably the great majority of its people. Some years ago that corporation made a rule that boys seeking work in its shops must have completed a course in manual training. The Catholics of Altoona had taxed themselves generously to build and support an excellent system of parish schools, and their pastors recognized the futility of attempting the impossible to try to equip and support a manual training school. Since about one-fourth of the male students in the entire city are enrolled in the parochial schools, one can readily understand what this meant to the parents of those children and to the children themselves. Being taxpayers the thought came to their leaders that they were within strict legality in asking that boys attending the parish schools and in all respects fully up to the requirements laid down for admission to the manual training courses should be received in the manual training departments of the Wright School, an institution equipped and sustained by the city.

\* \* \*

The Board of Education demurred, claiming for various reasons that school privileges in the Wright School were to be enjoyed by those only who received the balance of their educational training in the public schools. Rev. Morgan F. Sheedy, rector of St. John's Pro-cathedral, from the first took the decided stand that the Catholic contention was based on the constitutional rights of his people, and the School Board's refusal led him to have the question brought before the County Court. On New Year's eve Judge James W. Shull, of Perry County, especially presiding in Blair County, rendered his decision, one entirely favorable to the Catholic view. His opinion upholds the constitutionality of the new school code, and accepting the proviso quoted above in its manifest literal signification, it permits all classes of pupils to enter the public schools for the special training provided in Section 410.

\* \* \*

Judge Shull decided that not only do the pupils of St. John's parish schools have the right to attend any one or all of the courses offered in the city's public schools as they may desire, but that every private school scholar has that right. And he holds, in addition, that it is the right of every resident of the district, irrespective of his or her age, to demand the same privilege. There were rumors, following the decision, that an appeal would be taken to the Supreme Court of the State, but it seems the School Board will abide by the decision and submit at once to the ruling made.

"Without question the year 1911 was productive of more educational legislation of value than any previous year in the history of the Nation," is a claim made by James C. Boykin, editor of the United States Bureau of Education, in a forthcoming Government monograph. The forty-three State Legislatures in session last year, he affirmed, were, practically without exception, friendly to the cause of public education. As features of the larger developments of the year Mr. Boykin notes the beginning of a movement to lengthen the school term by reducing the number of holidays and the tendency to favorable legislation for a general increase of teachers' salaries, with prospects growing steadily brighter for a provision retiring teachers on living annuities when their usefulness will have ended.

\* \* \*

Some of this school legislation chronicled in 1911 is indicative of a wide departure from the simplicity characteristic of the purpose inspiring Horace Mann and his co-laborers when, in 1837, the movement to which the country's school system is due was started. The idea then prevalent was to multiply schools so as to put the acquisition of an elementary education within the reach of practically every child in the land. This modest project is lost sight of by educationists to-day who are planning to use the people's millions at their disposal along lines of progress that suggest an educational revolution, and a conception of the social use and meaning of a public school which conservative men and women, alive to the insidious scheming of socialistic plotters among us, may well carefully watch. That the State, with us, is not a religious institution, and that the teaching of morality and religion is not a governmental function are principles much in honor among the advocates of the non-religious system of instruction followed in our public schools. One might with greater justice argue that the State, with us, is not a socialistic paternalism, and that the creation of such social and civic facilities as certain reforming school men seem bent upon is not a governmental function.

\* \* \*

Recent press despatches, to illustrate what is meant, tell us that the Chicago Board of Education has just let the contract for two huge high schools. Each of these will occupy an entire city block, and will contain an assembly hall suitable for general public purposes, and having seats for two thousand persons. Besides the ordinary class-rooms there will be physical, chemical and electrical laboratories, machine shops, swimming pools, gymnasiums and restaurants. There will be museums of biology and commercial geography, greenhouses for the study of plant life, libraries, periodical reading rooms, music halls, studios for sculpture, painting and the artistic handicrafts, bookbinding shops, photographic galleries with developing rooms, bank and business offices for practical work, and halls for social assembly and dancing.

\* \* \*

All of this implies a notable departure from the old-time notion that the State fulfilled its duty in the educational phase of its activities by establishing the common school, "an institution," to quote the sentiment of its original author, "which can receive and train up children in the elements of all good knowledge and virtue before they are subjected to the alienating competitions of life." Whether the departure may be approved from an ethical standpoint is quite beyond the scope of the present question. Is it wise to tolerate it to the serious detriment of the original object in the mind of those who three-quarters of a century ago labored insistently to have the State take over the common schools?

\* \* \*

That that original purpose is being lost sight of in the extraordinary development of educational plans fostered and favored by school boards to-day seems clear. Criticisms voiced in the monthly meeting of the New York Chamber of Commerce, on



January 4, are but a recent expression of fairly general fault finding. In that meeting a conference was held on commercial education, and the practically unanimous sentiment of those in attendance was that "something is radically wrong with the schools." Business men representing most diverse interests complained that boys turned out from the grammar schools are not prepared for the work they must do. The criticisms are reminiscent of Mayor Gaynor's recent broadside: "They cannot read," it was said; "they cannot spell, they do not seem to be able to comprehend instructions. They cannot remember. Above all, they are unable to solve simple every-day problems in arithmetic." A committee was appointed the members of which declared their accord with educators who are advocating a return to old-time simplicity in elementary school courses and such a modification in them as will ensure thoroughness of instruction in the essential subjects during the first six years of the elementary school course.

The educational columns of the *American Israelite* recently mentioned the "radical innovation made in conservative Atlanta, Georgia, a city noted for the conspicuous religious qualities of its social life." The innovation is the establishment of a Presbyterian parochial school by one of the most fashionable congregations in that city, the North Avenue Presbyterian Church. "It is an un-American thing to do," says the *Israelite*, "but when patriotism and religion clash, it is not fanaticism that suffers from the conflict."

Father Cantwell, whose editorials in the *Newark Monitor* are always crisp reading, makes this admirable comment: "To institute a religious school is not un-American, unless to practice religion at all is un-American. If religion is a good thing for the adults, it is a good thing for the children; and we know no surer method of retaining religion for the future than to plant it in the hearts of the little ones. Religion is the only adequate foundation for morality, and morality is absolutely necessary for the permanence of our country and its institutions. By a strange twist of fate religion was driven from the public schools of the land, the American people were hypnotized into allowing it by the contention that its exclusion was a necessary preliminary to religious liberty. It was rather a queer method of helping religion, by suppressing it. Trying to be fair to all religions, our legislation catered to irreligion. We are seeing the result in the immorality which is honeycombing society, and in the spirit of lawlessness which President Taft the other day confessed was rife among the people. Mere secular training cannot make a religious and moral manhood and womanhood. And so there is a cry rising from sincere men of every religious persuasion that religious training should be reintroduced into the schools. The chief difficulty seems to lie in formulating an acceptable plan without doing violence to the religious convictions of any of the pupils. But American ingenuity will ultimately work out a plan. Meanwhile this foundation of a Presbyterian parish school is another evidence of whither the minds of the people are turning."

M. J. O'C.

Nine Franciscan Sisters from Buffalo are doing apostolic work as school teachers in Porto Rico. Two years ago, we learn from *The Field Afar*, they answered a call for help from Bishop Jones of that Island. They found "no Catholic schools except one or two," "nearly all the children attending public and sectarian schools," and these children "not attending Mass on Sundays." They are appealing for a school building, school equipment and good Catholic teachers.

St. Rita's Hall, the oldest of the group of buildings at Villanova College, near Philadelphia, was destroyed by fire on January 10. The building was formerly the monastery of the Augustinian Fathers, but of late years it has been used as a dormitory and recitation hall. The loss on the building and contents is estimated at \$100,000.

## ECONOMICS

Coffee is more expensive than it used to be, and the reason is, of course, that the demand has outgrown the supply. The next question is: how this has come about? Has the demand increased, or has the supply diminished, or have both these causes worked together? The last seems to be the truth. The demand has grown with the increase of population: the supply, if not actually diminished, is controlled so that the amount in the market is limited. Frederic J. Haskin told lately in the *New York Globe* how this is managed. We get most of our coffee from Brazil; and in 1906 the crop was so large that growers feared lest the bottom should fall out of the market, if it were put on sale freely. Accordingly the State of Sao Paulo undertook to buy it up, and for this purpose issued bonds for fifteen million dollars. This, however, was not enough to give it control of the market, so in 1908 it made a second issue of seventy-five millions, guaranteed by the Brazilian Government.

Between eight and nine million bags of coffee were bought and stored under the control of a committee of seven, of whom six represent the six European and American financial houses which have taken the loan. Of this reserve three million bags have been sold, and it is reckoned that three million more will be needed to make up the shortage on this year's crop. To provide for the interest on the bonds and for a sinking-fund an export tax is levied, of which the proceeds are sent to the financiers interested. To keep the supply from becoming unmanageable, new plantations are forbidden, nor is any planting allowed in those already existing except to renew dead shrubs. The shortage of this year's crop was due to frost, and a very large crop is looked for next year. The arrangements we have described are to continue in force until 1918.

The effect of this official cornering of coffee has been to raise the wholesale price of Rio No. 7 from six and a half cents a pound to fourteen and seven-eighths. The retail price has, up to the present, advanced only about five cents a pound, and this may be explained by the fact that in blending manufacturers use Java and Central American coffees, which are not included in the Brazilian arrangement. The retailers themselves claim that the comparatively small advance in their prices is due to their consideration for their customers, and that coffee has ceased to be for them a profitable commodity.

This is Mr. Haskin's explanation. A story going the rounds of the papers tells how a grower in Brazil explains the fact by the increased cost of production, brought about by the sermons of American missionaries and the energy of American commercial travellers. The former tell the natives that their scanty clothing is a scandal, and the commercial travellers are at hand ready to provide the clothing the missionaries' scruples prescribe. As the natives are barbarians they have the barbarians' love of finery; and so, if they have to buy clothes, they will take only what gratifies their eyes. Brown and yellow shoes attract them mightily, and they do not think their wardrobe complete without three or four pairs. As they must pay a good price for such things they demand higher wages. How far the story is true we cannot say, but there is every reason to suppose that the craving for luxuries that raises wages here and elsewhere continually is beginning to have some effect among the working men of Brazil.

The value of the gold extracted in the United States during 1911 is put by the Director of the Mint at \$96,233,528. The largest contributor was California, which gave \$20,310,987. Then came Colorado, with \$19,153,860; Nevada, with \$18,968,578; and Alas-

ka, with \$16,002,976. The silver extracted came to 57,796,117 ounces, worth about \$24,000,000. The total of gold was less by about \$45,000, and that of silver by about 660,000 ounces than the yield of 1910.

H. W.

### PULPIT, PRESS AND PLATFORM

We give here that portion of the recent Apostolic Constitution which deals directly with the new arrangement of the Psalter in the Roman Breviary:

Pius Bishop, Servant of the Servants of God  
For Perpetual Remembrance:

With good reason was provision made long ago, by decrees of the Roman Pontiffs, by canons of the Councils, and by monastic laws, that members of both branches of the clergy should chant or recite the entire Psalter every week. And this same law, handed down from antiquity, Our Predecessors St. Pius V, Clement VIII and Urban VIII religiously observed in revising the Roman Breviary. Even at present the Psalter should be recited in its entirety within the week, were it not that owing to the changed condition of things such recitation is frequently hindered.

For in the course of time there has been a constant increase among the faithful in the number of those whom the Church, after their mortal life, has been accustomed to count among the denizens of heaven and to set before the Christian people as patrons and models. In their honor the Offices of the Saints began to be gradually extended until it has come about that the Offices of the Sundays and Ferias are hardly ever heard, and thus neglect has fallen on not a few Psalms, albeit these are, no less than the others, as Ambrose says (Enarrat in Ps. 1 N. 9), *the benediction of the people, the praise of God, the praising of the multitude, the rejoicing of all, the speech of all, the voice of the Church, the resounding confession of faith, the full devotion of authority, the joy of liberty, the cry of gladness, the echo of joy.* More than once serious complaints have been made by prudent and pious men about this omission; on the ground that owing to it those in sacred orders have been deprived of so many admirable aids for praising the Lord and expressing the inmost feelings of the soul, and that it has left them without that desirable variety in praying so highly necessary for our weakness in supplicating worthily, attentively and devoutly. For, as Basil has it, *the soul, in some strange way, frequently grows torpid in sameness, and what should be present to it becomes absent; whereas by changing and varying the psalmody and the chant for the different hours, its desire is renewed and its attention restored* (Regulæ fusius tractatæ, interrog. 37 N. 5).

No wonder then that a great many Bishops in various parts of the world have sent expressions of their opinions in this matter to the Apostolic See, and especially in the Vatican Council, when they asked, among other things, that the ancient custom of reciting the whole Psalter within the week might be restored as far as possible, but in such a way that the burden should not be made any heavier for the clergy whose labors in the vineyard of the sacred ministry are now increased owing to the diminution in the number of the laborers. These petitions and wishes, which were Our own, too, before We assumed the Pontificate, and also the appeals which have since come from others of Our Venerable Brothers and from pious men, We have decided should be granted—but with care, so that from the reciting of the entire Psalter within the week no diminution in the cultus of the Saints may follow, on the one hand, and on the other, that the burden of the Divine Office may become not more oppressive but actually lighter. Wherefore, after having suppliantly implored the *Father of lights* and asked for the assistance of holy prayers on the matter, following in the footsteps of Our Predecessor, We chose a number of learned and active men with the task of studying

and consulting together in order to find some way, which might meet Our wishes, for putting the idea into execution. In fulfillment of the charge entrusted to them they elaborated a new arrangement of the Psalter, and this having been approved by the Cardinals of H. R. C. belonging to the Congregation of Sacred Rites We have ratified it, as being in entire harmony with Our own mind, in all things, that is as regards the order and partition of the Psalms, the Antiphons, Versicles, Hymns with their Rubrics and Rules, and We have ordered an authentic edition of it to be set up in Our Vatican printing press and then published.

As the arrangement of the Psalter has a certain intimate connection with all the Divine Office and the Liturgy, it will be clear to everybody that by what We have here decreed We have taken the first step to the emendation of the Roman Breviary and the Missal, but for this We shall appoint shortly a special Council or Commission. Meanwhile, now that the occasion presents itself, We have decided to make some changes at present, as is prescribed in the accompanying Rubrics: and first among them, that in the recitation of the Divine Office due honor, by their more frequent use, be restored to the appointed Lessons of Sacred Scripture with the Responsories of the season, and second that in the Sacred Liturgy those most ancient Masses of the Sundays during the year and of the Ferias, especially those of Lent, recover their place.

Therefore, by the authority of these letters, We first of all abolish the order of the Psalter as it is at present in the Roman Breviary and We absolutely forbid the use of it after the first of January of the year 1913. From that day in all the Churches of the secular and regular Clergy, in the monasteries, orders, congregations and institutes of religious, by all and several who by office or custom recite the canonical hours according to the Roman Breviary issued by St. Pius V and revised by Clement VIII, Urban VIII and Leo XIII, We order the religious observance of the new arrangement of the Psalter in the form in which We have approved it and decreed its publication by the Vatican Printing-Press. At the same time We proclaim the penalties described in law against all who fail in their office of reciting the canonical hours every day: all such are to know that they shall not be satisfying this grave duty unless they use this Our disposition of the Psalter.

We command, therefore, all the Patriarchs, Archbishops, Bishops, Abbots and other Prelates of Churches, not excepting even the Cardinals Arch-priests of the patriarchal basilicas of the City, to take care to introduce at the appointed time, into their respective dioceses, churches or monasteries, the Psalter with the Rules and Rubrics as arranged by Us, and the Psalter and these Rules and Rubrics We order to be also inviolately used and observed by all others who are under the obligation of reciting or chanting the Canonical Hours. In the meanwhile it shall be lawful for everybody, and for the chapters themselves, provided the majority of a chapter be in favor, to use duly the new order of the Psalter immediately after its publication.

Given at Rome at St. Peter's in the year of the Incarnation of Our Lord one thousand nine hundred and eleven on November the first the Feast of All Saints in the ninth year of Our Pontificate.

A. Card. AGLIARDI, Chancellor of H. R. C.—FR. SEB.  
Card. MARTINELLI, Prefect of the S. C. R.

Under the heading "Unwise Meddling," the Rochester N. Y. *Evening Times* of January 6 says:

"A curious, and it would seem to most impartial outsiders, a very unwise and unfair controversy, has arisen in New York City between Comptroller Prendergast and the Roman



Catholic charitable institutions of that city. The controversy is a somewhat complicated one, but it seems to have arisen over the attempt of Comptroller Prendergast to force the institutions in question to submit their accounts to the city for inspection and approval. When this was refused, agents of the Comptroller's office are said to have forced their way into some of the institutions in question, and to have treated some of the sisters in charge with disrespect and even rudeness.

"To an impartial observer it would seem that Comptroller Prendergast is in the wrong, and that he neglected a beautiful opportunity to let well enough alone. The institutions in question include hospitals, orphan asylums, protectories, homes of various sorts and other charitable and semi-charitable institutions. For many years they have been conducted under the control of the Roman Catholic Church. Much, in fact most of the actual work of running the institutions is done by sisters of various orders, priests and their assistants. A certain sum is paid by the city for each child or other person committed to and cared for in these institutions.

"It is admitted by everybody familiar with the matter that children committed to these institutions are better cared for than those sent to the institutions managed by the New York City authorities. A greater return is obtained for the money expended. This is possible because of the unselfish and devoted service of the sisters and others in charge. There is no question that because of the work of those conducting these institutions a great sum is saved the taxpayers of New York.

"In these circumstances Comptroller Prendergast is unwise and unfair to meddle. The sisters and other persons connected with these institutions are doing splendid work which benefits the unfortunate and saves the city's money. Those in charge of the charitable institutions have a right to resent Comptroller Prendergast's action, and their resentment will be shared by every fair-minded person, whether Catholic or Protestant."

### ECCLESIASTICAL NEWS

The returns from the Society for the Preservation of the Faith among Indian Children for 1911 are as follows:

Membership Fees .....	\$12,126.82
Special Appeal of the Bureau.....	4,637.02
Marquette League: Masses, Chapels, etc.....	3,665.00
Donations .....	554.00

Total.....\$20,982.84

The receipts in 1911 from the Preservation Society are \$6,674.47 less than they were for 1910, although during 1911 the returns from membership fees excelled those of 1910 by \$1,858.20. During the year extraordinary efforts were made to secure new promoters and new members for the Society. An additional lecturer was employed and a special appeal sent to every pastor and educational institution. "What can be done," says Father Ketchum, Director of the Bureau of Catholic Indian Missions, "to enlist the hearty cooperation of priests and people? Is it possible that the generous Catholics of America will not provide for the Catholic Indian Mission Schools? Already we are planning to discontinue one of these institutions, and the probabilities are that another will have to be sacrificed also. The schools cannot be kept up on credit, and extreme poverty is causing some to fall into disrepute with the Government." Father Ketchum's earnest appeal should not go unheeded.

"The Catholic missionaries for the most part are remaining at their post," reads a despatch from China, "but the other mission-

aries generally are obeying the legation's instructions to seek the treaty ports." No one should blame the apostles of Protestantism for retiring with their wives and children to a place of safety when danger threatens. For it is not of course to be expected that married missionaries should be as "solicitous for the things that belong to the Lord" as is "he that is without a wife."

In an eloquent lecture delivered before the New York Catholic Club, January 11, on the Universities of Oxford and Cambridge, Mr. Shane Leslie brought out many interesting facts of Catholic interest. The universities originated in the ancient Irish schools, and Oxford and Cambridge followed closely in their early development and the groupings of their buildings Clonmacnois and similar institutions of Celtic Ireland. One of their most munificent and intelligent benefactors was Elizabeth of York, mother of Henry VIII, and probably the greatest of Englishwomen, who yearned to go to the Holy Land and tend upon soldiers who would fight for the Tomb of Christ. The last Catholic Chancellor of Cambridge, Blessed John Fisher, was the confessor of Katharine of Aragon, and knowing the acts and desires of Henry VIII long before the English Herod appealed to Rome for a divorce, kept on his priedieu a picture of the head of John the Baptist. His presentiment was realized. His firm advice to Katharine and his refusal to acknowledge the King's spiritual supremacy cost him his head. Many Catholic customs still survive in the English Universities centuries after the soul that informed them has departed.

The Massachusetts Senate was opened with prayer, on January 3, by the Rev. Thomas J. Gasson, S.J., President of Boston College.

"Let the People Sing" is the title of a recent editorial in one of the New York dailies. It is an endorsement from an unexpected quarter of the encyclical of Pope Pius X on church music and a plea for congregational singing among those who are not particularly interested in what Rome recommends. "There is one point," says the *Evening Mail*, "wherein all churches and chapels in America may obey a recent encyclical of Pope Pius X without any harm to their particular doctrines or church practices. It is in respect to the encouragement of congregational singing. For we are told by the Catholic paper AMERICA, whose authority in its field is unquestioned, that 'congregational singing is the very centre of the idea' in the Pope's encyclical of November 22, 1903, by which complicated and modern church music was abolished, and the Gregorian music substituted. Many churches, says AMERICA, have already established congregational singing of excellent quality, and all may do so when a generation of children shall have been taught to use their voices correctly.

"In the old days in this country, hearty and general congregational singing was the invariable rule in church and 'at meeting.' It may not always have been good, but it was genuine and spirited, and it made the singers happy. More than that, it was the foundation of a universal musical taste and habit.

"Hired choirs were a blow to the popular musical taste, even though they may have sung much better than the congregation did. They lowered the public's musical taste, and pulled all our music down a peg, because they put the people out of the habit of singing. No more chants and anthems all together in church—and no more glees by the fireside. 'Let George do it.' The song was passed up to somebody who had 'taken lessons' in New York or Boston. The spirit of gladness passed out of the people's song—and often out of their religion.

"If the 'encyclical' makes the people really sing, and sing well, in the Catholic churches, let us make it binding on the whole population."



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CORRESPONDENCE INVITED

# AMERICA

## A CATHOLIC REVIEW OF THE WEEK

Vol. VI, No. 16 (Price 10 Cents)

JANUARY 27, 1912

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Whole No. 146

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### CHRONICLE

**President Urges Economy.**—President Taft sent to Congress a message based on the findings of the Commission on Economy and Efficiency, created by Act of Congress a year and a half ago. In it he declares that the Government's expenditures amount to nearly \$1,000,000,000 a year. Including the personnel of the military and naval establishments, more than 400,000 persons are required to do the work imposed by law upon the executive branch of the Government. This vast organization has never been studied in detail as one piece of administrative mechanism. He asks the continuance of the commission, because of the excellent beginning which has been made toward the reorganization of the machinery of the Government on business principles. The Economy Commission has cost to date \$130,000, and its recommendations will save \$2,000,000 a year. The President urges that all administrative officers of the Government be put under civil service, their appointment be removed from politics and that provisions of law which give to those officers a fixed term of years be repealed.

**Favors Federal Telegraph.**—Postmaster General Hitchcock announced that he would recommend to Congress at an early date government ownership and operation of all telegraph lines as a part of the government postal service. He pointed out that in nearly fifty countries of the world—notably in Great Britain, France, Germany, Austria, Italy, Spain, Russia and Japan—government-controlled telegraphs are now in successful and profitable operation. "In many of the countries they are operated with the postal service, and in every instance have been found to be of immense service to the people

in both promptitude and cost of service." The statement came as a surprise to official Washington, not so much on account of the subject matter of the Postmaster General's views as the fact that a Cabinet officer should have assumed to make public a matter of this importance without first having consulted the President. Two years ago Secretary Hitchcock incorporated a government ownership recommendation similar to this present one in his annual message, but President Taft blue-penciled the recommendation out of the Postmaster General's report. The President is not disposed to make an issue of the fact that the Postmaster General made public his views regarding Government ownership without consulting the head of the administration, and a statement intimating as much was given out at the White House.

**Liability Law Stands.**—The constitutionality of the employers' liability law passed by Congress in 1908 was upheld by the Supreme Court of the United States in all the cases laid before it. The decision also reverses an opinion of the Court of Appeals for the State of Connecticut, which held that an action to recover under the law could not be brought in a State court. This is the case about which Judge, now Governor, Simeon E. Baldwin and Colonel Roosevelt became embroiled in a controversy in the campaign of 1908. The liability law of 1908 marked the second attempt of Congress to change the old common law rule that an employee of a common carrier could not sue for injuries received in the course of his employment when the injuries resulted from the negligence of a fellow-servant. The first law, enacted in 1906, was declared unconstitutional in 1908 because it embraced within its terms a regulation of intrastate commerce as well as interstate. The present



law was enacted by Congress in 1908, immediately after the first law was held to be unconstitutional.

**New Labor Body Formed.**—A new central labor body has been formed by the largest central labor bodies of New York and adjacent towns and cities, to be known as the Federated Central Body, representing four hundred thousand workers in different trades. Edward J. Hannah, of the Central Federated Union of Manhattan, was elected president. An explanatory statement made on behalf of the new central body says in part: "The purpose of the central bodies affiliated with the Federated Central Body is to work as a unit on all matters affecting the interests of labor throughout the towns and cities of New York and New Jersey, where these central bodies are affiliated with the Federated Central Body and to use the collective power of all the central bodies to bring about the satisfactory settlement of grievances and the adjustment of all matters affecting the interests of labor."

**United Mine Workers.**—At the Indianapolis Convention of the United Mine Workers of America, John Mitchell, former president of the organization, was elected a delegate to the American Federation of Labor. The convention, by a vote of 515 to 155, refused to commit the organization to an indorsement of the Socialist party, though it adopted without opposition a resolution favoring "government ownership of all industries."

**To Keep the Philippines.**—In an address at the smoker of the Filipinos' Club, in Washington, December 31, Brigadier-General Clarence R. Edwards, chief of the Bureau of Insular Affairs of the War Department, predicted that the United States would not get out of the Philippine Islands "until our grand-children are dead," adding that not until that time will the people of these islands be in a condition to take care of their own affairs. He declared that the United States should not desert "our ward in the East until it is out of swaddling clothes."

**Circuit Court of Appeals.**—In 1890 President Harrison signed a bill creating the Court of Appeals, and thus the Circuit Court lost appellate power and was reduced, in a sense, to a place of concurrent jurisdiction with the District Courts. This led to many complications, and finally to a division of jurisdiction between Circuit and District Courts. The new judiciary act now in force simplifies all this and removes all doubt as to proper jurisdiction. All cases under the Federal laws now go before the United States District Court. The twenty-nine Circuit judges will sit in the Circuit Court of Appeals, which has been retained as the intermediate appellate court between the United States District Courts and the United States Supreme Court. Circuit judges will not be debarred from sitting in the District Court, though their principal function will be to

consider cases on appeal before the Circuit Court of Appeals.

**Porto Rican Affairs.**—The Porto Rican House of Delegates adopted a resolution praying that Congress take no action "on the granting of citizenship to Porto Ricans unless such concession shall bring with it a full measure of self-government for Porto Rico, both branches to be elective and to have absolute power to legislate on local questions." The Speaker of the House, José De Diego, who opposed the action of the Delegates, was instructed to cable the resolution to Representative William A. Jones, chairman of the Congressional Committee on Insular Affairs. Governor Colton, in a letter submitted to President Taft a month ago, stated that he believes the granting of full citizenship "is the paramount political consideration now pending in their behalf. . . . The people are sympathetic, lovable and loyal, and there is nothing in their character incompatible with our national life." Some of the Porto Ricans strongly oppose an amendment to the Olmstead bill, now before Congress, providing that thirteen insular Senators shall be appointed by the President, and that judges, court clerks and marshals shall be selected by the Governor.

**Canada.**—The weather in the prairie provinces has been very severe. In some cases a temperature of 50 below zero was reached, and several deaths from cold occurred. Among these was that of a mother and child frozen to death while coming home from a neighbor's house, about a mile away.—The wife of Professor Morin, of McGill University, has begun suit against the newspaper *La Croix*. She claims \$10,000 damages for the doubt thrown upon her legitimacy by the paper's assertion that her father, the well-known ex-priest Chiniquy, was not married to her mother.—The hearing of the Hébert case has been resumed and the Evangelical Alliance is asking the Ontario Government to bring the Ne Temere decree into court on a test case.—The Quebec provincial Government has decided to postpone the elections until next year, when it hopes the Conservative wave will have spent its force.

**Great Britain.**—The underhand dealings of the French Ministry with German financiers while England was in peril of war with Germany on behalf of France, have caused no little popular resentment, which touches Sir Edward Grey, Mr. Asquith and Lloyd George as severely as it does the fallen French Cabinet. The feeling is ill-founded, since the fear that England's interests were threatened was the motive of the Chancellor of the Exchequer in defying Germany. He made bold to do so, because the Cabinet thought they had France at their back.—The colliers have voted a general strike to begin March 1. In the meantime great efforts will be made to put off the evil day. The owners maintain that a

minimum wage, independent of the coal extracted, would put them at the mercy of the unions. There is some prospect of stopping the lock-out in the Lancashire mills. It is said that the workers are willing to undertake not to agitate against the open shop within a fixed period. Clearly, there is no prospect of a settlement of the many labor troubles; the most offered is a truce, during which both sides will prepare for the renewal of the battle.

—The London papers which were inclined to make light of the Gaekwar of Baroda's conduct at the Durbar, now begin to admit its seriousness. He came deliberately in his everyday dress, swinging a cane in his hand as he walked up to the throne, gave a little nod to the sovereigns and then turned his back on them.—Henry Labouchere, famous as the editor of *Truth*, is dead.—The White Star Company will appeal from the decision of the Admiralty Court, which held the Olympic to blame for the collision with the Hawke.

**Ireland.**—"The financial relations between Great Britain and Ireland" was the subject of discussion, January 10, at a Congress of economic experts convened by the Royal Economic Society of London. All the speakers, including Professors Oldham and Kettle, Messrs. Childers, Lough and Buxton, and several other influential authorities, were unanimous on one point, that fiscal autonomy, or the power to fix, control and collect all its taxation including Customs and Excise, was essential to the well being if not to the very life of an Irish Parliament. Mr. Childers, whose recent book on the subject is considered the ablest and completest exposition of Ireland's right to fiscal independence, said the retention under imperial control of 70 per cent. of Irish revenue would cripple the power of the new parliament to formulate a financial policy that would create self-reliance and national stability. The British delegates were the strongest advocates of complete fiscal separation as the simplest and only effective solution of the question. As a consequence there would be no Irish representation in Westminster. It was recalled that both these principles were contained in the original draft of Mr. Gladstone's first Home Rule Bill: Ireland to have control of all Irish taxation, and to have no representation in the British Parliament. Several who were until lately satisfied with the subsequent compromises, have veered round to this opinion. It is also held that this solution will not frighten the British public more than others, and that Orange opposition will be equally directed against any.—The anti-Home Rule demonstration at Omagh mustered about 20,000. The district is represented by a Nationalist. Sir E. Carson, the Orange leader, who has a lucrative legal practice in London, threatened revolt if Irish self-government became law, and maintained he would be within his legal rights. Threats were also made to break up a Home Rule meeting to be held in Belfast, February 8, which will be addressed by Mr. Winston Churchill, Mr. Redmond and Mr. Devlin. Mr. Devlin

represents the constituency. Mr. Churchill is expected to disclose the details of the Home Rule measure in the hall where his father, Lord Randolph, declared in 1886: "Ulster will fight and Ulster will be right."—The Irish Unionist leaders and journals are still making much of the "motu proprio" argument. Archbishop Walsh, in several lucid letters on the canon law of the question, shows that it does not apply to Ireland at all, though its application would be perfectly harmless and proper.

**Belgium.**—A personal encounter took place in the Chamber of Deputies on January 18 between Van der Velde, the Socialist leader, and Warnaff, a Catholic Deputy. Warnaff taunted the Socialists with being always well supplied with funds and made other derogatory remarks, whereupon Van der Velde sprang at him and was with difficulty torn away. The sitting was suspended in the greatest uproar, and when it was resumed Van der Velde was censured.

**France.**—On January 16 an Italian torpedo boat destroyer seized the French steamer Carthage, because, it was asserted, of a suspicion that it was conveying an aeroplane to Africa. As Italy had in October sent to France a list of articles which it considered contraband, and as aeroplanes were not included, the action may lead to serious complications. The Minister Poincaré sent word to the Ambassador at Rome to request the immediate release of the steamer. The answer given was the steamer would be released if a promise was given not to send the aeroplane to Tunis.—Poincaré declares that serious work has immediately begun to ensure a complete French protectorate in Morocco, and that 18,000, 30,000 and 38,000 men will be needed at once.—The Government has decided to ask the Deputies for an appropriation of \$4,400,000 for the construction of military aeroplanes.—Another French steamer, the Manuba, was seized on the 19th, because of 29 Turks who were on board, and who were supposed to be on their way to join the Turkish army. They had \$50,000 with them.—The Schleswig, a German steamer was also searched.

**Italy.**—Despatches on January 19 report an engagement for several hours near Derna on the 17th, and of another battle about 10 miles from Tripoli, in both of which the Italians were successful. The losses on both sides are estimated as being very heavy.

**Germany.**—The *Vorwärts* has published the congratulations received from the leading International Socialist comrades. We translate that of Congressman Berger, sent from Washington: "Good luck for the liberation of the people, ye band without a Fatherland! That was a birthday present to be memorable in history. America's proletariat admires you."—In Bavaria the National Liberals call upon all parties to unite against



the Centre.—The Imperial Chancellor and the former President of the Reichstag have expressed their desire that all should consider the deeply serious nature of the campaign against Socialism. On January 17 the Chancellor held a conference with the representatives of the "people's parties" in order to present a united front to the attacks of the Social-Democrats. The leaders of the Progressives and of the National Liberals would, however, take no part in the meeting. The representative of the Centre was present only to announce that his party had determined not to attend the conference. In consequence the Centre, the Conservatives and the Free-Conservatives will not unite against the other parties except for private agreements which may be made. The Liberals and Progressives on the other hand will more or less combine against the Centre. The latter party evidently did not wish to be hampered in its fight by the conditions and sacrifices which a union with the Liberal parties, as desired by the Chancellor, might entail. The Socialists may still make considerable gains in the second ballot. Of these by-elections, 77 took place on Jan. 20; 80 on Jan. 22, and 34 on Jan. 25.—In the second ballot, January 20, the Socialist advance was considerably retarded, but defections from the radical parties were few. The Progressives won 17 seats, the National Liberals 21, the Socialists 8, giving this group a total of 114 representatives, as the result of the first and second ballot. The Centre elected 7, the Conservatives 9, the Imperialists 6, the Reform Party 4, and the other factions together 6 members. In spite of the partial defeat sustained by the Centre and the Conservatives, each of whom has lost the elections for three constituencies, the Government still controls the situation with 160 representatives. The assistance of the Centre and the Conservatives was at times given to the National Liberals to break the strength of the Socialists, who nevertheless made a net gain of three places.—The additional ballotings, which fill this entire week with intense political excitement, are not allowed to interfere with the celebration, on January 23 and 24, of the two hundredth anniversary of the birth of Frederick the Great.—Two more prison sentences have been issued against spies, of whom one was a Russian officer, the other a Hungarian, serving for mercenary purposes.—The English captain, Trench, sentenced to four years' imprisonment for espionage, recently attempted to commit suicide in the fortress of Glatz. He assigned as a reason the communication sent him by his superiors that he would not again be permitted to enter the English army or navy after his release.

**Austria-Hungary.**—The statement of the Austrian Representative Baron Victor von Fuchs that Italy is making preparations for a war with Austria, and that King Victor Emmanuel will be forced to declare this at the end of the Tripolitan campaign, has called forth considerable comment from the press. The Baron likewise

announced that the bond uniting Austria with Germany was being strained, and that a rupture was not improbable. We have heard of no confirmation for the first assertion, while the second was promptly contradicted by the action of the Emperor Franz Josef, who immediately despatched a special deputy to the German Ambassador, Herr von Tschischky, to assure Germany of the inviolate friendship of the Austrian-Hungarian monarchy.—The Apostolic Nuncio, Mgr. Allesandro Bavona, has suffered from a paralytic stroke, and is not expected to recover.—In the recent debate on denominational schools. Count Tisza, although a Protestant, confessed great sympathy with Catholic demands for educational autonomy. The Minister of Worship and Education then arose and heartily endorsed these sentiments. He staunchly declared that he would resist to the utmost the bigoted and intolerant demands of the rationalists. He would see, however, that each of the denominations was given its proportionate number of schools and gymnasias from the shares contributed by them to the public funds. The demand for the erection of new denominational schools was especially just at the present moment, when various Catholic gymnasias as well as the Catholic academy at Kaschau had been secularized.

**China.**—An attempt was made January 16 to assassinate Yuan Shi-Kai. As the Prime Minister was driving away from the imperial palace, after a conference with the Manchu princes, a bomb was thrown, which exploded some twenty feet from the Premier's carriage, killing two soldiers and wounding many guards and bystanders. Three revolutionists were promptly executed for the crime, though it is reported that the plot originated with some Manchus who wished to awaken in the Prime Minister a little more zeal for the Dynasty.—On January 19 the Chinese Republic appealed to the powers for recognition, "in order to avoid a disastrous interregnum" in case the Manchu government abdicates. On Yuan Shi-Kai's demanding Dr. Sun Yat-Sen's resignation of the presidency, so that the Prime Minister might exercise sovereign power till a national convention is called, the Republicans telegraphed the dynasty's premier this ultimatum: "(1) The abdication of the Throne and the surrender of the sovereign powers are demanded. (2) No Manchu may participate in the provisional government of China. (3) The capital of the provisional government cannot be established at Peking. (4) Premier Yuan Shi-Kai cannot participate in the provisional government of China until the republic has been recognized by the foreign Powers and the country has been restored to peace and harmony."—The Manchu princes held another long conference on the wisdom of abdicating but came to no decision. The Fifteenth Regiment of United States Infantry arrived on January 19 at Chin Wang-Tao, landed, and relieved British troops that were guarding a section of the railway that runs from the coast to Peking.

## QUESTIONS OF THE DAY

## Lesson of the German Elections

The success of the German Socialists has been no surprise. Their total gain has proved to be a million votes over the last elections. In the German capital they have carried every constituency but one. This belongs to the Kaiser's district, and should it likewise fall to their share in the second ballot it would give them an "All-Red" Berlin. To account for such successes various reasons of minor importance are alleged: the Morocco incident, the high cost of living, the tariff issue and lastly the anti-Catholic agitation carried on even by the Conservatives and lashed into fury by the storm which the Borromeo Encyclical, the anti-Modernist oath and the late papal decree have aroused. Added to this was the bloc formed against the Centre in Bavaria, as well as the falsehoods which were industriously circulated against it on every side. Yet in spite of all these attacks the Centre has stood impregnable. Its losses have been comparatively small, while the Conservatives have paid heavily to the Liberals.

The reasons we have quoted are sufficiently weighty to have seriously influenced the voters, and yet they may be looked upon as merely incidental. The root of the evil lies far deeper. Almost a quarter of a century ago Windthorst had clearly pointed it out, when on February 13, 1888, he said in the German Reichstag: "To pluck religion from the hearts of the people is and ever will be the preparation for every Socialist movement. This has been done among us, and the Government has mightily assisted in the work by the persecution it has carried on against Catholics, by the manner and method of arranging its conditions for education, and by the restrictions set upon the teaching and practice of religion among the people and in the schools." Here precisely is the final reason for the Socialist vote cast on January 12 by almost one-third the registered population of Germany.

Were it not for the Centre, which draws its support mainly from the Catholic voters, Germany might to-day be the spoil of Socialism. This does not mean that a Socialistic Commonwealth would at once be erected. Such a change can only gradually be brought about. The abolition of the monarchy would, of course, be included in the immediate program; but above all things else every measure would instantly be taken for an open war upon the Church. Then systematic provisions would be made to carry out, as soon as possible, the entire Socialistic platform.

The statement in the New York *Globe* that Germany's Social-Democratic Party is not the same as it was at an earlier date, when "composed of men who had read Marx, Engels and Lassalle," is most misleading. Socialists in Germany are undoubtedly following an oppor-

tunist program, although their demands, as the New York *American* states, "embrace practically the complete upset or change of all existing forms and regulations national, political, and industrial." They are in all this at one with our American Socialists, who at first propose opportunist measures in order later to introduce International Socialism pure and simple, if ever they should obtain sufficient power. For the benefit of the *Globe* we may quote the following unequivocal counter-statement in the *Socialist Call*:

"Five years ago the apparent loss of seats to the Socialists, permitted the capitalist press, both here and in Europe, to rejoice in a sham victory. Socialism, red, revolutionary Socialism, was defeated, and the destroyers of civilization and society had at last been checked. Now that the apparent defeat is far more than retrieved and an additional million added to the visible army of international revolution, the same press explains in whimpering, lying editorial comments, the 'conservative' character of the victors. We can afford them that miserable solace. . . . We rejoice in the victory of our German Comrades, for it is our victory, too. They have carried the red flag of the social revolution nearer to the intrenchments of the enemy, and planted it solidly, until the next advance is due." (Jan. 14.)

The entire result of the German elections emphasizes the truth so forcibly insisted upon by the leaders of Socialism, and no less clearly understood by Catholic writers, that the battle of the future must be fought between Socialism and the Catholic Church. It has practically reduced itself to this in Germany, as well as in Belgium. The German elections illustrate more clearly than ever how atheism, agnosticism and radicalism of every form naturally set towards Socialism, as water seeks its level. Only personal interest or a sane judgment combined with strong devotion to the welfare of the country can stem this tide where religious reasons do not exist. The great gains of Socialism were made, not from the believing section of German Protestants nor in anywise from the ranks of Catholics, but from the liberal element in the various parties.

Liberalism, like Socialism, advocates liberty and equality only for itself, but tyranny and oppression for all others. Liberalism is but another name for the Rationalism and Agnosticism, which in our own country are combined with Socialism against the Catholic Church. To realize this we need but turn to the *Socialist press*. I quote the comment of the *Call* upon the German elections:

"The German proletariat," it says, "has borne down all opposition hitherto, and is now nearing the field where the final struggle will be fought out against the most reactionary elements of capitalism, the so-called 'Blue-Black-bloc,' the union of commercial greed with pious ignorance, the alliance of the exploiter and the priest, the Conservatives and the Centrum. It is a natural alliance, and year by year the advance of German Socialism has been



steadily driving the robber class under the sheltering skirts of the Roman Church, the same process that is beginning to show itself on this side of the Atlantic."

This is the method by which Socialism strives to identify itself with the cause of labor. It is the old falsehood hurled against the Church by Liberal and Socialist alike that she stands for injustice, oppression and ignorance; that she is the support of capital against labor; that, in a word, she is the very refinement of hypocrisy and greed. How different the reality. The Centre, which we find so shamefully attacked by the entire Socialist press because it stands for the ideals of justice and liberty as applied *even* to the Catholic Church, has been the most active of all parties to bring relief to those social evils which Socialism has often only aggravated by its preaching of class hatred. If the Centre has not infrequently stood on the side of the Government it has done so purely for the welfare of the people. Writers are too prone to accept the Socialistic principle that to oppose the Government is the only way to work in the interests of the people.

The January number of the *Review of Reviews* prints an article on the German Elections, in which Bebel, the free lust advocate, who for so many years has led the Socialist party to his own great pecuniary advantage, is made a self-sacrificing hero and martyr in the popular cause. In the same manner the little, self-important Bassermann, the leader of the National Liberal party, whose boast is that "in a great moment he had dared to undertake the battle with Rome," and who with the entire Liberal element has ever been sighing for the return of the *Kulturkampf*, is spoken of as "an excellent example of the scholarly trained German official." These two worthies, in fine, are proposed to us as the ideal defenders of modern Germany. This is doing a decided injustice to the Centre Party.

The Centre was from the first the most progressive party in the Reichstag. It has either moved or seconded every social work that could bring assistance to the working classes and prosperity to the entire land. It has been willing even to support the measures of the Socialists where they were for the real benefit of the poor. "I fully agree with the opinion of Herr von Ketteler," Windthorst said, "We should find whatever truth there may be in Socialist propositions, give it publicity and make of it a living factor. We must do all we can, moreover, to come to the assistance of the working classes. So we take from the Socialists those who are solicited to join their army." These words were spoken in 1876, and in the following year he no less clearly reiterated the same principle: "Not by scolding without intermission against Socialism; but by finding where the evil lies and fighting it upon its own ground and answering the just demands that are made upon us, can we ever hope successfully to vanquish it. There is no other way."

Here, therefore, is the bold positive program mapped out by Windthorst and Ketteler. We must follow the same ourselves. It was because men like these realized in time the danger threatening Germany that it was possible to organize that party which has emerged victoriously from the *Kulturkampf* to become to-day the saviour of its country, no less than the champion of true religious liberty. If we have been slow in the past to follow their example we have all the more reason to move energetically in the present. The same crisis may soon confront us here

JOSEPH HUSSLEIN, S.J.

### Political Conditions in Belgium

When the Schollaert Ministry fell last June not a few of the Catholic leaders in Belgium were convinced that it was the death knell of the party. Woeste's opposition to the School Bill had shattered all their hopes. It was not till they saw the 80,000 voters gathered at the mass-meeting in Louvain on August 27, that they began to regain their courage and to brace themselves for the communal elections in October. The results in that struggle were not all that the most sanguine had expected. Many of their leaders were thrown out of the City Halls of the various localities, thanks to a coalition or fusion of all their opponents, but to have captured 16,000 out of 25,000 places was not by any means discouraging.

The opposition, however, were in great glee over their success, and they promised themselves to make short work of the de Broqueville Ministry. Indeed, one of the Socialist deputies boasted in *Le Peuple* that "it would crumble at the first onset. Parliament would be dissolved and an appeal be made to the people in a general election." As a matter of fact they had several formidable batteries trained against the Cabinet, which they were sure would be effective. There was first the charge against the Minister of War for not having protected the country at the time of the Morocco crisis. Then the Colonial Minister was to be assailed for the misdeeds of the missionaries of the Congo. The Minister of Finance was to be faced with a deficit in the revenues. The Minister of Railways was to be accused of hampering commerce by excessive railway rates. The Minister of Labor had trampled on the rights of the Syndicates; and the Minister of Agriculture was made responsible for the rise in the cost of living. That was enough they thought to upset a dozen ministries. But Parliament adjourned for the Christmas holidays, and the Opposition is still panting from its ineffectual assaults, but not a stone had been stirred in the ramparts of the Government.

"What can you do," said one of the Liberal leaders, "with that de Broqueville Cabinet. It smiles at you and keeps its temper? De Broqueville is a splendid leader, and every member of the Ministry is in full sympathy with him. You cannot persuade the people that such men are a set of scoundrels and are leading the country

to bankruptcy. They are shrewd politicians, and we Liberals have never learned the trick. As for the Socialists, they are mostly a stupid set, and in spite of all we do the people are convinced that they are governed by men of the most kindly disposition, who are thoroughly educated, clever and devoted to their work."

At present, after the fray, the Opposition are reproaching the Catholics with having no program. This charge is based upon the fact that the Catholic leaders are at odds on the question of suffrage. But it is a pretty common opinion that sooner or later the party will adopt as a motto, "universal suffrage pure and simple for both sexes." With regard to a lack of program, M. Helleput, the Minister of War, said the other day in a meeting at Antwerp: "No program! When the last workingman will live in his own house, when the last toiler in the fields will have his own bit of land; when the last woman will quit the factory and become again the angel guardian of her children and her home; when everyone shall receive fair wages and a more equitable division of the profits; when we shall have efficaciously guaranteed everyone against the waste of strength, against sickness, want of work, helplessness and old age; when the barbarous negroes of the Congo shall have become our brothers, thanks to the apostolate of our missionaries; when Antwerp will have been made the first port of the world; when the poorest father of a family can send his children to the school of his choice; when the Flemings will have their Flemish University, then and only then shall we rest a little bit, but the party will still have work to do. How can it ever fold its arms, especially in presence of that tremendous undertaking that is now palpitating with energy and faith, viz., the task of forming and multiplying Christian Workingmen's Unions?"

What has been achieved in this respect can be seen by a comparative review of the relative strength of the Socialist and Christian forces. The following figures speak for themselves:

Membership of Socialist Syndicates	Membership of Christian Labor Unions
1905 34,184 .....	14,000
1906 42,491 .....	20,231
1907 55,840 .....	30,231
1908 67,418 .....	39,517
1909 73,861 .....	40,537
1910 68,984 .....	49,478
1911 76,974 .....	71,235

The report for the Catholic syndicates was made at the Congress of Courtrai, in 1911, by the Rev. Father Rutten, who is the chief mover in this work of uniting Christian workingmen; that of the Socialists is taken from the Socialist paper *Le Peuple*, and from the report of the Syndicate Commission of that party.

Of course, the Socialists tried to take the sting out of this report and pretend that these memberships exist only

on paper. The answer to this charge is that the Christian Unions, unlike the Socialist Syndicates, have to transmit yearly reports to the Minister of Labor, with their accounts and lists of membership. These lists are printed, so that everyone can verify their exactness. That cannot be done for the Socialists. In Brussels alone the fees paid by the members of Christian Unions for the 5,600 members ran up to 32,000 or 33,000 francs; and that means at most only one franc a month. In localities where there is no treasury against lock-outs and the like, the fees are still smaller. Moreover, there are many affiliated to the Socialist Syndicates who are only nominally Socialists. This is especially the case in Brussels, where almost all the trades have to have some connection with the *Maison du Peuple*, whether they like it or not. Finally, it is notorious that many of the Socialist Syndicates are little else than centres of political action and free thought. So that as a matter of fact there is no doubt that the Catholics of Belgium have good reason to face the future with the greatest confidence. L.

### With the Early Manchus

It would be difficult for a student of history to tell you offhand who was the first representative of the Manchu dynasty which the Chinese are now setting aside, after submitting to its rule for three hundred years. On the other hand, a great many people have heard of a certain famous Li-mat-tieu who was living in Peking just as those Manchus were making their appearance three hundred years ago. In China, especially, every one knows him, and his name is a household word. He was not an emperor nor a statesman, nor a soldier, but a great mathematician and a greater missionary. He is commonly known to the western world as Father Matteo Ricci. The Chinese, however, read his name backward, and by changing *R* into *L*, as they always do, and omitting the troublesome letters *cci*, they transformed Ricci Matteo into Li-mat-tieu.

Matteo Ricci was an Italian from Macerata. He was born in 1552, became a Jesuit when he was nineteen, and made his mathematical studies under the famous Father Clavius, who was known as "The Christian Euclid," the great scholar who was Galileo's friend and who had so much to do with the Gregorian calendar. Evidently, Ricci's scientific career was inspired by Clavius, but, unlike his master, he was to achieve greatness not in Europe, but in distant and curious China.

In 1580 he was sent to Macao, a Portuguese settlement near Hong Kong, where he met Father Ruggieri, who had been wrestling with the difficulties of the Chinese languages for some time, and was now waiting for a chance to enter China to preach the Gospel. But no foreigner could ever pass the frontiers except the merchants with their wares, and even they never went farther than Canton, which a glance at the map will show us is not at a very great distance from the borders.



At last, however, the two zealous men succeeded in going in a caravan to Canton, but there was some sort of difficulty in that city, and we find them shortly after settled at Chau-king, which lies to the west of Canton. There they built a little house and chapel. Their acknowledged learning, their perfect mastery of Chinese, their wonderful library, their maps and their scientific instruments naturally attracted a great deal of attention, while the strange vestments and unusual ceremonies in the chapel appealed to something higher than the natural.

There they labored with considerable success for a time, but Chau-king was not Peking, and Ricci especially was eager to face the Emperor himself to secure permission to preach everywhere in China. But year after year rolled by, bringing him no nearer the goal, and it was not until 1600 that he found himself inside the walls of Peking. To have done even that much was to have accomplished the impossible, and it had implied many a hardship and many a danger that would have exhausted and appalled any less valiant man. However, he had not succeeded in his main object, for no mandarin, no matter how powerful or friendly, would have presumed to present him to the Emperor, who lived in his palace enveloped in such absolute and mysterious seclusion that few of his own people and no one from the western world was ever permitted to look upon his sacred countenance. So Ricci withdrew, defeated indeed, but not discouraged. He made another attempt, but failed again; until finally, in 1601, the Emperor, who had heard of the persistent stranger, and of the mysterious bells he had with him, "which rung of themselves"—as a matter of fact they were only ordinary clocks—summoned Li-mat-tieu to the palace.

Ricci was one of China's great men from that out. He was installed in the palace itself, and to the amazement of every one, with free access to the Emperor at all times; he was commissioned to instruct four of the chief mathematicians of the realm in the abstruse science of winding the clocks; he gave learned lectures to the literati; he instituted classes of mathematics; he wrote music for the court and the common people, and at the same time began the organization of the Church in China. He did not live to see the result of his labors, but thirty years after his death there were 175 churches in different parts of the empire.

The missionary work alone that he assumed would have been enough to exhaust the energy of any ordinary man, but Ricci was not an ordinary man. As we turn the pages of Sommervogel's "*Bibliotheca Scriptorum, S.J.*" we ask in amazement how it was possible for one so burdened to have been able in the midst of his other labors to give to the world such a library of learned works. There are more than thirty of them on all sorts of subjects. A Chinese Euclid, a Chinese "*De Amicitia*," known as "*Kiao-yeou-luen*"; a "*Memoria Technica*," treatises on Geometry, Astronomy, Weights and Meas-

ures, Gnomonics, Astrolabographics, Music, Moral Philosophy, Bellarmine's Catechism in Chinese, Chinese Ancient History, a Chinese Dictionary, eight arias for the organ, the theory of right-angled triangles, isoperimetric figures, etc.

He lived in Peking amid all this splendor and success from 1601 to 1610. They were his last years, just as they were the last years of the imperial dynasty of Ming, from whose representatives he had received such distinguished consideration. Already the Tatars were crossing the frontiers, though it was not till thirty years later that the first Manchu mounted the imperial throne. Ricci's glory, however, has remained undimmed through all the political changes that have supervened since then, and his name is still cherished in China.

Twelve years after the demise of this first great missionary, John Adam Schall von Bell of Cologne appeared in China, and there he toiled and suffered for almost half a century. He was made President of the Mathematical Tribunal and charged with the reform of the Chinese Calendar. Xum Chin, the Emperor, honored him with a friendship such as had never been vouchsafed to any foreigner, and readily granted him leave to preach wherever he liked in China. It was Schall who erected the first church in Peking.

During the twenty tumultuous years of war waged in self-defence by the Mings against the incoming Manchus Father Schall lived on the most intimate terms of friendship with the last representative of the expiring dynasty, and when the crash finally came, in 1644, it made no change in the status of this great representative of science and religion. The first Manchu Emperor also was his friend, and so was the second. Indeed, it was this very friendship that was the occasion of Schall's first sufferings in China. For when Chun-Tchi died, in 1661, the four regents appointed to govern during the minority of the prince named Father Schall as his tutor. That, however, exasperated the bonzes. They rose in rebellion against it and succeeded in having Schall arrested, loaded with chains and sent to prison to await the execution of the terrible sentence of being cut into pieces. He was an old man by that time, for he had passed his seventieth year, but the generosity he had displayed in the days of his power and prosperity was remembered, as was the veneration in which he had so long been held for his learning and virtue. The result was that a popular demand was made for his release. Schall would have willingly died at that time, but the Lord wished otherwise, and he was restored to his rejoicing brethren. Eight years afterwards he went to heaven.

He, too, has enriched Chinese literature with a vast number of learned works, several of them in two volumes, one, on European Astronomy, in four, another in seven, and another, on Lunar and Solar Eclipses, running up to nine volumes.

The last of this remarkable scientific Chinese trium-

virate was Ferdinand Verbiest, who was born in Belgium, near Courtrai, three years before the Manchus began to reign in China. He had asked for the missions, although he was distinguished enough to have been selected for the Public Act in theology at the College of Seville in 1655, and might have made a great name in Europe. But he was not seeking glory.

When he arrived in China he betook himself to preaching, but Father Schall summoned him to Peking as a collaborator in the Astronomical Observatory. He obeyed, of course, and when Schall was sent to prison Verbiest was with him. Probably they were both liberated at the same time. During their incarceration, everything, as was to be expected, went topsy turvy in the astronomical world at Peking, and in 1669 Verbiest was summoned to the capital to preside over the Tribunal of Mathematics. In 1681 we find him in the somewhat unpeaceful occupation of casting cannon for the army and the more pleasing one of fashioning the marvelously beautiful and precious astronomical instruments in bronze which in the last Boxer uprising were bundled off to Berlin for safekeeping, though the respectful Chinese and the weather had done them no harm during the two hundred years and more that they were perched on the parapets of Peking.

Like his predecessors, Verbiest was a prolific writer. One of his books was a Tatar Grammar, written, no doubt, to accustom the subject Chinese to the language of the conqueror. But all the Jesuits in China have been, from the beginning, very active with the pen, and it is calculated that in spite of their missionary work they have produced no less than 131 works on religion, 103 on mathematics and 55 on physical and moral sciences.

Verbiest died in 1688, after a short illness, and his obsequies were celebrated in Peking with most extraordinary pomp and ceremony. Thus with both Ming and Manchu these missionary mathematicians always enjoyed the greatest favor both of the court and the common people. It is to be hoped that this union of science and religion which has always been a tradition among the Jesuits as an effective apostolic instrumentality, may avail at the present time. There is a famous Jesuit observatory at Zi-ka-wei. Perhaps it may serve as a means of conciliation and good will with the new rulers of China, no matter what political form the coming Government may assume.

X.

### Journalism in Spain

Official statistics place at about two thousand the number of periodicals at present published in Spain. They are thus classified: 75 Liberal, 58 Conservative, 199 Independent, 165 Catholic, 131 Republican, 15 Democratic, 10 Nationalist (that is, aiming at provincial autonomy and independence in local concerns), 14 Anarchistic, 55 Socialistic, 21 military, 87 literary, 39 pedagogic, 72 scientific, 56 legal, 61 medical, 12 pharma-

ceutical, 10 Protestant, 10 on fashions, 5 on freethought, 35 comic, 20 on bulls and bull-fighting, 179 financial, agricultural, industrial, etc., 155 with no specific aim, and 90 official. The distinctively Catholic press, therefore, whether it be Carlist, Integrist, Alfonsist or Independent, holds, as the table shows, a very creditable position on the list.

Generally speaking, Spanish periodicals drag out an uncertain and wretched existence. To have a daily circulation of from thirty thousand to fifty thousand copies is looked upon as an extraordinary streak of good luck; for both in Madrid and in the provincial towns there are many papers that have to be satisfied with a daily issue of six thousand or, at most, of ten thousand. Spaniards read little or not at all. In the rural districts, where the bulk of the population is found, illiteracy is most prevalent, and those who know how to read are so poverty-stricken that a newspaper is a real luxury beyond the reach of their purses. The number of periodicals, therefore, whose income is equal to their expenses is comparatively small, and if they are to survive they must receive subsidies from the Government or from private sources.

A natural and logical consequence of this state of affairs is the wretched condition in which journalists find themselves. We speak of professional journalists, of those who look to journalism for their living, and not of those who embrace journalism with the avowed or implicit object of making a name and a niche for themselves in the domain of politics or in official life. In Spain, as in France, and most other European countries, few are the important political personages who, in the earlier stages of their career, have not driven the quill of the journalist as a means of entering Parliament, of winning a cabinet office, or of obtaining some highly salaried Government position. In this non-professional sense, Moret, Canalejas, Maura and others have been journalists.

The economic condition of the professional journalist in Spain is as deplorable as can well be imagined. If he succeeds in obtaining a monthly salary of forty or fifty dollars it means that he has reached the acme of celebrity and fame; for most of those employed in the profession have to be content with thirty dollars a month for from six to ten hours' work a day. Salaries of from eighty to one hundred dollars a month are considered highly exceptional and almost fabulous, and are paid to only a few men by a few newspapers which bask in the sunshine of popularity.

In spite of this drawback, the Spanish press is, generally speaking, honorable and deserving of patronage. The Spanish journalist, though poor and needy, is not for sale; he does not practice blackmail; he does not play traitor to his ideals or to his conscience. His gentlemanliness, his Castilian dignity, and his proverbial sense of honor do not fail him in the moment of trial or temptation. As long as his imagination is lively and



his intellect is keen he works and strives, and pours into the "copy" the very essence of his soul; but when his hand can no longer wield the pen he retires to a corner, perhaps in a refuge, or to a ward of a hospital, and there awaits the common end.

Both in Madrid and in many provincial towns, it is true, journalists have associated for mutual protection and assistance; but such associations do not commonly go further than to offer to their members medical attention and medicine in case of illness, or possibly, the benefit of a cooperative store, where the necessities of life can be obtained at rock-bottom prices. Departments for loans at easy rates, and for pensions in favor of superannuated or incapacitated journalists would greatly relieve the economic situation of the brethren of the pen, but serious steps towards establishing them have yet to be taken.

From the foregoing presentment of the case it will be gathered that, generally speaking and making due allowance for exceptions, journalists in Spain are recruited from the ranks of those to whom the doors of Government employment and positions with the great banking, mercantile and industrial corporations are closed. Journalism is the plank to which they cling to save themselves from drowning in the sea of life. To embrace such a profession freely and voluntarily demands self-abnegation and the spirit of sacrifice, which are, of course, precious qualities, but they are not excessively common in this workaday world.

Are we to be understood as wishing to imply that Spanish journalism is the exclusive field of men of moderate ability, of very ordinary persons, devoid of learning and refinement? By no means. Along with many shining mediocrities, there are able and intelligent men, wide-awake, assiduous, cultured. In every editorial office there are easy and elegant writers, pleasant paragraphers, distinguished litterateurs. Without undue self-glorification, the Spanish press can be said to compare favorably with that of other European countries in grace, correctness and elegance. It lacks, not writers, but readers.

NORBERTO TORCAL.

The George White Alumni Association held its twelfth annual banquet in honor of Mr. White at the Hotel Savoy on January 18. Mr. White, now seventy-three years of age, is a teacher who has seen fifty-three years of service in the public schools of New York City. This year's gathering of his "old boys," many of them men who long years ago attained distinction in their chosen professions, was made an occasion of special honor to the veteran teacher, whose compulsory retirement has been fixed by the Board of Education to take place on February 1. There may have been a touch of personal feeling in the speech of the guest of honor, who protests strongly against his retirement "for no other crime than that he is seventy years of age," yet there are not want-

ing those who will see more than a grain of truth in his attack on the educational system in vogue in the public schools to-day. "I am here," said Mr. White, "to enter my protest against the present system of education in this city. In 1902 the cost of it was \$18,000,000. In ten years that cost has more than doubled. Was this tremendous extra cost for teaching? No. It was for fads, for frills, for shams, for everything except education. At times I have not known whether I was running a gymnasium, a nursery, or a hospital."

## CORRESPONDENCE

### The Situation in Turkey

ADANA, December 25, 1911.

The war! What a misfortune for the country! At the beginning there was some public excitement aroused by the sensational news emanating from the jingo newspaper offices. But how things are progressing in Tripoli who can tell? One thing seems certain: Italy did not expect the dogged resistance she is encountering; she went to war light-heartedly, in the belief that she could re-edit the famous message which Julius Cæsar dispatched from Zileh to Rome: "*Veni, vidi, vici.*" As a substitute, she has decreed "The Annexation of Tripoli."

Everything seems to be dormant here; the public quietly lives down the passing impressions; the wave that comes chases its forerunners. I have reasons to believe that the Turks are going to conclude peace by relinquishing Tripoli to Italy for a pecuniary consideration, but whatever happens will leave the public indifferent; its traditional apathy cannot be easily shaken.

For the intelligent and liberal-minded Turk the struggle is evidently useless. In fact, what practical benefit or material profit did Turkey derive from her possessions in Northern Africa? The income of the exchequer of the Empire from Tripoli was almost nil.

On the other hand, difficulties are increasing in various sections of the country. The Yemen Rebellion has ended in a manner far from creditable to the Turkish Government; the Arabs came out winners; they have practical independence, with the right to elect their own magistrates and to coin money. Could they have claimed more liberal concessions? In Kurdistan there is no security for the poor Armenians; the same old troubles are recurring. Suddenly, a shower of complaints is brought by the wire to the Armenian Patriarchate of Coum-Capou; the representative of the Patriarch (Kapou-Kehya) hurries off to the Sublime Porte; the Grand Vizier sends a telegram to Van or Bitlis, as the case may be; the Governor of the province (Vali) dispatches a squad of soldiers or gendarmes to the scene of the disturbances; the incident is closed; things relapse to their normal state, but only for a short while; the whole chapter begins all over again.

In Macedonia and Albania the situation is anything but roseate; trouble is brewing; the eruption may break out any moment. Here, too, independence is ripening. At the very heart of the Empire internal circulation is defective. A new political party has sprung into existence; its growing organization and strength can mean only one thing: internecine warfare, and, consequently, the weakening of the Union and Progress Party. The murder of Zeki Bey, who was assassinated because he



had dared to incur the displeasure of the ruling party, puts in an unenviable position many of the shining lights of that party; "Deserters from the camp of Israel into the camp of Ismael"—only one letter to be changed; what does it matter?

And, in the meanwhile, who is ruling? Who is defending Justice? Who is sending reinforcements to Tripoli? The Turks are busy fighting each other at home; no time is left for the enemy abroad. Heart disease is always dangerous, but when it is complicated by another serious ailment the patient has very slender chances of recovery.

A lugubrious cry is sounded by the Muscovite Eagle soaring on the Bosphorus and claiming a right of way through the Dardanelles for the eaglets of the Russian Navy. This is another sign premonitory of an impending imbroglio in which Russia, Germany and Austria will be involved as leading actors; each nation wants to intimidate the other with a touching love conveyed by the muzzle of her cannon. And our brave Turks think that with the Arabs of the Fezzan and elsewhere they will be able to defeat Italy. Italy has got the key to the house, and does not care a straw for lofty principles invoked by the Tartarin of Berlin, who gave her encouragement and *carte blanche*. Poor human comedy, in which the Turk is wondering with which sauce he is going to be cooked and eaten.

In the provinces where, as in Adana, the conditions are favorable the people are working hard and earning their living; with wonderful courage, the Armenians are continuing to recover from the recent catastrophe that visited them; their indefatigable activity and practical intelligence whet the appetite of the voracious beasts who look on lazily and are incapable to imitate. How long will this situation last?

You must have heard of the superhuman effort made by our French Government. October 18th, ult., was the feast of St. Luke, Patron of the Medical Faculty of Beirut, conducted by the Jesuit Fathers. The French Consul, accompanied by the Admiral of the French battleship visiting the port, went to the faculty and presented the Reverend Father Cattin, president of the faculty, with the Cross of the Legion of Honor. The recipient of this honor protested, claiming that he had done nothing to deserve such a distinction, to which the Consul replied: "When a regiment distinguishes itself on the battlefield the colors of the regiment are decorated. My dear Father Cattin, you are the colors of the French Faculty of Beirut; that is why the French Government decorates you."

The annual examinations of the faculty had just been concluded; the jury that comes over from France to examine the students has once more acknowledged the success of the faculty. On this occasion the corner-stone of the new building of the faculty was laid and blessed; the ceremony was imposing; the French Admiral, with his staff and the music of the flagship, was present, together with representatives of the Governor of Beirut (Vali) and the Pasha of Lebanon. Out of thirty candidates twenty-seven graduated. If we only had some of the millions of our rival, the American Protestant College of Beirut.

A, S. J.

### Taxing the Parish Priests in Italy

ROME, January 7, 1912.

Yesterday was Epiphany, and the Roman children rejoiced in the visit of the *Befano*, an Italian rag-baby

equivalent of Santa Claus; the small boy made the town raucous with fish horn and trumpet, the Piazza Navona, as usual, was lined with booths full of toys for sale, and the charitably inclined saw that the asylum children got their *Befano* gifts in generous measure.

Early in the morning a committee of 160 representatives of the Association of Catholic Workmen in Germany foregathered in the Church of Santa Maria in Campo Santo for Mass and Holy Communion. They were afterwards received in audience by the Holy Father to present their greetings and assurances of loyalty to His Holiness. The Pope made them a fine little address of congratulation on their association's good example of faith and loyalty to the Holy See, and dismissed them with his blessing, presenting each of them with a handsome medal as a souvenir of their visit. This association numbers some 150,000 members, and sends a representation every year to greet the Holy Father.

With the beginning of the new year the Chapter of the Basilica of St. John Lateran, following the suggestion of the Holy Father, began to follow the new Ordo in the public chanting of the Divine Office according to the new edition of the psalter. The issue of 40,000 copies of the psalter from the Vatican Press has already been exhausted, and the different firms of Pontifical printers are announcing the immediate issue of new breviaries embodying the new psalter and the new rubrics. In particular, "The Society of St. John the Evangelist" will have out in this month the psalter and rubrics in editions corresponding to their breviaries in 16° and 48°, while for March they promise a new four-volume edition of the breviary in 16° and in 48°, with the psalter and rubrics distributed according to the recent prescriptions. Your correspondent has heard that the publishers have been assured that further changes in the Divine Office will not be ordered at least for some seven or nine years to come: this was necessary in order to secure them against loss by their new publications.

There is a tax in Italy, imposed and collected by the Provincial Councils, on the practice of a profession and the business of retail merchants. From time to time some of the Councils have essayed to levy this tax on parish priests as practising a profession, and have desired to push it so far as to reach the alms tendered to the same by the faithful in connection with offering Mass for their intentions. In the Province of Turin the Rev. Don John Burzio, parish priest of Cavagnolo, appealed to the administrative Giunta of the Province of Turin against such tax imposed on him by the municipality of Cavagnolo. In a long decision the Giunta decides that the parish priest is not practising a liberal profession; but, since he receives his wage from the Government (which has seized and still administers all benefices in Italy) and does his work subject to the orders of his bishop, he is to be rated as an employee; and, as the tax does not fall on employees, it is not applicable to his reverence. It will be a bit of good fortune if that stands as a proper precedent for the rest of Italy, for, however unsatisfactory the ground of the decision is, the decision itself relieves the priest of a piece of petty oppression.

The "Tuta" press agency at Milan has been closed by the government, its offices taken possession of under government seal and its representatives, Dr. Kaul, Dr. Deschen and Mr. Hagelin, ordered out of Italian territory. The apparent ground of this action is the trans-



mission of some news that in the government's view was false, or at least unacceptable in government circles. Dr. Kaul has appealed to Prime Minister Giolitti from the application of the order to himself personally, on the ground that he had resigned from the service of the agency prior to the transmission of the offensive item. He will be given a hearing before being expelled the country. The "Iuta," as the readers of AMERICA were informed at the time, is an agency founded during the course of the past year by a body of Catholics, with the intent and purpose of transmitting the truth about Catholic affairs everywhere in Europe, and thus relieving Catholics the world over from the injustice of the misrepresentations of the Associated Press and a number of anticlerical press agencies. It was the intention, it has been said, to make their central headquarters at Milan; an office had been opened also in Florence, and one was promised in Rome before the end of January. Now it will centralize its work in Zurich, Switzerland. There is probably a story behind their expulsion from Milan, and it will doubtless come out shortly. An American gentleman by the name of Weinschenck has contributed some \$300,000 to the enterprise, and has been ready to put more into it, and it was his hope to correct the misrepresentations which America has long been obliged to submit to in the press news of critical Catholic matters in Europe.

The Minister of Foreign Affairs has just directed a circular to all diplomatic and consular agents, calling for a detailed report on the moral and economic condition of all Italian emigrants, as in a prior circular, issued last September, he had called for a numerical and political census of the same. The Minister takes occasion to assert that Italian emigration is not to-day an inevitable consequence of poverty at home, but an export of energy, to the benefit of countries abroad, and as such the Government insists on its power and right to consent to it or interdict it. For the timely exercise of this right the Government requires to know in detail the economic and moral gain to the countries to which Italians emigrate resulting from their presence, the gain to the emigrants themselves, the strengthening or weakening of their attachment to the mother country and, consequently, that country's hold upon them. This will give food for thought to legislators in the United States if it turns out that immigration is not to be for the purpose of assimilating an enlarged citizenship, but for the pecuniary, educational and moral betterment of citizens of foreign countries to be recalled after the process is completed.

Malta is again in a ferment on the language question. The British Government has a commission over there investigating the question, and the public and press, anticipating a decision from the commission recommending the exclusion of Italian as the language of the schools, courts and government departments, have begun an agitation which has all the spectacular characteristics of Italian excitement.

To the names of the Patriarch of Lisbon, the Archbishop of Bologna and Mgr. Giustini, the rumor-makers now add the name of the new Prince Bishop of Cracow as the cardinal "in petto." Meanwhile, if those conversant with present procedure are not mistaken, the appointee is known only to himself and two other cardinals (to be witnesses to the fact, if necessary), and to these three in strictest confidence, leaving a fair field to those who insist on guessing.

The Italian Government has ordered the retirement

of all Turkish money from circulation in Tripoli, Bengasi and Derna, and the Ministry of the Treasury will exchange Italian currency for the same during the months of January and February. C. M.

### Diocesan Conventions in Spain

MADRID, Jan. 2, 1912.

Madrid and Barcelona, the two chief cities of Spain, have just been witnesses of the fervent activity and zeal with which militant Spanish Catholicity works in the field of social endeavor to instil a religious spirit into the hearts of the people who are in danger of being lost to the Church through the propaganda of bad principles and the spread of improper reading matter.

As soon as Bishop José M. Salvador y Barrera, Bishop of Madrid-Alcalá, took possession of his see he undertook to establish diocesan committees, composed of priests and prominent laymen, whose object was to strengthen and develop the parish spirit; for he realized that in proportion as the people withdraw from the parish, which is the true domestic hearth of the great Christian family, they withdraw from the love and practice of their religion. But the spiritual side was not the only one that the prudent prelate kept in view; for he aimed at developing social and beneficial measures, thus consolidating and unifying Catholic action and giving it the stability and extent that parish organizations can rightly have.

Many and great were the spiritual and temporal needs of the capital of Spain which the bishop determined to remedy and help. As is commonly the case in great European cities, Madrid had its wealthy and aristocratic centre, where the nabobs dwelt in elegance; but it also had its purlieus, swarming indeed with people, but where squalor reigned. Churches and schools and means of innocent recreation were not there, but there was poverty, which spells wretchedness; and with wretchedness is found religious indifference, or no religion at all.

The work of the parish committees was to devise simple and practical means of drawing the people to the parish church, of making them love their faith, feel an interest in their religion, respect their pastors, and revere their Church. Charitable people organized so that almsgiving, which had gone on in a haphazard sort of way, was systematized, and was made to benefit the truly necessitous. Catechism classes for the children and night schools for adults were established; recreation rooms for the laboring classes were opened; marriage portions for poor girls were provided; farmers' clubs and rural savings banks were a part of the program. At the head of all was the parish priest. Thanks to the vigilance, sacrifices and abnegation of clergy and laity alike, all this has been done, or at least begun. The happy initiative of the Bishop of Madrid-Alcalá has been followed by the Bishop of Barcelona, and thus in the metropolis of Catalonia there have been established parish committees for the same laudable purpose.

The diocesan conventions, held in Madrid and Barcelona in the latter part of December last, had for their object an examination of the work already accomplished and of the work mapped out in favor of those classes most in need of protection and help in the religious and the economic order. The reports were made by rural and urban clergy and included the successes that had been theirs, the failures, whole or partial, with which they had met, the difficulties that they had faced, the means that they had found helpful, and the hopes that they cherished.



Thanks to the apostolic zeal and perseverance of the members of the parish committees, the spirit of Christ has penetrated where formerly all was hostility or indifference. The number of communions has increased, religious functions are more numerous and better attended, the people are closer to their pastors, and the faith is stronger and more active in their souls. Not that all that was to be done has been duly accomplished; far from it. A start has been made in a new and necessary work; its first triumphs are a pledge of future successes.

Spanish Catholics, given up for so long to political strife, which divides and disunites, did not perceive that the people in general did not follow them along their political paths; and therefore they have too long neglected what is practical and fundamental, namely, Catholic work among the masses for the sake of saving them from false apostles. Healed, to some extent at least, of their blindness, they are now starting out on a new track with the intention, it would seem, of returning to the right road; for, whatever be said or done, it is most certain that the salvation of Spain depends not on a change of government or a political upheaval or a new ministry, but on a restoration of Christian life among the people, a vigorous religious faith, and an organization which shall gather the multitudes around the Church. But how is all this to be accomplished? The answer is simple: Let the parish committees go on in their self-sacrificing work. Let their number be multiplied until they are found in every diocese in Spain.

NORBERTO TORCAL.

### Cardinal Farley's Visit to Naples

VILLA SAN LUIGI, POSILIPO, NAPLES, Jan. 4, 1912.

Doubtless it will be of interest to the readers of AMERICA to learn something about Cardinal Farley's visit to Naples and his inaugurating the new Papal Seminary here at Villa San Luigi, Posilipo.

On New Year's morning His Eminence said Mass in our handsome church, the Gesù Nuovo. The glorious bronze main altar, accounted the largest and finest of its kind in the world, had been tastefully decorated and special music prepared for the rare occasion. After Mass the cardinal came to Villa San Luigi, situated in the suburbs, about a half-hour's drive from the city, on the classic slope of Posilipo. He was accompanied by Mgr. John Edwards, Mgr. James V. Lewis, the Rev. W. H. Stewart and the Rev. John H. Farley, S.J. At the first sight of the cardinal's carriage approaching, the community bell was rung, and all our Fathers, Scholastics and Seminarians hastened to the front gate to extend a hearty welcome to the distinguished guests. The party was then escorted to the cardinal's apartments on the top floor, overlooking the sea. These apartments were built for the accommodation of Cardinal Mazzella, S.J., in which he had hoped to find an occasional solace from his heavy labors at Rome; but the learned and beloved Prince of the Church was called to his everlasting reward about the time the rooms were completed. From the great front windows and porch a sublime panorama is had of the city and bay of Naples, Mt. Vesuvius, Sorrento, the Isle of Capri and the sites of Herculaneum and Pompeii, the snow-crested Appenines looming up in the far background.

For fully an hour the new cardinal chatted pleasantly with our Fathers. Prominent among these was the venerable Father Joseph Piccirelli, S.J., former Rector of Villa San Luigi and author of many books on phil-

osophy and theology. He is one of the very few survivors of that gifted band of exiled Neapolitan Jesuits (Sabetti, Degni, de Augustinis, Schiffini, Brandi, etc.) that shed the light of their genius in America during those famous early days of Woodstock College, Maryland.

Before dinner an inspection tour was made by the entire party around our Villa and the lower floor of the adjacent new seminary, which will be under the direction of the Jesuit Fathers. Although some two hundred men have been employed in its construction during the past year and a half, this vast edifice is not yet finished. It is being constructed under the special supervision and in great measure at the personal expense of the present Pope. The cardinal told us that His Holiness had very often spoken to him recently about this pet enterprise, and that he was wholly in accord with Pius X in believing that the education of good, learned priests is the most salutary work that can be done to-day in Italy. All of us were struck by the zealous cardinal's enthusiasm, by the wonderful agility with which he moved through the spacious building, and by the keen interest he manifested in the minutest details. At every turn he repeated his admiration for the great undertaking so dear to the Holy Father's heart. At times some of the Fathers would address his Eminence in English, but he would answer in Italian, proving by his fluency that he is a past master of this tongue.

This day marked the opening of the new seminary, and dinner was spread for the first time in the large refectory. The cardinal sat at the centre table; on his right was the Very Rev. Anthony de Francesco, S.J., Provincial of the Neapolitan Province, and on his left the Rev. Anthony Stravino, S.J., present Rector of Villa San Luigi. A program of music and speeches had been intended in the cardinal's honor, but, owing to his own repeated solicitation to have no ceremony of any kind, at the last moment we called off the preparations, and converted the whole affair into a homely, wholesome family gathering—just such a reception as the cardinal himself, with most Americans, naturally prefers. Before dinner there had not been sufficient time to inspect the two upper stories. But, though not as yet completed, these also His Eminence desired to see. Accordingly, we satisfied his wish and showed him every nook and corner.

All the members of our large community again accompanied the cardinal and party to the front gate at their departure, and there knelt to receive his apostolic blessing. This he graciously gave, and added in a few well-chosen Italian words that he felt genuine joy at having seen for himself the new seminary, and that his most earnest prayers will be offered for its unbounded success.

In conclusion, permit me to say that this memorable visit has truly filled our hearts with consolation and encouragement. For the past three days we all have been thinking and speaking of the gracious, humble, scholarly, saintly presence in our midst of this new Prince of God's Kingdom. We feel that his visit has been a benediction from heaven and that our college still keeps redolent with his memory as with a sweet incense.

In our community we number representatives from almost every land. I am the only American. Hence, this visit, with its favorable impressions, has been singularly gratifying to me. Need I say that I am prouder than ever of my native country, its institutions and its men?

GEO. G. FOX, S.J.



# A M E R I C A

## A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, JANUARY 27, 1912.

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### The Home-Coming

At the present time, when Portugal is ignominiously expelling its bishops from their country; when France is dragging them into court like malefactors; when the Mayor of Rome and other officials are continuing to insult the Sovereign Pontiff with impunity, the attitude of the United States towards the ministers of religion may cause no little surprise in some of the countries of Europe. The Archbishop of New York returns to his see as a cardinal. A vast multitude meets him and greets him at the Battery in a manner that eclipses even the famous home-coming of ex-President Roosevelt. Fifteen hundred policemen keep the immense and enthusiastic throngs from the roadway which they would have only too eagerly invaded to greet the new cardinal. Officers of the fire-boats guard the pier where the steam-boat, covered from stem to stern with American and Papal colors, lands its great delegation of distinguished laymen, who had taken his Eminence from the ocean liner; two or three hundred automobiles precede and follow the open carriage in which the cardinal, in his robes of office, is seated; Broadway and Fifth Avenue, perhaps the two busiest streets in the world, are for two or three hours without trolleys or vehicles of any kind, so as to make way for the imposing procession, and no one complains; buildings are decorated along the way, Hebrews as well as Christians participating in the general jubilation; multitudes throng the sidewalks; bands of music are stationed at different places along the route; thousands of school children wave their flags and shout their welcome; further on are associations of men representing every race and condition of society, one uninterrupted mass of happy people from the end of Manhattan Island to the cathedral, a distance of five miles in extent, forming, as it were, a living passageway to the splendid sanctuary, with its banners flut-

tering from every pinnacle, and portal and spire, to be transformed at night to a picture of dazzling beauty, with its myriads of electric lights that glittered from the crosses on its twin towers, 350 feet in the air, down through every line of its graceful structure. It all seemed, as some one of the myriads that came at night to contemplate the marvelous spectacle described it, like the New Jerusalem. Within its great expanse, awaiting the cardinal's coming, and weary with their long waiting, were six or seven thousand happy children, who had come to look on him whom they have such reason to regard with admiration and love.

Such was the welcome home of this great representative of religion in the United States. The papers next day seemed to be given over to descriptions of the event both in print and elaborate pictures. Every one rejoiced that an American, and especially one so loved and honored, had been selected for this distinction. Even the synagogues were decorated, and the Legislature of the State of New York, both Senate and House concurring, passed a resolution of congratulation to His Eminence. And all this is only the beginning of the nine days' rejoicing. Evidently the statesmen and the people of this great Republic understand the immense importance of religious feeling and teaching in a nation, especially at a time when so many elements of destruction are at work to undermine the foundations of society.

### The Way in Switzerland

It is high time that effective laws were passed and enforced in our land against the post-cards, novels, periodicals and moving pictures that have become such a grave menace to the morals of the young. The censorship of films, for instance, is so lax or so easily evaded that from the Middle West comes a complaint that a disgraceful series of pictures, called "The Secret of the Confessional," has been on exhibition repeatedly; the sale of suggestive post-cards, too, and their transmission through the mails seem to go on without protest or hindrance, and shameless novelists are boasting that the books they have already sent broadcast in thousands will be considered quite decent and decorous compared with those they mean to write.

Legislators and magistrates, moreover, both here and abroad, own themselves at a loss how to frame or enforce laws that will successfully put down this growing evil. A year or two ago, however, the little canton of Berne, in Switzerland, seemed to find a way. For it was enacted that:

"Whoever by pictures, writings, speech or actions publicly offends modesty or morality shall be punished with a fine up to 300 francs, or by imprisonment up to three months.

"Whoever produces for sale, introduces, sells, publishes, circulates, advertises, lets for hire, or exhibits obscene writings, pictures, or any other

obscene objects, and whoever arranges obscene performances at places that are accessible to the public shall be punished with imprisonment up to three months."

Excellent as these laws are, they would, of course, be quite worthless unless rigidly carried out. Instead of a fine, if a term in prison were imposed upon those whose pictures or writings corrupt the young, the number of objectionable films, books and post-cards sold or exhibited would soon grow less, while public morals would improve.

### Reprehensible Journalism

The *Catholic Citizen*, of Milwaukee, in its issue of January 13, 1912, informs its readers editorially that "with the aid of a good runabout many a priest has doubled his ability to take care of his missions, to say *Masses in three or four places* on Sunday, where formerly he could visit but two on a Sunday forenoon."

How a runabout can invest a priest with such wonderful powers or privileges is difficult to understand, but much more difficult of comprehension is the recklessness, or heedlessness, in the advertisement column of the same issue under "Music and Drama," which displays the claims to glory of "The Girl in the Taxi." That play, we are assured, "had a run of 1,000 nights in Paris." Added to this horror is the alluring information that "Valeska Suratt, in 'The Red Robe,' has with her a chorus of the prettiest singing and dancing girls that could be obtained." As "The Girl in the Taxi" is one of the stage productions explicitly condemned as bad by the Federation of Catholic Societies, and as Valeska Suratt is the female identified with "The Girl with the Whooping Cough," a show suppressed by the New York police, we cannot too severely condemn the action of the *Catholic Citizen* for giving them a place in its advertising columns, and by so doing commending them to its readers.

It is very unfortunate that just at a time when the most earnest efforts are being made to cleanse the stage of some of its unutterable foulness, endorsements of this description should be found in Catholic papers. Who can tell what disasters may have resulted to innocent souls in consequence of these notices? We fear the management of the *Catholic Citizen* bears its responsibility all too lightly.

### Puffing a Blasphemer

"The patriarchs, and even Christ Himself, were typical paranoiacs," is part of a conspicuous headline that lately shocked numerous readers of the New York *Times'* literary section. The words were used to introduce a laudatory and extended notice of Dr. Hirsch's "Religion and Civilization," of which "an American edition is soon to appear." The author, we are told, "has

put the important questions of religion under the search lens of psychiatry, the modern science dealing with mental diseases," and Our Divine Lord "is finally adjudged as presenting one of the most obvious cases of paranoia imaginable."

Yet "the average reader," in the opinion of the *Times'* reviewer, "will have to respect and admire" "the sincerity and fearlessness" of this blasphemer, whose book "contains a wealth of historical information of the greatest interest," who will "in a way" "become a martyr for his outspoken, fearless opinions," etc., etc.

Now, as to Dr. Hirsch's book itself, AMERICA, if need be, will speak in due time. Our present concern is the fact that a journal of the standing of the *Times* should devote the first columns of its book reviews to noticing favorably a work like "Religion and Civilization," and should summarize for the general reader a book which outrages what Christians consider most sacred, and undermines the very foundations of morality. For besides the harm done by the blasphemous character of the article, to tell the thoughtless and uncritical "man on the street" that lawgivers like Moses and Christ were but victims of religious delusions is to deal a wanton blow at the faith and morality of men but too ready to discard the austere teachings of the Patriarchs and the Messiah, and embrace that comfortable creed of altruism which Dr. Hirsch's reviewer by preliminary puffing is helping him to spread. Now that the *Times* has learned how offensive to its Christian readers such articles are, commercial considerations at least may make that paper more circumspect.

### The University of Pennsylvania

The incident referred to in our educational column presents a new and startling confirmation of the charges made against the teaching policy prevalent in many of the non-religious schools of the country. Knowing little about the facts of the case, as he frankly avows, but basing his opinions and his statements to young students upon articles written by Eugene Debs in a revolutionary magazine, a professor of the University of Pennsylvania faculty commended the McNamaras as "pioneers in a revolutionary movement" worthy to be likened to the revolt of the American colonies.

Professor O'Bolger, to be sure, does not approve of murder. Neither did the McNamaras. They claim to have had no malice in their hearts, they were working for a principle. But, as the *Philadelphia Public Ledger* says, "there is no principle involved in the McNamara case except the principle of punishing or not punishing dangerous crime, and those who are trying to make it appear that there is simply uphold the principle of immunity for murder."

One is not at a loss to understand the upheaval caused in sedate Philadelphia by the publication of the Professor's imprudent statements. Neither is one at a loss



to understand why Mr. O'Bolger, on sober consideration of possible consequences to himself, later disclaimed the charge of entertaining incendiary doctrine. It is no new vogue for men of his ilk brazenly to proclaim radical social principles only to recant their vicious phrases with a whimpering complaint that they are "misunderstood" when ordinary people cry out in horror against teachings which undermine the very fundamentals of social order. One is at a loss, however, to find satisfactory explanation of the conduct of the University trustees in their comparatively lenient handling of the offense. They, as well as Professor O'Bolger, should be mindful, as the *Ledger* sharply warns them, that "an instructor in a university represents not only his own folly; he is supposed to represent the university and the doctrines that it intends to teach the youth of the land. When an instructor speaks to his classes under the shield of the university he presumably has its stamp upon his utterances; and the general public can only regard with horror the sort of teaching that tends directly to subvert the sacred institutions of society, which it is the true function of a university to maintain and strengthen."

Unhappily, this is not the first instance of the kind one has to lament in the recent history of the University of Pennsylvania. Three years ago, it will be remembered, Walter George Smith resigned from the board of trustees of the Pennsylvania institution, with which he had been honorably associated for eighteen years, because he could not sanction the views on marriage and divorce held by a professor in its Wharton School of Sociology. From Mr. Smith's viewpoint, and it is the viewpoint of a reasonable mind, the university, by retaining Professor Lichtenberger in the Wharton School, gave its support to the opinions he inculcated in his classes. What these opinions were and are can be gathered from a brief paragraph contained in an address the Professor delivered before the American Sociological Society in its Atlantic City meeting four years ago: "Popular moral sentiment recognizes worse evils than divorce, and has come not only to approve but to encourage the breaking of the conventional marriage tie rather than the crushing of the human spirit."

### Is Portugal a Republic?

The New York *Tribune* in a recent issue confesses to a feeling of disillusionment, disappointment and discouragement because the Portuguese Government proposes "to go into the gambling business in competition with Monaco in order to raise the needed revenue." It laments, also, that the public accounts have been altered so as to conceal the deficit. "It had been supposed," adds the editor, "that monarchical profligacy and extravagance had been responsible for the accumulation of debts, and that the advent of an honest, efficient and economical republic there would be a fiscal revolution for the better."

It is eminently proper to grieve over delinquencies of any kind, and to feel grief over shattered hopes, but how is it possible that any one who has followed the course of events in that unhappy country could have supposed for a moment that the freebooters who set up the present travesty of a Government in Portugal were going to be honest, economical and efficient? Was the fact that they dubbed themselves republicans going to render them immune from profligacy and extravagance? As every one knows, the monarchy was corrupt, but not even Portugal was ever cursed with a government like the present one.

Instead of looking favorably upon what is called the Republic of Portugal, or repining over its misdeeds because it calls itself a republic, Americans should regard it with horror and resent its assumption of a name that we hold in honor.

A republic is supposed to insure one's right to life, liberty and the pursuit of happiness. Was there any regard for the life of its subjects in the bloody and sacrilegious orgies of its inauguration? Is there any regard now for liberty in a country where the noblest and most irreproachable men of the nation are flung like felons into jail or exile without a trial and at the whim of those who control the state? Is there liberty of any kind under a government which keeps five or six thousand priests and laymen lying in filthy and unhealthy prisons either on suspicion or trumped-up charges of conspiracy? Is there any happiness where the temporary rulers of a country throttle the religion of all its people, seize every cathedral, church, chapel, college and charitable institution and leave the commerce and industry of the land in a condition that seems as if the plague had ravaged or war had wasted them?

Republic or not, the political, social and economic conditions of Portugal could scarcely be worse than at the present time. Nor will any change of government bring any betterment. For the source of the evil is not to be sought for in its political system, but in the fact that the great secret organization which has Italy and France in its grasp has had more than its usual success in Portugal. Spain is announced as its next victim. How its triumphant progress is to be checked is among the secrets of God. The ruin that it causes in national life may perhaps open the eyes of the unthinking.

### Unnoticed Benefactors

A short obituary notice, hidden away in a corner of a New Orleans paper, may afford some food for thought to municipal researchers and others who are greatly exercised about the religious administration of civic charities. Miss Caroline Lee, of Donaldsville, La., became a Sister of Charity sixty-three years ago, and during all that time devoted herself, as Sister Edridge, to charitable works, which were directly beneficial to her State and city. For fifty-six years continuously she ministered to

the children of the New Orleans Female Orphan Asylum, until her Master summoned her a week ago. He has been her only paymaster. Neither she nor any of the twelve sisters of the orphanage received salary or other compensation from the city for their personal services. Leaving out of consideration the value to the State of the moral influence exerted by Sister Edridge on her wards, we may rate her service as worth at the very least ten dollars a week. Even at so low an estimate this one Sister saved to the community in the course of her life over thirty thousand dollars. Multiply this by the average number of Catholic workers, male and female, who rendered gratuitously similar services to the nation during her period of service, and the sum would go into the billions. The additional value of the devotedness springing from consecrated service is beyond monetary reckoning.

Sister Edridge and her kind are the most munificent of our national benefactors. Eliminate them, and their work would have to be performed under public management at treble the expense; or it would be left undone, which would prove a still costlier experiment. The good Sister went down into the grave, as she lived and wrought, untrumpeted. Such lives as hers may furnish subject for meditation these days of municipal research.

First hand information about what is going on in Turkey is given in the letter from the Rev. A. André, Superior of the Jesuit Mission at Adana, printed in this issue of AMERICA. Father André, with wonderful energy and at the cost of many sacrifices, is restoring the ruins of the Catholic institutions in Adana. Having been superior of the Mission of Armenia, with headquarters at Constantinople, for nearly twenty years, he is an excellent authority on the near East. His opinions carry weight because they are unbiased, and his sympathies lean rather toward the preservation of the integrity of the Ottoman Empire as less inimical to the ultimate interests of the Catholic Faith. The Jesuit Fathers are doing wonderful work both in Armenia and Syria, in competition with the powerful Protestant missions; the latter are plentifully supplied with funds, whereas the finances of our missions have been severely depleted since the Adana massacres. They need and deserve the assistance of Catholics all over the world. Here is an excellent field for the generosity of the charitably inclined wealthy Catholics in America.

Why should Dr. McGiffert in his life of Martin Luther speak of the bigamous union which Luther sanctioned in the case of the Landgrave of Hesse as "a disgraceful affair" and "a lamentable want of moral discernment and a singular lack of penetration and foresight?" A reviewer of Dr. McGiffert's work referring in the Boston *Evening Transcript* to this episode in the Reformer's life says "it is easy for us with the safe distance of four

hundred years between us and this disgraceful event to condemn Luther." Doubtless the reviewer means that the basis of the moral law may shift its moorings after a century or two, and that what we condemn now might be worthy of commendation in Luther's day. "Remember," continues the writer in the *Transcript*, "under our laws Luther would have had no problem at all." This is extremely interesting criticism, and shows a fine grasp of the subject of bigamy and divorce. But who, pray, if not Luther, is responsible for the legalized bigamy euphemistically styled divorce in the Protestant world to-day?

M. Schollaert, the ex-Prime Minister of Belgium, has brought a curious question before the courts. He was hooted in the streets after the collapse of his Cabinet. This, he maintains, was an invasion of his rights as a private citizen. The other side claims that to forbid such demonstrations would be to unduly restrict the popular right of disapproval of a government policy. It looks as if Schollaert was more sensitive than the ordinary politician.

Mr. Francis McCullagh, the correspondent in Tripoli of the London *Daily News*, the same writer who revealed to the world the awful occurrences connected with the Portuguese Revolution, has, unfortunately, lodged a complaint against a Franciscan Friar in Tripoli for gross neglect of an Arab boy wounded in one of the battles and left on the road uncared for. It turns out to be a mere misunderstanding. McCullagh met the Friar, who was an old man of seventy-two, and commended the lad to his care. The conversation was in French, which the Friar only partially understood, but, making out what was wanted, gave the required promise. He got the wrong boy, and carried him off to the Franciscan Hospital. McCullagh, returning, found that his request had been apparently forgotten or neglected. Hence his anger and the accusation. The old Friar, however, says, "Mr. McCullagh had apparently plenty of money," and he very pointedly asks, "why did not he himself look after the boy?"

The United States Circuit Court, a part of the judicial system established by the Judiciary act signed by President Washington. September 24, 1789, passed out of existence at the stroke of midnight, December 31. The bill abolishing the Court was signed by President Taft on March 3, 1911. Under the new Judiciary act the United States District Court has the original jurisdiction in all Federal cases, except those belonging to the Commerce Court and the Court of Claims, at Washington, and the original jurisdiction of the United States Supreme Court under the Constitution. The act does not affect the jurisdiction of the territorial courts in Alaska, Porto Rico, and Hawaii.



## LITERATURE

**Le Purgatoire of Dante.** By MADAME LA COMTESSE DE CHOISEUL. Paris: Firmin Didot et Cie.

This fascinating book is dedicated to her husband by his wife, as a "souvenir of the hours passed together in studying the divine poet." What a noble pair of souls they must be, to spend their leisure time in such an intellectual and edifying manner; and how few married people follow their example!

From beginning to end the work is a masterpiece of good writing, reliable erudition and correct taste. On every page we have marked instances of the special ability of the noble authoress to explain the difficult passages of the poem. We detect even the evidence of gentle wit, of which her beloved associate was the butt. Thus at the end of the fifth canto, when the unfortunate Pia dei Tolomei asks Dante to remember her when he returns to earth again, the authoress slyly adds: "The other spirits had not so much politeness." The other spirits were males.

But if one would do justice to the 380 pages of the book, he should quote from every one of them enlightening criticisms and explanations, many of them from the best living and dead commentators of the Comedy. Thus at the end of the sixth canto, which contains the famous and terrible denunciation of the City of Florence, so much praised by Macaulay, our authoress writes: "Scartazzini considers this apostrophe as the masterpiece of political satire." Scartazzini, whom she frequently quotes, is one of the best Italian commentators. She cites them frequently; knows Ozanam's admirable criticism of the poem and the times contemporary with it, and quotes many passages from St. Thomas Aquinas, whose teaching Dante faithfully followed. She is also familiar with the English commentators: Dr. Moore, Dean Church, Vernon, Plumptre, Symonds, and Longfellow, as with Fiorentino and Perez. She seems not to know the German critics of the poem, such as Volkmann, Kraus and the King of Saxony. Yet there is enough cited to give satisfaction to one who does not wish to be burdened with too much erudition, which often mars the pleasure of reading a book. Probably the best part of the Comtesse's commentary is from the beginning of the twenty-eighth to the end of the thirty-third canto, which are the hardest to understand. In this part occurs the famous description of the procession of the Church through the ages. The idea of this description may have come to Dante from frequently witnessing in his native city the magnificent procession of the "carraccio" on festival days. In the account of the chariot drawn by the "Griffon," a symbol of Christ, and its accompanying cavalcade, all the books of the Old and New Testament, all the virtues, moral and theological, the seven gifts of the Holy Ghost, and all the writers of the inspired books take part. They are described with the correctness of a great theologian and general scholar, and with a beauty, sublimity and power of imagination which place the divine Dante in the first place among the great poets of the world. His art has immortalized a little girl of nine years; and "when art," says Ozanam, "thus knows how to crown its elect, what will God then not do for his?" (Ozanam: Dante et la philosophie Chrétienne à XIIe siècle.) The translation and commentary explain every detail of these complex cantos.

The Countess also vindicates Dante from false charges by simply giving the facts. He fell in love with Beatrice when she and he were children. But he never saw her after her marriage, and she died young. He married Gemma Donati, by whom he had seven children. The modern degenerate

spirit regarding the size of families did not then pervade Italy, nor does it now. In exile, in 1314, he met "Gentueca" at Lucca, with whom his friendship was purely Platonic. He made the Jubilee at Rome, 1300, and gained all the Indulgences. "He would never have been great if he had not repented," says Ozanam.

The attacks made on the Church by the three beasts: the eagle, the symbol of the persecutors—the pagan and other emperors; the fox, symbol of the heresies that disrupted the unity of faith, the common tie of Christendom; and the dragon of simony, subserviency and unchastity in the centuries immediately preceding Dante, are graphically explained and described by our noble commentator.

She likes to dwell on special and peculiar sayings of the poem, and makes their meaning plain to the unlearned reader. Here is an instance: "Learn that the arch of the chariot that the serpent has broken was and is no more, but let the guilty one know that the vengeance of God has no fear of soups." This strange expression alludes to a superstitious belief of the time. When a man killed another, it was thought that if the murderer could for nine continuous days eat or drink a soup on the grave of the murdered, he was safe from the vengeance of the relatives. Hence at Florence, when a man had been killed, his grave was watched for nine days so that no soup could be eaten on it. Christ always avenges injury done to His spouse is the meaning of Dante's words.

This work is also good spiritual reading. It is generally said that the "Paradiso" is the finest part of the Divine Comedy; but after reading the Comtesse's commentary, which brings out all the mystic theology of the "Purgatory," one feels like saying—to borrow a bit of a phrase from the "Paradiso"—"The Purgatory" has the cry." Dante said that of Giotto, where he also said, "Beatrice flew to God, and I followed her flight." So may we all.

We are glad to know that an American lady, who has already done good literary work, is going to translate "Le Purgatoire."

HENRY A. BRANN.

**The Wonders of Ireland.** By P. W. JOYCE, LL.D. New York: Longmans, Green and Co.; Dublin: M. H. Gill and Son.

**Good Women of Erin.** By ALICE DEASE. New York: Benziger Brothers.

Dr. Joyce has written so many books—all of them learned, accurate and interesting—on Irish history, language, topography, social life, music, song, phrase, fable and romance, that we thought even his encyclopedic lore was exhausted; hence a fresh and vigorous work by this youthful octogenarian on the historic, legendary and archeological marvels of Ireland is in itself a "Wonder." The "Wonders" are taken from the Book of Ballymote and other Irish MSS., and from the "Wonders of Ireland" in "Kings Skuggio" or "The Royal Mirror," written in the Norse language about 1250 A. D. They are thirty-six in number, but Dr. Joyce adds several of his own that are just as wonderful; also brief lives of St. Patrick, St. Brigid and St. Columbkille, and three fine stories, written in his youth, which reproduce the speech and customs of the Limerick peasantry of sixty years ago. A valuable paper identifying "Spenser's Irish Rivers" proves the much discussed "Molanna" to be the Beheena, which flows from the Galtees into the Funsheon at Kilbeheny, where both "in one fair river spread." The preface, like the book, is unique: "This little book needs no preface." He is also quite correct in his forecast that the reader will come to the conclusion "that for Wonders—or Mirabilia, as they are called in Latin—no other country in Europe was fit to hold a candle to Ireland." We would add that for exposition of his coun-

try's classic glories no writer in Ireland, or elsewhere, can "hold a candle to" Dr. Joyce.

The discriminating reader of the "Good Women of Erin" will gather that not hundreds of Dr. Joyces can exhaust the glories of Ireland. There are fourteen of them, all of ancient Ireland, and if any one wants a compilation that is as edifying as Alban Butler, and more thrilling than "the best seller," this is his book. The persons and incidents are historical, but Miss Dease, knowing how to make use of the richness of naïve simplicity in the days before even good people were forced to acquire self-consciousness, has invested them with more than the charm of romance. Her most instructive and edifying "Good Men of Erin" will have to make "place aux dames," and we trust she will give us many more installments of both.

Both books are well printed and handsomely bound, and Miss Dease's is finely illustrated. The only illustration of Dr. Joyce's "Wonders" is the frontispiece, his own photograph. Taken at eighty-four, it looks like a strong, original character of fifty, and hence may be classed as the thirty-seventh "Wonder." M. K.

**The Brownings. Their Life and Art.** By LILIAN WHITING. Boston: Little, Brown & Co.

This author is a tireless maker of books. To the sixteen volumes Miss Whiting has already published she has now added a biographical appreciation of Robert Browning and his wife. The book is sympathetically written and finely illustrated, but does not add much to our knowledge of the two poets, and is too full of feminine raptures to be considered a very critical work. The gifted couple of whom Miss Whiting writes brought from England a keen eye for what was beautiful in Italian life and art, yet never rid themselves of that distrust of the Church which is common among the British middle classes. Consequently, many of Robert Browning's poems will assist, unhappily, in perpetuating the Protestant tradition, while the glamor of romance Elizabeth Barrett Browning has thrown over the act of brigandage that created the "Roman Question" will help to keep numerous admirers of hers from understanding the Pope's position.

Miss Whiting takes care to make prominent in her narrative all Americans who were acquainted or intimate with the Brownings, and gives her readers many personal reminiscences of the two poets that she had from their son, Robert Barrett Browning, the well-known artist. Among the amusing anecdotes in the book is one about a Chinese ambassador, who called on Browning and said through an interpreter: "I am a distinguished poet in my country, as you are in yours." "What is the character of your Excellency's poetry?" asked Browning. "Chiefly poetical enigmas." "I salute you as a brother," said the author of "Sordello," grasping the ambassador's hand. Witty, too, was the inscription written on a set of the poet's own books of which three Browning Clubs made him a present on his seventieth birthday: "These members, having ascertained that the works of a great modern poet are never in Robert Browning's house, beg him to accept a set of these works, which they assure him will be found worthy of his most serious attention." W. D.

**Grundriss der Wohnungsfrage und Wohnungspolitik.** Von DR. EUGEN JAEGER. M. Gladbach. Volksvereins-Verlag. Preis, 1 mark.

A scholarly and practical study of a particular phase of the social question is offered us by a member of the Reichstag and of the Bavarian Chamber of Deputies, Dr. Eugen

Jaeger. The housing problem has nowhere received greater consideration and met with more satisfactory results than in Germany. This was one of the facts which impressed itself most strongly upon Edison. We may well, therefore, give special attention to the volume before us as containing the application of the most modern principles. The author does not confine himself to the hygienic and financial questions, which he deals with in the first part; but likewise considers the important political aspects of a problem which we too must face in our own country. The work of organization in this particular field of social activity is not forgotten. It was one of the last projects which engaged the attention of Bishop Ketteler. The book is timely and valuable. J. H.

**The Great Days of Northumbria.** By J. TRAVIS MILLS. New York: Longmans, Green and Co.

This is a polemical work. Its attack is directed against the Catholic Church, and the means employed is the exaltation of Iona. It patronizes Venerable Bede; tells us that "the Church of Rome has never seen fit to award the supreme honor of canonization to him," and seems to confound his title of Venerable with that given to persons whose cause has been introduced at Rome. Some may call this modern scholarship, but it does not agree with what the whole Church reads in the office on May 27, the feast of Venerable Bede, Confessor and Doctor. The book has a low opinion, of course, of St. Wilfrid, which it expresses somewhat flipantly. Its value may be judged from the fact that its author confides greatly in the authority of Dr. Browne, Bishop of Bristol in the Church of England.

**Life of Madame de la Rochejaquelein.** By the HON. MRS. MAXWELL-SCOTT. New York: Longmans, Green and Co.

The heroine of this book is called by the name she bore during the greater part of her life, the name by which she was known to persons still living; but during the period with which chiefly the book is concerned she was Madame de Lescure. She was born at Versailles in 1772. Her parents, the Marquis and Marchioness de Donnissan, her grandparents and her near relations held posts in the court and seem to have been of the type of the court nobility. Her father and mother arranged a marriage for her with her cousin, the Marquis de Lescure, while she was yet an infant; but certain changes of fortune changed their plans, and she was betrothed at fifteen to the Count de Montmorin, a boy of fourteen. They sympathized with Cardinal de Rohan in his troubles over the diamond necklace, and had dealings on their own account with Cagliostro. When the States-General met they were properly nice to its properly nice members; understood as little as anybody else what tremendous things were contained in the demand of the *tiers-état*; danced gaily while the Paris mob was attacking the Bastille; and when that mob reached Versailles showed, like the rest of the court, the stuff of which French nobles were made.

Madame de Donnissan's health was failing, and Madame Victoire, the King's aunt, to whose household she belonged, allowed her to retire into the country, where, in 1791, the de Montmorin marriage having fallen through, that originally arranged between our heroine and the Marquis de Lescure took place. M. de Lescure was deep in the Royalist counsels. He took his bride to Paris, where they remained at the Queen's command, until the attack on the Tuileries, in August, 1792. They then escaped in disguise under the protection of a Revolutionary Commissary of Police, who had been M. de Lescure's tutor, to take their part in the wars of La Vendée.



La Vendée, one of the most glorious pages in French history, showed to what heights of heroism the men and women of France, the people no less than the nobles, could rise in defence of their religion and their king, and to it is given the greatest part of this deeply interesting book. As it is viewed in the light of the heroine's memoirs, we hear little of the mismanagement of campaigns, inevitable, perhaps, under the circumstances, but, thanks to these memoirs, its heroes live again for our edification. We see de Bonchamps, Henri de la Rochejaquelein, of the nobility, and Cathelineau, of the people, laying down their lives for the good cause; we see troops of peasants going gladly to the death, crying: "We go to heaven because we die for God and the King"; we accompany Madame de Lescure, who followed her husband in the field until he too perished.

His widow, when more peaceful times came, wished to devote herself and her fortune to the relief of the Vendean sufferers from the war. Her family, however, would not hear of it, and, in compliance with their wishes, she married Louis de la Rochejaquelein, brother of the heroic Henri. With him she lived happily in the fear of God, a striking example of the excellence of the French mode of settling marriages, until the Hundred Days, when he, too, fell fighting for his sovereign. The Revolution of 1830 claimed her eldest son, who, having taken up arms for the flag of the lilies, had to go into exile, and died in 1833 for the Legitimist cause in Portugal.

The world has changed greatly since Madame de la Rochejaquelein passed away in 1857; and as we close her life we ask ourselves whether the present generation would give martyrs in the cause of loyalty. If it would not, what is the reason? No doubt the kings themselves are not a little to blame. All who know anything, know how the Carlist war ended so pitifully in 1876. But, on the other hand, to find the full cause one must look to the ideas prevalent to-day. A zeal for peace that means a policy of *Laissez faire* is not entirely admirable.

Mrs. Maxwell-Scott, who has already given us admirable books, was led, no doubt, to undertake this, which we recommend most earnestly, by her famous great-grandfather's admiration for its heroine. It is a pity that so large a list of errata should indicate careless editing. To that list must be added "Kleber" for "Kléber," "Fructador" for "Fructidor" and "de Suffrein" for de Suffren." H. W.

In an article on "Ruskin and the Church" in last week's AMERICA it was stated that "a divorce followed" that author's union with Miss Grey. The marriage, however, to speak more correctly, was annulled, the contract being declared void from the beginning.

### BOOKS RECEIVED

The Papacy and Modern Times. By the Rev. William Barry, D.D. New York: Henry Holt & Co. Net 50 cents.  
Christianity. An Interpretation. By S. D. McConnell, D.D. New York: Longmans, Green & Co. Net \$1.50.  
The Crux of Pastoral Medicine. The Perils of Embryonic Man. By the Rev. Andrew Klarmann, A.M. Fourth Edition enlarged. New York: Frederick Pustet & Co.  
English Literature; Modern. By G. H. Mair. New York: Henry Holt & Co. Net 50 cents.  
Saints and Heroes. By George Hodges. New York: Henry Holt & Co.

#### Pamphlets:

Perfect Love of God. Translated from the French by A. M. Buchman, M.A. New York: Benziger Bros.  
Spiritistic Phenomena and Their Interpretation. By J. Godfrey Raupert. London: St. Anselm's Society.

#### German Publication:

Geschichte der Weltliteratur. Von Alexander Baumgartner, S.J. Ergänzungsband zu I-VI. St. Louis: B. Herder. Net \$4.25.

### EDUCATION

One is puzzled to know just what lesson the *Independent* wishes to teach by its editorial in the January 11 issue on "The Tamagami Tenderfoot." It pities "the thousands of tenderfoot investors who have contributed \$3,000,000, more or less, to the literary and academic exploitation of Canadian resources." It admits, too, "it is deplorable in the extreme that men of such ancestry and social standing as Julian Hawthorne and Josiah Quincy should be compromised by the inordinate desire of inexperienced investors to get rich quick." But it is not easy to determine what means precisely it would have used to avoid the unfortunate outcome of seeing men of old Puritan stock and of Harvard University training indicted in a Federal court for conspiring to defraud and fraudulent use of the mails. Two paragraphs the editorial does contain that are luminous; and appearing as they do in a magazine of the *Independent's* well-known bias, it may be well to hold them in mind for other occasions.

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"It is plain," says the *Independent*, "that education in America has not accomplished all that we have a right to demand of it. It should not be possible for children to get through all the grades of the public schools—and the Sunday schools—and become themselves instructors of youth and leaders of the literary element in ladies' clubs, with minds and characters so little disciplined that they can by thousands be led astray by such crudely sensational fiction as Mr. Julian Hawthorne's abhorrent story of 'The Secret of Solomon' . . ." "No, the case is clear, and it is a sorry business," the editorial continues. "American education is a pretentious thing. It is portentously organized and it costs a great deal of money. But for some reason or other it is not delivering the goods. It permits youth to struggle through its labyrinthine curricula and grades, and when they are through and out to mistake 'The Secret of Solomon' for a true account of how to get something for nothing. Then their lives are embittered by failure, and, worse than all, their folly and ignorance tempt their fellow-men really to get something for nothing, including now and then an indictment."

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The *Independent* has never deemed it necessary to use its influence to further religious education. Yet it has not lacked evidence, were it minded to accept evidence, of the fruitful source of deplorable happenings such as its editorial describes. Unless the child has been taught to regulate its desires and the movements of its will by the dictates of right reason and the judgments of a sound conscience, the man will subordinate righteousness to the prosecution of his personal purposes. He may as a result of his training have acquired certain qualities undoubtedly worth acquiring;—he may have developed unerring sagacity to apprehend a remote and materially valuable end, he may have become skilled in adapting means to its attainment, together with energy and despatch in their use, but without an inward sense of probity to rule and control his conduct in the employment of the natural and human agencies which he manipulates, these qualities become the forces through which all that is finest within him grows coarse. Yes, as the *Independent* affirms, "there are less drastic ways of shielding unfortunates among us from mental and moral—and, incidentally, economic—ruin, and the way should be found" and, we may add, should be used.

Death came with unexpected suddenness on January 8 to one whose theories regarding the futility of higher schooling had spread his reputation over the whole country. Mr. Richard T. Crane, whose pamphlet on "The Demoralization of College Life," a report of an investigation he had caused to be made at Har-

ward, attracted wide attention last September, had just released for publication another statement dealing specifically with the University of Illinois and based on investigations he had been making, personally, for weeks, when death overtook him. Mr. Crane's opposition to college training was an obsession difficult to explain in one who is recognized as a particularly fine example of the American type which uses brains, determination, and physical vigor to build up a fortune, attain distinction, and acquire authority. In his intemperate opposition to higher school training he seemed to lose all sense of the hard-headed prudence which marked his career as a man of affairs. "The farther I go into this education question," he says in the article censuring the State University as useless—an article that was set in type as its author lay dying,—“the more firmly am I convinced that I was right when I took the ground some time ago that this university, as well as others, ought to be burned down, and that the money spent on them should be expended where it would do some good.”

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Mr. Crane was well known not alone for his opposition to higher education, however. The Chicago *Tribune* says editorially:

"His services to the public were numerous. The most conspicuous was not found in his opposition to universities and training schools. His own experience had prepared him to assess lightly the value of certain kinds of education, and his observation strengthened his belief that time was wasted and money misapplied in modern schools. He supported his theories so vigorously as to spread his reputation over the country. His opposition to educational methods may have brought some benefits to educators, but this was not Mr. Crane's greatest service. He was most useful as a citizen of Chicago, contributing to its progress and prosperity."

The Philadelphia *Public Ledger* of January 12, in an editorial headed "Incitement to Murder," administers a stinging rebuke to Dr. Thomas T. O'Bolger, instructor in English composition and journalism in the University of Pennsylvania, who, it is said, lauded the McNamara brothers as "heroes" before his journalistic class, and likened their deeds in Los Angeles to the Boston Tea Party and the revolt of the American Colonies.

"If," says the *Ledger*, "Mr. O'Bolger is seeking through his teachings, which incite to murder, some form of martyrdom at the hands of the University the authorities ought to meet his wishes instantly and dismiss him. If, as seems likely, he is simply so thoughtless that he does not himself fully realize the enormity of his act nor the criminal viciousness of the doctrine that he is inculcating in the name of a seat of learning, he should be immediately thrust from the University as unfit for serious duties. Mr. O'Bolger may imagine that he is discussing socialism or trades unionism or economic and social tendencies; he is mistaken; he is teaching the lowest and most cowardly forms of assassination and murder. The penalty should be more drastic than resolutions of rebuke, however humiliating in substance or stinging in effect."

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The last sentence suggests a reference to the action of the trustees of the University, who, when the strange comments of the English teacher had been brought to their notice, hurriedly called a special meeting to take action regarding them. In a set of resolutions adopted by the trustees Mr. O'Bolger's statements were characterized as "ill-judged and unseemly utterances," and Provost Smith was instructed to have another representative of the University lecture to the class, "who shall clearly set before them the principles applicable to the McNamara case."

The resolutions affirm, too, that while "academic liberty of speech is recognized at the University of Pennsylvania as essential to the very existence of an institution of learning, still

neither in the class room nor elsewhere is liberty to be confused with license, nor can academic freedom be pleaded as a justification for the approval of what the criminal law condemns." The sentiment is fair enough, but one is minded of the old saw that speaks of the folly of locking the stable after the horse is stolen. Mr. O'Bolger's antecedents ought to have warned the trustees of the quality of the instruction likely to be imparted by him to his classes. Doctor O'Bolger, said to be one of the "popular" lecturers in the institution now disgraced by his vicious talk, is an ultra Socialist, and one of Bernard Shaw's close friends. Surely it were no difficult matter to forecast the character of the principles he would likely stand for. Meantime, and this is a point Christian men and women should not overlook, the University of whose faculty Mr. O'Bolger has been for some years an honored member, is on the accepted list of the Carnegie Fund for the Advancement of Learning. It may not, therefore, permit the formal teaching of religious truth by any one of its professors, even as an antidote to the poison Mr. O'Bolger was allowed freely to administer.

M. J. O'C.

### ECONOMICS

Trite sayings become so, because they are generally, if not universally, true. "History repeats itself" is such a saying; and we shall see an example of it. The Thames Iron Works and Shipbuilding Company, famous for upwards of seventy years, has fallen into difficulties. It employed thousands of hands; and to keep them at work its officials brought strong influence to induce the Government to give it the building of two cruisers without reference to the tenders that had been sent in. The temptation was strong. Were it not for the workingman's vote the government would hold hardly a metropolitan constituency. Still the temptation was withstood; indeed to yield was morally impossible. The Thames Company had offered to build the ships in question for £312,000 apiece: of the tenders from the Tyne, the Clyde and other places in the north, the lowest was £280,000 apiece. Hence, even though the London company should have cut its tender down to absolute cost, there would have been a difference of at least £40,000 in favor of northern rivals. There would have been trouble in Parliament had the Government made a present of this sum to London workmen. And now the voice of lamentation is heard over the departure of shipbuilding from the Thames.

A century ago the same cry was heard: "The yards must be closed and their workmen discharged because the industry which had been the pride of the Thames for generations was being sacrificed." The difficulty to-day lies in the higher wage and the shorter hours imposed upon the London builders by their workmen, rather than their distance from the supply of material, steel; though this, too, has its influence. A hundred years ago the first two causes were unknown. Workmen took what wages were given them according to the law of supply and demand, and, under the same law, they worked as long as they were bid; for to organize with regard to such things was, in the eye of the law, conspiracy punishable with a good long term of hard labor. The trouble then came from lack of material, British oak. The poet sang of Britannia:

"With thunders from her native oak  
She quells the floods below";

but the great number of ships of the line built during the long wars just ended, had made shocking inroads on the supply of timber. The Thames shipwrights, therefore, had been building with young timber, with green timber, with any timber they could get to hold together, and had been reducing frames in a shameful manner. Consequently, after two years' service, ships had to be put out of commission and repaired at an expense exceeding sometimes their first cost. In this state of affairs the



East India Company began to build of teak in India ships vastly superior to the jerry-built ships of the Thames, and the Thames builders saw, as they thought, ruin impending.

They began to clamor for protection. They demanded the enforcing of the old navigation laws which had done so much to alienate the American colonies. They foretold the wholesale emigration of British shipwrights to the Continent and even to India itself, and prophesied that when the next war should come, bringing with it the need of ships, there would be nobody in England to build them. They denied flatly that the supply of oak was insufficient, and collected extraordinary statistics to show that there was available more than four times the quantity the surveyor of a Parliamentary Commission had found. They brought witnesses to prove that a serviceable oak tree could be grown on land only 20 feet square, and that an acre could produce over 100 such trees, which would be ready for the axe in fifty years.

But the shipbuilding of London did not perish. One of the most patent facts of economics is the immense difficulty of destroying established centres of trade. To do so requires an attack as vigorous as that of a relentless enemy who in time of war determines to raze a fortress to the ground. The East India Company might build its ships at Bombay: the British merchant went to the yard under his eye, where he could watch his vessel grow under the builder's hand. Teak and other timber was brought to the London yards, where the Hudson's Bay Company, more than twenty years after the promised ruin, had the first steamer to navigate the Pacific built of teak imported from India. Of course there is a great difference between India as a rival of the Thames a hundred years ago, and the Tyne and the Clyde as its rivals to-day. Nevertheless, we are not quite convinced that shipbuilding on the Thames is at an end; and the constant disputes between builders and men in the northern yards encourages us to believe that a gradual reduction of conditions in north and south to a common level, will remove the hour of ruin far away.

H. W.

### SCIENCE

Writing to the *Western Watchman*, "W. A. D., St. Louis University," pays a well merited tribute to an eminent scientist whose personality and accomplishments are too little known to the general public.

"The fortunes of war have played some singular tricks with the career of Father José Algué of the Society of Jesus," he says. "As a result of our victory over Spain, he found himself deprived of his Spanish citizenship and at present, in accordance with a request presented by the Philippine Commission, Congress has under consideration an act whereby he will be enrolled among the citizens of our own country."

"Before our agreement with Spain, Father Algué had rendered himself invaluable to the Spanish government of the Philippines by his splendid work in the Observatory at Manila. The importance of this post is not easily comprehended by us Americans. It means a great deal in the Philippines, where typhoons, monsoons, earthquakes, and other violent disturbances are of familiar experience. By careful observance of the phenomena connected with these terrible havoc-makers, Father Algué has reduced them to a science, and is able to foretell their coming and their paths with great accuracy. He watches untiringly for the first indications of danger; then up goes the warning signal on the Manila Observatory and, when that signal appears, no captain dare take his ship out of the harbor."

"Neighboring ports likewise have the advantage of Father Algué's prognostications, and have learned how prudent it is to act upon them. Sometimes the warning has been suffered to pass unheeded, but the result forbids the repetition of the folly. A case in point is the recent Taal volcanic calamity, where 2,000

people perished miserably. The list of fatalities would have been considerably curtailed, if not wiped out, had the people listened to the warning voice from Manila. Hong Kong had a somewhat similar woeful experience, when, some years ago, Father Algué gave ample notification of an approaching tidal wave; little attention was paid to his prediction, and the consequence was the terrible disaster in which thousands of Europeans and Chinese lost their lives.

"Besides the inestimable work he has done in saving life and property, Father Algué has proved himself a progressive scientist. To him the scientific world owes the bulk of its information regarding the Philippines. With his clerical associates he has invented or improved many instruments of great value in meteorological investigations."

"During the Spanish war, Father Algué was in a unique position. While Admiral Dewey's fleet was blockading the harbor of Manila and the combined American and Filipino forces were investing the city, he remained unflinchingly at his post despite the singing bullets and bursting shells which at intervals disturbed the scientific quiet of the Observatory grounds. When Uncle Sam had triumphed and the other Spanish officials sailed away, he and his staff quietly continued their labors for the benefit of humanity and the advancement of science. He was soon appointed Director of the Philippine Weather Bureau and has since held that important post. By his zeal, efficiency and affability the learned Jesuit has gained the respect and esteem of every American from the governor general down, and has contributed not a little to create more cordial relations between the resident Spaniards and the Americans. Father Algué was in St. Louis, the guest of the University, for some months at the time of the World's Fair. He had done much towards the planning of the very complete Philippines exhibit here on that occasion."

"But by accepting an official position under Uncle Sam, Father Algué forfeited his Spanish citizenship. He has become in some ways similar to Edward Everett Hale's famous 'Man Without a Country.' The Philippines Commission has recognized his perfect right to recognition by the government which he has served so well, and in Resolution No. 52 has lately requested Congress to pass an act conferring American citizenship on Father José Algué, S.J."

### PERSONAL

His Eminence Cardinal Farley announces that the Holy Father, on his recommendation, has bestowed the following honors to signalize the elevation of the Archbishop of New York to the cardinalate. The rank of domestic prelate with the title of Monsignor has been bestowed upon the following priests: The Very Rev. Dean Lings, Yonkers; the Rev. John J. Kean, the Rev. Matthew A. Taylor, New York; the Very Rev. Dean R. L. Burstall, D.D., Rondout; the Rev. John J. Dunn, Director of the Society for the Propagation of the Faith; the Rev. Ghirardo Ferrante, canonist of the Cathedral; the Rev. Charles R. Corley, Yonkers; the Rev. Francis P. McNichol, Pelham, and the Rev. Charles A. Cassidy, New Brighton, S. I.

The decoration of Knight of St. Gregory upon James Butler, John B. Manning and John F. O'Rourke, of New York, and the title of Countess on Miss Georgine Iselin, of New Rochelle.

Edward L. Hearn, former Supreme Knight of the Knights of Columbus, has been invested by the Holy Father, Pope, Pius X, with the Order of St. Sylvester. The Order of St. Sylvester was formerly known as the "Militia of the Golden Spur." It was reorganized by Pope Pius X in 1905.

Monsignor O'Hern, the vice-rector of the American College, has brought from Rome the pallium for the Archbishop of Phila-



delphia and the Archbishop of Dubuque. On the personal nomination of Cardinal Bisleti, just before he retired from the office of Major-domo to the Vatican, the Holy Father made Father O'Hern one of his private chamberlains, thus giving him the title of monsignore and ranking him with the other vice-rectors of the pontifical colleges in Rome, all of whom share that distinction.

The Very Rev. Albert Lacombe, O.M.I., Vicar-General of the Diocese of St. Albert, Canada, will celebrate his eighty-fifth birthday on February 28. The son of a Quebec *habitant*, Father Lacombe was ordained a priest of the Oblates of Mary Immaculate in 1849, henceforth devoting himself to the evangelizing of the Canadian Northwest. When he first entered that "Great Lone Land" which to-day is one of the world's greatest granaries, Winnipeg was a fortified trading-post known as Fort Garry, Edmonton a depot of the fur trade, Calgary a frontier police post. Father Lacombe became the knight-errant of Christianity upon the plains which the Indian and the buffalo inhabited unhindered, but which to-day are studded with cities and intersected by railways. He is the living link between the present and the old heroic days of missionary enterprise in Canada. For sixty years his life was more closely identified than any other living man's with the colonization and development of the Canadian Northwest. Sir William Butler, the author of the "Great Lone Land," describes how Father Lacombe "lived with the Blackfoot and the Crow Indians for many years, sharing their food and their fortunes and the evangelizing dangers of their lives."

Sun Yat-sen, the leader of the Young China movement, and recently proclaimed President of the Provisional Government, was born in Honolulu, about 1862, where his father was an agent of a Christian Mission. He was brought up in a missionary school and is himself a Christian. An old friend of his, writing in the *Daily Graphic*, describes Sun Yat-sen as "the best educated, the most enlightened, and the broadest-minded man in China to-day." Sun Yat-sen "has been learning in every civilized country in the world for the last twenty years, gradually absorbing all that is best in Europe and America." He studied medicine at the Hong Kong College, taking his diploma in 1892. Sun Yat-sen practiced his profession in Canton, where he came into touch with the Young China movement, and in 1895 launched a plot to seize Canton. The plans were betrayed and fifteen of the Young China party were beheaded. Sun Yat-sen alone escaped. He left the country in disguise and went to England to study Western methods. A price of \$50,000 was put on his head by the Chinese Government. In 1896 he was kidnapped in England and held a prisoner in the Chinese Legation in London. Lord Salisbury took the view that the British Government could not tolerate the kidnapping of political offenders, that an affront had been offered to the British Government, and that Sun Yat-sen must be released. During the next few years Sun Yat-sen traveled extensively and built up an astonishing organization which has been revealed by the success of the rebellion so far. A political treatise by him was published and widely read in China, and the Government increased the price on his head to \$180,000.

Press reports announce that the Holy Father has ratified the decision of the Consistorial Congregation presented by Cardinal De Lai appointing the Right Rev. Dennis J. O'Connell, auxiliary Bishop of San Francisco, as Bishop of Richmond, Va., in succession to the Right Rev. Augustine Van De Vyver, and the Rev. Patrick McGovern as Bishop of Cheyenne, succeeding the Most Rev. James J. Keane, promoted to the Archbishopric of Dubuque.

## ECCLESIASTICAL NEWS

His Eminence Cardinal Farley, to show his great interest in the work of the Laymen's League for Social Studies, has consented to preside at the lecture of the Rev. Bernard Vaughan, S.J., on "Some Dangers that Threaten Society," which will be delivered in Carnegie Hall on the evening of January 31.

Two Australian newspapers recently made the *amende honorable* for publishing misstatements as to the mortality rate of a foundling asylum under the care of the Sisters of Mercy of Australia. The charges drew forth a vigorous protest from Archbishop Kelly, of Sydney. "It is high time that our Catholic charities found some protection, not only among Catholics themselves, but in the whole body of the community," said his Grace. "It is time that all Australians would recognize," he added, "that there can be no justification for attacking charities. Such attacks are the acts of madmen, of bigots, of men who will not open their eyes to see, of men who will not admit what they do see. We have these attacks made from time to time, and one recently upon the excellent institution at Waitara, where the Sisters of Mercy care for the foundlings. The falsehood that underlies these attacks is evidenced by the subsequent apologies. No justification, no attempt at justification—a withdrawal and an apology! Meantime, these good nuns, who have given themselves to God, not for the purpose of instituting law-suits, but for the purpose of saying their prayers in recollection and enjoying community life, are defamed until they set the machinery of the law in motion. Now, public opinion should inflict a penalty upon the organs of these attacks. We must only pity the poor people who make them, for they are really to be pitied for their blindness and for their unwillingness to admit the truth. For these failings we cannot account. Human nature is human nature, and there will always be weeds in society. I do not speak in a condemnatory tone of any individual, but when individuals repeatedly state what is untrue, and on these untrue statements challenge public opinion to come forward and suppress or penalize institutions that are working for the public good, it is high time for the public to say, 'This is a disgrace to Australia.'"

Right Rev. Dr. Naughton, late President of St. Muredach's College and Diocesan Administrator, was consecrated Bishop of Killala, County Mayo, at the Ballina Cathedral, January 8, by Most Rev. Dr. Healy, Archbishop of Tuam. The people of Ballina, his native parish, presented the new prelate with a purse which paid off the debt of the Cathedral, and he also received addresses and gifts from all the public bodies and the educational, religious, industrial and political organizations of the diocese. The leading Protestants joined in the tribute. Mgr. Mannix, President of Maynooth, in paying tribute to the prelate, emphasized the strong faith and moral purity that prevailed in his diocese, and the bishop added that religion, harmony and love of peace flourished in Mayo, and that the administrative capacity, sense of duty, and general ability displayed by the County Council showed them capable of grappling with the problems of self-government, which was fortunately in their grasp. The other bishops of Connaught present spoke in the same strain. Dr. Healy said Bishop Naughton was selected by the pastors of the diocese and the bishops of his province, but if the people had a voice in the matter the choice would have been the same. He was a worthy successor of St. Muredach.

A delicate question has arisen, as we learn from an exchange, between the Italian Government and Cardinal Fischer, Archbishop of Cologne. His Eminence is Cardinal Priest of the title



of SS. Nereus and Achilles, a small but very beautiful church, which the Italian Government determined to seize and convert into a museum. But when their employees appeared and demanded the keys of the church, those in charge of the sacred edifice declined to give them up unless duly authorized by Cardinal Fischer, in whose care the building had been placed. As soon as the Cardinal had learned of the attempt to interfere with his titular church, he laid the matter before the German imperial chancery or secretariate of State, which informed the German ambassador to the Piedmontese Government that its intention was to protect the rights of Cardinal Fischer. Thus did German Lutherans prevent Italian Catholics from desecrating a Catholic house of worship.

The Administrators of the Carnegie Hero Fund have awarded a gold medal and 1,000 francs to the Abbé Richard, who, on September 27, rescued several of his fellow-passengers when a motor omnibus fell into the Seine.

In a sermon preached at the Cathedral of Adelaide, South Australia, in the presence of the Irish envoys, the Rev. Father Barrett, O.P., spoke eloquently of the progress of the Church in many lands, especially in Australia and America, and pointed with pride to the eminence attained by the children of the Gael in the United States. "In the free Republic of the West," he said, "they have built up a splendid Church, strong in apostolic faith and charity, linked indissolubly with the Rock of Peter; and at the head of its vigorous hierarchy are three prelates honored of Rome, robed in 'the purple dye of empire and of martyrdom'—and all three are sons of Erin. And here 'neath the Southern Cross has not the mustard seed grown into a goodly tree? That men might easily recognize her identity with the primitive Christian Church, Providence has accorded her a two-fold privilege. The Catholic Church was persecuted here at her inception, and she is calumniated still. In spite of these (or is it in virtue of them?) she is expanding rapidly, and she offers to our separate brethren a much-needed object-lesson in unity of faith, of worship, and of government."

In 1908, the Rev. W. K. Firminger discovered in St. Paul's Cathedral Library, Calcutta, a manuscript by Father Anthony Monserrate, S.J., entitled "Mongolica Legationis Commentarius." At the time of the announcement of the discovery in the Calcutta dailies, the full value of the find was not suspected. The historical importance of the manuscript is set forth in a paper read before the Asiatic Society of Bengal, December 7, 1911, by the Rev. H. Hosten, S.J., and reprinted in the *Catholic Herald of India*. The discovered treasure is an account of the first Jesuit Mission to Akbar (1580-1583), under Blessed Rudolph Acquiva, who, with his companions, was recently enrolled by Rome in the catalogue of the martyrs. It constitutes the earliest account of Northern India by a European since the days of Vasco de Gama. The story of the first Christian mission in Northern India is given in detail in 300 pages, more than 100 of which are consecrated to the history of Akbar's campaign against Kabul, in 1581-82, a subject which the Mohammedan historians dismiss in two or three pages. Monserrate accompanied Akbar on that expedition, as tutor to his second son, Prince Murad, and but for Akbar's wish that he should remain in safety at Jalalabad, he might have entered Kabul with the Emperor's victorious troops. The value of the work is further enhanced by the earliest known map of Northern India. Father Hosten says it is a marvel of accuracy for the time. More than a century later the geography of Northern India had not reached the same degree of perfection. "Monserrate's *Mongolica Legationis Commentarius*" will form the first volume of a series of Jesuit papers on Mogor, Tibet, Bengal and Burma,

which Father Hosten intends editing under the patronage of the Asiatic Society of Bengal.

## OBITUARY

The Rev. Francis Michael Sheeran, O.S.A., S.T.L., a widely known Augustinian, who had held many important posts in the Order, died at Villanova, on January 19, at the age of seventy-two. Father Sheeran, who was a native of Ireland, was formerly Prior of the Augustinian Monastery of St. Thomas, at Villanova, and later president of Villanova College.

The Right Rev. Monsignor William Byrne, Prothonotary Apostolic and Vicar-General of Boston during the administration of Archbishop Williams, died in Boston, on January 9. He was born in County Meath, Ireland, in 1833, and educated in the national schools of Ireland and at Mt. St. Mary's, Emmitsburg. Later he taught at Mt. St. Mary's, and in time of stress for the Seminary he administered its financial affairs for three years with marked success. In 1902 he was made pastor of St. Cecilia's, where he labored till the end.

Mr. Eugene Kelly, banker, son of the late Eugene Kelly, one of the most prominent Catholics of his time, died in New York, on January 18. Mr. Kelly was created a Knight of the Order of St. Gregory by His Holiness, Pius X, on April 12, 1904. He had received a similar honor from Pope Leo XIII. Like his father, he was identified with a number of Catholic institutions in New York City and gave generously to charity. Mr. Kelly, with his brother, Thomas H., and his mother, gave the Lady Chapel to St. Patrick's Cathedral.

Very Rev. Canon O'Mahony, of Kilmurry, County Cork, who died January 8, after a few days' illness, had a national reputation in Ireland as a writer, organizer and religious worker. He was noted as the nominator of Mr. Parnell for Cork, in 1880, against the sitting member, who was a Catholic. Since then he abstained from political activities except on a few occasions of importance, devoting his leisure to literary work. He has written much for the ecclesiastical magazines on educational, historical, philosophical and theological subjects with exceptional erudition and ability. He was a finished Gaelic speaker and writer and a zealous promoter of the Gaelic movement.

From Paris word has been received of the death of Count Bernard d'Harcourt, who in the days of Pius IX was Ambassador of France to the Holy See.

## LETTER TO THE EDITOR

### PRESERVING CATHOLIC IDEALS.

To the Editor of AMERICA:

A group of Catholic Women Suffragists beg to thank AMERICA for the help and instruction received in the article under the heading "Education" in the issue of December 30. Desirous to show that religion is inseparable from true social progress, and that responsibility for preserving Catholic teaching falls largely on women as well as men, it is respectfully suggested that AMERICA give similar articles from time to time for the benefit of us women teachers in Catholic and non-Catholic colleges. Home training—to judge by the low moral standards that prevail to-day—must have been sadly neglected or misunderstood by mothers and teachers in the past.

We who turn to AMERICA for enlightenment on current topics hope for further encouragement and information concerning the training of young minds and the apostolate of a pure Press.

AILEEN CHESTER, B.A.

London, Jan. 8.



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# AMERICA

## A CATHOLIC REVIEW OF THE WEEK

Vol. VI. No. 17 (Price 10 Cents) FEBRUARY 3, 1912 \$3.00 a year) Whole No. 147

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### CHRONICLE

**His Eminence Cardinal Farley.**—Another memorable day in the ecclesiastical history of New York was the 25th of January, when with solemn and impressive ceremonies in St. Patrick's Cathedral the clergy and laity of the archdiocese and of many other dioceses gave their first ecclesiastical welcome to the well beloved Cardinal John M. Farley. The venerable Cardinal Gibbons added lustre by his presence to the grandeur of the occasion. It was the first service in the country with two American Cardinals enthroned in the sanctuary. Twenty bishops in their episcopal robes, numerous monsignori, for seven of whom the new cardinal brought titles from Rome, five hundred and more of the secular and regular priesthood, were seated within the chancel, and with the Knights of various Orders, an army of representatives of the Sisterhoods and the Brotherhoods in the archdiocese and 8,000 of the laity in the body of the great church, testified by their number and variety to the unanimity with which all the members of the Church revered and honored the new Prince of the Church. The Most Rev. Edmond F. Prendergast was the celebrant of the Solemn Pontifical Mass, and the Right Rev. Thomas F. Cusack, Auxiliary Bishop of the Archdiocese, was the preacher. Beyond question the celebration was in some respects without a parallel in the Church history of the United States.

**How Revolutions are Made.**—A side light is given us by the New York Tribune on the origin of revolutions in the Central American republics in the examination of Isa W. Hein, who on January 25 received a verdict of \$14,076 in the Supreme Court in his suit for \$35,000 due

him for services as secretary and treasurer of the Honduras Syndicate. The Government of Honduras had revoked the railway franchise held by the Syndicate and the Syndicate tried to get it back. Thereupon, said Hein, six or seven members of the Syndicate, whose directors included former Senator Chauncey Depew and John Jacob Astor, contributed \$5,000 to \$10,000 each to a revolutionary fund of \$50,000, for the reinstatement of a former President of the Republic, as a means of getting back the franchise. The uprising got under way, and Hein was sent back to Honduras to look up the former President, who got the \$50,000 as a loan, and to recover, if possible, the unused war fund. The Syndicate did get back part of the money, but Hein had paid his own expenses on the trip.

**Art Treasures for New York.**—J. Pierpont Morgan, Jr., and Dr. Edward Robinson, director of the Metropolitan Museum, New York City, confirmed the report from London that the Morgan art treasures, valued at \$60,000,000, which for many years have been on show in the Victoria and Albert Museum at South Kensington, would be moved here in a short time. They added the information that in all probability Mr. Morgan's plans would be extended to his famous collections of paintings and miniatures at his London home, Prince's Gate, Hyde Park. Both Dr. Robinson and Mr. Morgan, Jr. denied the statement in the London Times that the withdrawal of Mr. Morgan's collections from the South Kensington museum was the result of dissatisfaction on his part with the manner in which the collections had been treated, or of any resentment towards authorities in England. The removal of the tariff from all works of art over twenty years old is given as one of the chief reasons for the



transfer at this time. Whatever comes from the London collections will be exhibited in the new extension of the Metropolitan Museum at the northern end of the Fifth avenue front. Mr. Morgan went abroad, his son said, for the express purpose of thoroughly going over his collections before bringing them to this country.

**Officials Die in Wreck.**—A collision on the Illinois Central, thirty miles from Centralia, Ill., resulted in the death of James T. Harahan, former president of the Illinois Central; Frank O. Melcher, second vice-president of the Rock Island Railroad; E. B. Pierce, General Counsel of the Rock Island, and Eldridge E. Wright, vice-president of a Rock Island bridge company, and a son of Luke E. Wright, former Secretary of War. The four men met instant death, and three others were seriously injured. Mr. Harahan was retired by the Illinois Central on a pension a few months ago. When an engine runs into the rear of a train and a private car of wooden construction receives the impact the consequence is inevitable.

**Railroad Over Florida Keys.**—The completion of the Key West extension of the Florida East Coast Railway marks an important epoch in railroad engineering. By using the Florida Keys as stepping stones this steel highway runs over 156 miles of salt water, from a point a few miles south of Miami to the island city of Key West. Forty-two Keys, or islands are crossed. The longest of the viaducts over the open sea—that at Long Key—is nearly seven miles from end to end. For long stretches the tracks are shaded by waving forests of cocoanut palms, which with the dazzling white of the coral make an enchanting scene. Since work was begun, in 1905, immense pile drivers have been sinking foundations, huge dredges have been sucking up sand from the bottom of the sea to construct a road, and an army of between 3,000 and 4,000 men has been pushing its way steadily southward. The building of the road is the realization of the dream of Henry M. Flagler, Standard Oil magnate and financier. The project, which has cost about \$25,000,000, will shorten the time from Florida mainland to Cuba by twenty hours.

**Mexico.**—Yucatecan planters are distressed at the return of the Yaquis to their former home, for laborers cannot be obtained to replace them. Moreover, each adult Yaqui represented a cash outlay of five hundred pesos, which were used to induce Government agents to convey the prisoners of war to places where they were in greatest demand.—By order of the War Department, ex-President Diaz has been placed on the retired list, with an annual salary of six thousand, five hundred pesos.—The personal guarantees secured by the Constitution have been suspended for four months in the States of Guerrero and Morelos, and in parts of the States of Mexico and Puebla. Only officers of rela-

tively high rank, however, may order the summary execution of offenders captured during the reign of martial law. The object is to put an end to some bands of brigands who are terrorizing the people and committing depredations.—The Right Rev. Thomas P. Boggiani, Bishop of Adria, has been named Delegate Apostolic in Mexico.—A commission has been appointed to effect an amicable settlement of the long-standing boundary dispute between Mexico and Guatemala.—General Reyes has admitted the authorship of the manifestoes addressed to the people and the army in favor of a rising against the Madero Government.—A great step forward has been made at a conference between mill-owners and operatives, at which the Minister of Government presided. Henceforth, ten hours shall constitute a day's work. Those who wish to work longer shall receive extra pay. The wages now paid for ten hours' work shall not be smaller than those formerly paid for twelve or fourteen hours' work. Those engaged on piece work shall receive an increase of ten per cent. in their wages. The government will watch over the observance of the agreement. Nearly every cotton mill in the republic was represented at the conference.

**Canada.**—Mr. Lancaster proposed his Bill against the *Ne Temere* decree in parliament. It was clumsily drawn to provide that every ceremony of marriage performed by any person authorized to perform any ceremony of marriage by the laws of the place where it is performed shall be held a valid marriage, notwithstanding any differences of religion in the persons married, and without regard to the religion of the person performing the ceremony. He said that on account of the *Ne Temere* decree, some judges of Quebec had decided mixed marriages in that province to be unlawful unless contracted before a Catholic priest, and that he had come to the rescue of the victims of such decisions. The Prime Minister pointed out that Mr. Lancaster, though a lawyer, was mistaken regarding the fact on which he based his Bill. All questions in Quebec touch marriages between Catholics, and no mixed marriage has been declared null civilly because not in accordance with the canon law. He showed that Mr. Lancaster's Bill, if constitutional, would open the way to all kinds of interference with provincial marriage laws; that if, for example, British Columbia should make a law requiring Orientals to be married before a certain official, some other person would be able to come in and take his place in defiance of the provincial law. This forced Mr. Lancaster to confess that his Bill was aimed at Catholics only, and only at the Province of Quebec. Mr. Borden moved the adjournment of the debate to enable the government to submit the question of the constitutional powers of parliament to the Privy Council. Sir Wilfrid Laurier suggested that they might as well wait to see what the Quebec courts will decide in cases now before them. Mr. Doherty, Minister of Justice, agreed with the view of his predecessor in

the late government and the opinion of the most eminent lawyers, that parliament has no jurisdiction in the matter. He pointed out that not a single case before the courts was touched by the *Ne Temere* decree. He gave it as his opinion that the Quebec code recognized those religious impediments only which were in force at the time it was made, that it did not confer upon religious denominations the right of multiplying impediments indefinitely, and that under it no question of the invalidity of mixed marriages before Protestant ministers could arise; they had always been recognized and always would be recognized. The Bill therefore pretended a remedy where there is no wrong. The temper of Mr. Lancaster and his friends may be judged from the statement of one of them, a Mr. Barker. He hoped that a peaceable solution would be found, for Ontario was determined to reform the marriage law of Quebec. Mr. Borden's motion was carried by 26 majority. In view of the speech of the Minister of Justice, one should say that the Government would have been more consistent had it followed the example of the late ministry. But it has to consider its supporters and temporize.

**Great Britain.**—The dispute in the Lancashire cotton mills has been patched up. The three work-people, whose refusal to join the union gave occasion to it, have been persuaded by frequent mobbing and boycotting to change their minds; and they are now members in good standing.—The Admiralty is laying in an immense stock of coal in view of the possible strike.—It was announced last week that Admiralty yachts had been laid up and the cost of their maintenance had been applied to the support of the new naval war staff. Lest some should hasten to praise unduly Mr. Winston Churchill and his colleagues for patriotic self-sacrifice, it will be well to state that the yachts in question are not those used by the Lords of the Admiralty, but those used by certain high naval officers, *e. g.*, the commander-in-chief at Portsmouth, who, as he has his flag in the Victory, needs something of the sort to get an occasional glimpse of blue water.—Emily Davidson, a leader among Woman Suffragists, has been sentenced to six months' imprisonment for putting a parcel soaked in kerosene into a letter box. She says she did it as a protest against the omission of women from the announcement of a manhood suffrage bill in the King's speech. It is hard for a mere man to see any connection between the destruction of his letters and the deficiencies of the Government.—Mr. Philip Snowden, M. P., complains that the "people's budget" has not fulfilled the promises of the Chancellor of the Exchequer, and calls for further legislation against the rich.

**Ireland.**—The Ulster Unionist Council, which proclaimed that in case Home Rule were enacted they would erect a Provisional Government in North-East Ulster,

has issued a statement that they will not permit the Home Rule meeting which Mr. Churchill is announced to address in Belfast, February 8, to be held. The meeting is called by Lord Pirrie and the Liberal Association of Belfast, and Messrs. Churchill, Redmond and Devlin are invited guests. The Liberal papers point out that these authoritative Unionist declarations manifest disloyalty, constructive treason and opposition to freedom of speech, which is the more remarkable that a former Viceroy, Lord Londonderry, is a party to the manifesto. There are 100,000 Home Rulers in Belfast, and in Ulster they are slightly over half the population.—Bishop O'Donnell, of Raphoe, has issued an explanation of the recent decree of the Pope on the citing of clerics before secular courts which has been much exploited by the Orange leaders. He shows that though Catholics are required to ask the bishop's permission before citing a priest, the bishop is enjoined to give it; that the object is to prevent such proceeding by amicable settlement; that the decree does not apply to Ireland, where established custom obtains, though its spirit has always obtained there as in all Catholic countries.—An instructive marriage case was decided in Dublin, January 17. Captain Usher, a Protestant landlord, became Catholic to marry a Catholic servant, and having discovered later that the marriage was invalid by Catholic law, sought a legal declaration of annulment. Judge Kenny held that the lack of more than one witness, which invalidated the marriage before the Catholic church, did not invalidate it before the law, which was that which obtained in England and Ireland before the Reformation. Hence, legally, the Tridentine decrees did not affect the case, and the marriage was valid.—Speaking at the opening of the Cork Municipal Technical Institute, Mr. T. W. Russell, M. P., said that whereas a dozen years ago there were only a few technical institutes in Ireland, there is one now in nearly every town, where the youth are preparing themselves for the better industrial conditions that began with the acquisition of the land and the enlargement of local government. Bishop Kelly, of Ferns, advised a technical education for those who were not definitely fitted and intended for a professional career.

**Italy.**—On January 19 the Italians bombarded Zuara. The forts were reduced and 300 of the enemy were reported killed. On the 21st, an Italian gunboat held up a British ship near Perim and took ten Turkish officers as prisoners.—A great deal of anger is being manifested by Austria because of Italy's action in stopping the liner Bregenz. On the 25th, the bombardment of Sheik Said, on the Red Sea, was resumed. The Turks have 5,000 men concentrated at that place.—On January 26 the diplomats at Rome and Constantinople had failed in reaching an agreement to end hostilities. Meantime, Giolitti, the Italian Premier, who hopes to force Turkey to sue for peace, has announced that the long delayed meeting of Parliament is to be delayed till February, and it is be-



lieved that it may not assemble till March. It is now admitted that the Italians were beaten in the battle of January 18. Despite their superior numbers and the assistance of artillery they were obliged to abandon the field.—The difficulty with France about the surrender of the Turkish prisoners on the Manouba was settled on January 27, but coincident with the announcement came the news of the seizure of another ship, the Tavignano, belonging to the Compagnie Mixte.

**France.**—On January 23 three battleships and five submarines sailed from Toulon, for a naval demonstration between Nice and the Hyères Islands, and the Third Naval Squadron, consisting of three armored cruisers and a division of destroyers, was ordered to Cherbourg for a similar purpose. France protests that she will not submit to arbitration until the Turks taken from the Manouba are surrendered. Up to January 25 the prisoners had not been freed, though Italy had consented to do so. The question is now narrowed down to the way in which they are to be released.

**Portugal.**—An amicable arrangement between Great Britain and Germany for the purchase of Portuguese possessions on the African mainland is now advanced as a solution for Portugal's financial difficulties.—Proposals to disband the Carbonari have been met with the declaration from them that they are the backbone of the republic, and that they decline to be disbanded.—After tottering for several months the Vasconcellos cabinet has resigned on account of the hostility of other elements in public life.

**China.**—The conflicting character of despatches from China make it difficult to place the responsibility for the failure of peace negotiations between Republicans and Imperialists. The situation is more of a Chinese puzzle than ever. The Manchu dynasty is said to have had ready a decree of abdication, which was withheld when Dr. Sun Yat-Sen, the president of the Republic, made further demands. It is reported that there is great dissension and jealousy among the revolutionary leaders, that Yuan Shi-Kai, the Imperial Prime Minister, distrusting the Manchus, has surrounded himself with a large army of Chinese, but that he has nevertheless been created a marquis, a rare honor, by the throne to indicate its "appreciation of his loyalty and labors in its behalf." Meanwhile, both sides have been preparing for the general renewal of hostilities that is expected to follow the expiration of the armistice, January 29. The Manchus have concentrated at Peking to await there the advance of the Republican army of 100,000 men.

**German Elections.**—As the final result of the elections and by-elections for the new Reichstag, the parties of the

Right, with the Centre as their strongest support, have a total of 196 representatives against 201 for the combined radical factions. The Socialists are now the strongest individual party, with 110 seats. This is more than twice the number held by them at the close of the preceding Reichstag, and exceeds by twenty-nine their highest mark, which they reached in 1903. By their capture of Potsdam, the Kaiser himself has become a constituent of the Socialist Representative, Dr. Karl Liebknecht, son of the famous leader, William Liebknecht. The Centre is second in power with a total of 93. Its loss of ten places is not surprising. It is due to the misrepresentations of Liberals and Socialists, who laid the blame for the high cost of living mainly upon the Centre Party, although the same conditions were existing in every other country. The unpopular finance reforms and the bigotry aroused in regard to the late Papal Decrees were likewise turned to advantage against it. For the first time since 1881 the Centre is not the strongest party and the determining factor in the Reichstag. Dr. Johann Giesberts, known to American Catholics because of his lecture tour through the States at the invitation of the Central Verein, defeated his Socialist opponent in the Essener industrial district. The Conservatives have sustained considerable losses and return with only 43 places, while the Poles hold 19 and have lost one seat. The National Liberals have 45, and the Progressives 46 representatives. The remaining constituencies are distributed among various attached and independent parties. The National Liberals will probably have the deciding voice in the coming Reichstag.

**Bi-Centenary of Frederick II.**—On January 24, the patriotic festivities held in commemoration of the two-hundredth anniversary of the birth of Frederick the Great reached their culmination. The celebrations were mainly of a military and religious character. The Emperor addressed the troops and personally took command of the parade display. Solemn services were held in the church at Potsdam in the presence of the Emperor and Empress, the princes and the entire court. A splendid retinue, consisting of the imperial chancellor, the field marshals of the army, and the generals and admirals in full uniform, surrounded the Emperor. The picture was completed by the presence of those troops whose companies had fought under Frederick the Great, and had stood closest to his royal person. After the service, the Emperor descended with his officers to the vault where repose the mortal remains of his renowned ancestor. He first entered alone and remained for a time in prayer before the coffin, placing a wreath upon it as he departed. The representatives of the various military divisions then entered, and likewise made their offerings. From Potsdam the Emperor hastened to Berlin, where in the White Hall of the imperial castle a meeting of the Royal Academy of Science took place, attended by several of the Princes.

## QUESTIONS OF THE DAY

Charles Dickens—(1812-1912)

One great service Charles Dickens has done the general public is to make the early English novelists superfluous. Smollett, Fielding and Sterne he read at an age too young for them to do him much harm, then rejecting what is bad and absorbing what is good in these authors Dickens continued and improved on their work.

The cosy inn and the picturesque stage-coach, with all the pomp and circumstance that go with these, the broad highway and the merry laugh and jest about the roaring hearth-fire, the deep potations and the slap-stick farce—all these, equally characteristic of the early Victorian days as of the days of Fielding, are reproduced in Dickens with a detail as minute, a humor as great and a gift of imagination immeasurably superior. The old days of the old novels are brought to life again, only to have that life more abundantly, but more clearly.

The Arabian Nights have also played their part. Samuel Weller once remarked that if there were such a thing as an angel in tights and gaiters, Mr. Pickwick was certainly an angel. The immortal Weller, in the heat of his love, spoke in terms of exaggeration, but if he had called him a fairy, Mr. Chesterton, for one, would certainly have agreed with him.

It was not necessary for Dickens to rub Aladdin's lamp to get his genii; nor to visit midnight groves and utter dark incantations to get his fairies. For these wonderful creations he went to his ink-bottle. Disguise them as you please, the Cheeryble Brothers were fairies, Tim Linkinwater was a fairy, and Mrs. Nickleby a veritable Titania, grown old and reminiscent. Quilp was an imp, and so was Squeers. In a word, Dickens, inspired to some extent by the Arabian Nights, created a Wonderland of his own, or, in the language of Mr. Chesterton, he invented a new mythology.

And the wonder of it all is that some of these great creatures of his are real in proportion, almost, to their impossibility. Pickwick and Weller may be impossible; we may not have enjoyed their company since our days of youth, yet the one with his moon-face, bespectacled moon eyes, and tights and gaiters, the other with his absolute imperturbability and wondrous commentaries on life, are more real to us than the man we dined with last week.

Let us put it in another way. Suppose we recall the last popular novel we read in the year just gone. Possibly the plot was good, the characters true to life. Very probably we remember the plot; but what of the characters? Of Dickens's plots we remember nothing, but his characters stand out in our memory with a distinctness that age cannot blur. Indeed, many of them serve as the small change of ordinary intercourse between ordinary men and women. We speak of the fawner as

another Uriah Heep; hypocrites are Pecksniffs; the man waiting for opportunity to knock at his door as a Micawber. We throw in such phrases as "Barkis is willin'," "in a Pickwickian sense," "asking for more," "the demnition bow-wows"—and we do not feel it necessary to explain. All these and more Dickens has made veritable household words. Despite—perhaps, because of—exaggeration, his characters live and, strange paradox, in many cases, by their very vitality have killed their prototypes. Squeers lives; but the Squeers school-masters have died in his creation. Bumble lives, but the Bumble beedles are dead, because Bumble lives. The secret of their immortality would seem to be that Charles Dickens has placed them in an atmosphere where things look larger, clearer, more vivid—where nothing can rust or fade—where the light, though genial, plays strange tricks—the atmosphere of creative humor. It is a humor not of the common, a humor which touches the high places, which reaches to the very stars; a humor, as shown, say, in Sarah Gamp or Dick Swiveller, which goes beyond the reach of any novelist in the whole history of the novel. As Gissing has observed, to get such another as Gamp, one must desert fiction and go to the nurse in Juliet. Mrs. Gamp the reading public would not give up for untold gold; and therefore the same reading public at once did away with all the Sairey Gamps in real life; Dickens had laughed them to death, as he laughed the Squeerses to death, as he laughed many an abuse, many an institution to death. Never was laughter more hearty, never laughter more kind-hearted, never laughter more death-dealing than the laughter provoked by this magician of the ink-bottle. A thin partition, as we know, divides smiles from tears. Dickens has made us laugh, and from that laughter came pity—and then the *saeva indignatio*, which swept abuses like so many pawns, from the chess-board of life.

The Arabian Nights, it must be observed, have influenced Dickens in quite another way. His plots are often distinctly oriental, and, while very suitable for the times of Good Haroun al Raschid, not at all acceptable for modern life. Coincidences are done to death; probabilities are set at naught.

Charles Dickens was the first of our novelists to write with perfect sympathy about the poor; the first to make lovable children central figures in his stories. In season and out he teaches the lessons of purity, honesty, charity, and not infrequently forgiveness, gentleness and patience. From the viewpoint of morality, however, some pages in the "Pickwick Papers" and a few scenes in other early works of Dickens are open to objection.

Visualization is the mark of creative genius. The man of talent describes his hero; the man of genius sees him. Dickens saw his characters, heard their voices, laughed with them and wept with them; and the English-speaking world has followed his example. Dickens has voiced the common mind, has given a splendid expression to the common feelings—he is the great *vox humana*



of literature. He is Democracy become creative and expressing Itself, and hence he is at once the idol of schoolboy and father and grandfather. He was popular during his lifetime in a sense now obsolete. We speak of popular writers to-day, but it is in quite another meaning. We read their works as a relief from reality; but we long for the end. With Dickens' books, we wish they would go on forever.

As Mr. Gissing has pointed out, most of the readers of to-day think and speak of Dickens from their boyish memories. This, he says, is an obvious source of much injustice. Let them read him again, and, despite bad plots, exaggeration of horrors, violations of taste, an occasional narrowness and religious bias—remember Dickens was a self-made man—a forcing of the pathetic note, despite all these—one will discover in him a keenness of observation, a wealth of humor, a richness of creation, a power of vivid characterization, a sprightliness of narrative which, in the opinion of many of the latest critics, place him as the greatest novelist of the nineteenth century.

FRANCIS J. FINN, S.J.

### Mass in Presbyterian Churches

Over a year ago there was published in AMERICA an extended description of mission services held in two Presbyterian chapels, one in Newark, New Jersey, and the other in Hope Chapel, East Fourth Street, New York City, in which vestments, lighted candles, the crucifix, the altar and the outward ceremonial of the Greek Catholic Church were used and observed. (See AMERICA for December 10, 17 and 24, 1910). So far from being the austere and colorless forms used in the Presbyterian Church, the very altar book or missal was the one prescribed by the Catholic Church for her Ruthenian children of the Greek rite, and the intonings, the gestures, the words and order of service were those of the Mass according to the Greek rite. All these things were apparently done with the sanction of the authorities of the Presbyterian Church in their Ruthenian missions mentioned above, and they were fully described in the series of articles of that date. Although they were written after correspondence with the immediate head of the Home Missions in New York City, and after a protest against such practices (especially as the "mass" was celebrated by men who had never received ordination to the priesthood, but on the contrary professed allegiance to a Church which repudiated the priesthood and the belief and practice of the Mass) no attention was paid to those articles at the time.

Perhaps that was to be excused upon the ground that as a rule Presbyterian clergymen seldom see or read AMERICA, and hence did not become aware of the matters described in relation to their own missions. But the heads of the immediate missions knew of these facts and made no attempt to alter them. As late as last September and October the same order of service was

observed by the writer to be going on in Newark and in New York City, with the single exception that the "priest" used a black Geneva or college gown in which to preach. The writer is also informed that the imitation of the Greek Catholic Mass continued until the beginning of this year, and is perhaps going on still.

However, knowledge of what was being done by the Home Missionary authorities of the Presbyterian Church came at length to the officials of the Church. One of them, who signs himself "Monaghan," has described at length in the *Presbyterian* (the official organ of the general Assembly of the Presbyterian Church of the United States of America) under date of January 17, 1912, the various acts of worship and ritual performed in both the Newark Ruthenian Chapel and Hope Chapel in New York City. He refers to the writer of the articles in AMERICA, and fully corroborates those articles at every point of description. In order that there shall be no misunderstanding of just what he refers to, he includes in his article two illustrations, one showing the Ruthenian chapel in Newark, N. J., and its altar and analogion with crucifix and candles, and the other showing a real Greek Catholic priest vested in the genuine vestments about to begin the Holy Sacrifice of the Mass. He invites a comparison of the services carried on in those chapels with those of a Greek Catholic Church, and indicates several points, which in his opinion are utterly at variance with the tenets and practice of the Presbyterian Church.

For instance, he shows that an order of worship prepared by Presbyterians in the Ancient Slavonic, made by a condensation and a pruning of the Liturgy of Saint John Chrysostom, and said to be officially promulgated and published by the Board of Publication and Sabbath School Work of the Presbyterian Church, *was not* so approved or published, and is a mere private compilation which is never used. Yet this is what is deemed to be a basis for allowing the mission chapels to continue their imitation of the Catholic Mass. The author of the article says:—

"No ecclesiastical body of the Presbyterian Church nor any of its Boards appointed any such committee. Neither the Board of Home Missions nor the Board of Publication should exercise such approval. This book is not on any catalogue of the Presbyterian Board of Publication, and is not for sale at their counters.

"This revised Liturgy omits the prayers to the saints and the Virgin, and eliminates the doctrine of transubstantiation from the Eucharist and substitutes prayers for the Presbyterate and the Diaconate, in lieu of prayers for Pope Pius, etc. Nevertheless, it is very similar to the Liturgy of Saint John Chrysostom, and *is not used by the choir or the worshipers*. During a number of recent services it was scarcely touched, and then for a brief time only, by the hands of the officiating minister. Prayer-books were in the hands of the worshipers at these services, but all of them were the ordinary Greek Catholic liturgies of St. John Chrysostom.

containing prayers for the saints, the Virgin and the Pope. One of these, well worn, obtained from a worshiper, now lies before the writer."

Then he goes on to say, after admitting that mild ritualistic practices, while repugnant to Presbyterians, might be used in a Protestant service, that there are certain limits to carrying on distinctively Catholic worship by Presbyterians:

"There remain certain things which are anti-Protestant and wholly Papal; and that ministers leading their people in such anti-Protestant and Papal practices should have been supported for years, and are now supported, by the collections of our Presbyterian churches for home missionary work, seems incredible. The only answer appears to be that the Church at large is not aware of the practices, or else the Board has been imposed upon.

"Among the anti-Protestant and Papal things is the exterior of the \$32,000 church erected in Newark by the Church Extension Committee of that Presbytery. Its very appearance invites, not to a Protestant, but to a Papal service. . . . When we enter we see plenty of practices, also anti-Protestant and Papal. . . . The analogion, the crucifix, the kissing of the crucifix or the Gospel by the worshipers, kissing both by adults and infants lifted up for the purpose, the crossing of themselves by the worshipers, infants publicly taught to cross themselves at the analogion, worshipers kneeling and praying in front of the altar from one to ten minutes, or making what is known as the 'little reverence,' *i. e.*, bowing and touching the floor, or the 'great reverence,' *i. e.*, kneeling on both knees and bowing the head to touch the floor. And besides all this, there is the blessing of the people by the minister, whose fingers are held in the form of a cross, after the Greek Catholic fashion, and whose movements of the arms are much like Greek Catholic worship.

"Why should ministers be paid by our Home Board to lead and encourage such Papal worship?"

He further says that the secession from the Greek Catholic Church and the opening of the Presbyterian Ruthenian chapel was not caused by any change of heart or doctrine:

"Their coming in Newark," he adds, "grew out of a split in the Greek Catholic Church concerning a question of property, in which the seceders were worsted in the civil courts; and those who set up the worship in Hope Chapel were a disaffected element of the Greek Catholic Church, and the disaffection was not at all on account of doctrine or matters of faith!"

This article was sent to Rev. Charles L. Thompson to answer, and he, after stating that the Presbyterian contributor's statements were "from articles in a Roman Catholic journal, published more than a year ago, and long since shown to abound in misstatements and perversions, and therefore long since discredited," asked the Rev. William P. Shriver, the Superintendent of the Immigration Department of the Home Missions to answer it.

Instead of discrediting the articles in *AMERICA*, Rev. Mr. Shriver immediately confirms them, saying:

"The Ruthenian service as conducted a year ago at Hope Chapel in New York was not satisfactory to us. In my personal observation things were done which seemed to me liable of misunderstanding and opening the work to just such an attack as was made in the Catholic weekly."

He then goes on at considerable length to declare that they did not intend to deceive the Ruthenians, and states that the "Protestant conception of the Sacraments and of Christian worship" was inculcated on the Ruthenian missionaries, but that

"We must in large measure depend upon the sincerity of our foreign-speaking pastors and their resourcefulness in meeting difficult situations. . . . Both are young men, and being entrusted with the most difficult task of leading their people out of the ignorance and superstition and religious practices of many years, it would not be surprising if under the pressure of the conservatism of many of their adherents, they have made mistakes."

He further sets forth the form of acceptance of new members into the Ruthenian Presbyterian Church, showing that it is thoroughly Protestant, and concludes with professing his belief in their sincerity as such church members.

The most curious part about his reply letter is that he does not deny a single fact or statement of fact made in *AMERICA*, or in the article by "Monaghan" in the *Presbyterian* regarding the vestments, candles, crucifix, sign of the cross, hymns to the Blessed Virgin, etc., used in the mission services in either chapel. The writer "Monaghan" says that he personally witnessed those practices in the Newark chapel as late as January 14, 1912. It would therefore seem that imitation Catholic services are still being carried on, notwithstanding the "glittering generalities" of Rev. Mr. Shriver's reply to the arraignment made in the current number of the *Presbyterian*.

This is a matter which ought to be thoroughly investigated by the higher authorities of the Presbyterian Church, and measures taken accordingly, now that they have official knowledge of it through one of their own publications.

ANDREW J. SHIPMAN.

### Financing Socialist Literature

At the beginning of the year 1912 we find in every State of the Union an alert, well developed Socialist press. New weekly and monthly publications are constantly announced, and about three hundred Socialist periodicals are actually in the field carrying on their work of revolutionizing and de-Christianizing the land. The tens of thousands of subscribers which some of the most recent arrivals have been able to acquire in the course of a single year have not been gained at the cost of older publications. In spite of the countless local



papers which have sprung up where the *Appeal* alone had been circulated, the subscriptions to this organ have continued steadily to increase. During the past year it printed and mailed more than thirty-one million copies.

The sweeping Socialist gains throughout the entire country have been merely the logical consequence of this ceaseless campaign of literature. The party, according to Professor Hoxie, holds at least 435 elective offices in the United States and can claim about thirty mayors. "Literature did it," they assure us without the slightest hesitation. "That's the report made by the workers in every place carried by the Socialists all over the world." It was a house-to-house distribution of leaflets which first won for them Milwaukee, and the same plan has met elsewhere with the same results. "If you want success distribute literature" is always the final counsel of the leaders.

The New York *Forward*, the Jewish daily and weekly Socialist paper, has a circulation of 125,000, and prints a fifty page Sunday issue. Recently it has begun to erect for itself a twelve-story home. Of the immense multitude gathered to witness the laying of the corner-stone the English Socialist daily of the same city wrote: "There were in the crowd thousands of Socialists who remembered the early struggles of the Socialist organ. There were men there who had at one time given away their last coins, and women who had taken off their bracelets and rings and given them to the Jewish daily to save it from bankruptcy."

Besides the newspaper equipments the new building is to contain "halls and office rooms, where labor headquarters will be located for the various unions of the east side." It is a skilful ruse to attract labor by providing for it Socialist halls and libraries. The same plan was adopted at Milwaukee. The newly founded English Socialist daily, the *Milwaukee Leader*, has begun, it claims, with an actual circulation larger than any other daily of that city. Its type setting machines and editorial rooms are located in a four-story building, erected by the People's Realty Company. This enterprise was incorporated by the Socialists for forty thousand dollars, divided into shares of twenty-five dollars each. "By investing in the People's Realty Company stock," Berger's weekly wrote, "You accomplish two things: you make a good investment, and at the same time use your money where it will be doing splendid service for the cause of Socialism and the toilers." The foundations of the new structure are built strongly enough to sustain an additional four stories in the course of time. The rent for stores and office room and halls is meant to bring in large dividends. The object of it all is, of course, to identify labor with Socialism, while securing an unfailing support for the Socialist papers.

In a similar manner the hundred thousand dollars for the Milwaukee daily were almost completely collected in a very short time. Subscriptions for the bonds of the

Milwaukee Social-Democratic Publishing Company were solicited at ten dollars each, with four per cent. interest, secured by a first mortgage on all the property of the company. When the funds were still below seventy-five thousand dollars the paper was begun, but towards the end of the first week the Socialist thermometer had already risen to eighty-five, with the prospect of soon climbing to the hundred mark.

For a further illustration of Socialist business tactics we may take the method of multiplying their weeklies throughout the entire country with such astonishing rapidity. Mr. Goldstein has recently contributed an exposition of this to the *Social Service* magazine, issued at Oberlin, O., by Rev. Peter E. Dietz. (Voy. I, No. 2). A characteristic instance of what is here being accomplished may be seen in the work of the Socialist Cooperative Company of Findlay, Ohio, incorporated with a capital of fifty thousand dollars, divided into shares of ten dollars each. Its agents are sent out into towns unprovided with a Socialist local paper to induce at least ten of the community to invest each in a single share. In return for this modest stock the Company pledges itself to provide the new organization, which has thus been formed, with a distinctive weekly paper, bearing its own title and discussing all the local items, but containing for the rest the matter set up for the pages of the *Findlay Call*.

This company, according to the explanation of its manager, "now publishes weekly Socialist papers for nearly one hundred cities and towns in the Middle West. Such papers contain common matter, which is selected by the editor-in-chief at Findlay. One, two or three pages is edited by a local editor, who sends his material to Findlay for insertion. Thus a town of 5,000, 25,000 or 100,000 inhabitants, which could not otherwise publish a local paper, is enabled to teach Socialism in the most practical way. Local issues are discussed from a Socialist point of view. Striking workers are supported and their confidence and support gained. Local capitalism in the shop and in politics is exposed. Socialist propaganda is thus brought right home to the workers. From many cities come reports of excellent results secured by this method."

This matter is so important that we shall likewise quote from an advertisement of the American Publishing Company, a similar Socialist enterprise. After stating that there is no reason why any town, little or big, in the United States should not own and easily manage and maintain a local Socialist paper, the company volunteers for us the following explanations:

"Stock is held wholly by Socialists, most shareholders having each one share, several comrades taking shares in each town where papers are started. We have a complete printing plant, including up-to-date machinery, linotype, newspaper press, job presses, type, etc., do some job printing and linotype for the trade. Some \$4,000 has been invested so far and a further indebtedness on linotype and press to

the extent of \$2,500, which we are paying off at the rate of \$100 per month. In time we shall have one of the most modern of newspaper plants in the United States. In addition to printing *The American Socialist*, and *The Michigan Socialist*, a State paper, we are printing many of these local papers. Michigan, Ohio, Indiana, New York and Pennsylvania are being covered with papers printed on this basis. Bundles are shipped by fast express, so that any town in the United States may be served—for instance, bundles of newspapers reach Chicago in six hours. We need comrades to travel and start these papers. Only thorough Socialists wanted. Reasonably good wages paid."

Socialist weekly papers usually consist of a single folded sheet, divided into four pages, and are sold for the subscription price of fifty cents a year. This still leaves a satisfactory dividend for the local association, as well as for the central publishing company. As Mr. Goldstein remarks in his article, our chance for the oncoming conflict will be but slight, from a natural point of view, if we continue to combat with antiquated weapons.

The methods so far discussed—and we have not exhausted the subject—are in nowise original with Socialists; but these have wisely utilized their opportunities. As Catholics we have relied too exclusively on the immediate influence exercised within the walls of our churches and the priestly ministrations in the home. The time has come when natural prudence, whose demands can never be safely disregarded, calls for a wider apostolate. The facts we have quoted show the truth of Bishop Ketteler's famous saying, that were St. Paul living to-day he would be conducting a paper. It is the most universal means by which prejudice can be overcome, difficulties be met as soon as they are raised, and all the urgent questions of the day put before men from the Catholic point of view. It is likewise the surest way of ever obtaining an adequate hearing from the secular press itself, and the non-Catholic world at large; while there seems to be no other natural method of overcoming the indifference of so many Catholics who have been trained to see all the Catholic issues of the day through the eyes of writers indifferent or hostile to their faith. There is need above all things of an enlightened, militant, progressive and widely circulated Catholic press.

JOSEPH HUSSLEIN, S.J.

### Marxian Socialism

"The Socialism that inspires hopes and fears to-day," our American Socialists assert, "is that of the school of Marx. No one is seriously apprehensive of any other so-called Socialist movement. All the Socialist parties of the world are based on the principles first stated by Marx and Engels." These principles are: "The materialistic conception of history" and the revealing of the secret of capitalist production by means of "surplus-value." "When the teaching of the Social-

ist philosophy upon these doctrines is clearly apprehended," Socialists tell us, "then Socialism follows as the logical and inevitable deduction."

A. M. Simons, formerly editor of the *International Socialist Review*, of Chicago, in his pamphlet, the "Philosophy of Socialism," writes: "The basis of Socialism is found in what is sometimes called 'the materialist conception of history' or 'economic determinism.'" In an article of his periodical, June, 1904, he says: "The philosophy of Socialism as generally accepted by the Socialist parties of the world at the present time takes as its fundamental hypothesis what has been variously called the materialistic interpretation of history, historic materialism, or economic determinism."

According to the opinion of Engels it was by this conception of history that Socialism advanced to the rank of science. In this conception of history two elements are to be distinguished: first, the general theory and, secondly, its application in behalf of Socialism. Every Marxian Socialist must needs adopt the materialistic conception of history as the foundation of the edifice, but not everyone who accepts the theory must also necessarily draw from it the conclusion of Marx and his followers. Our American Socialists accept both the theory and its application.

The theory is that in any given epoch the one all-important and fundamental element in determining the social, legal and political institution are the economic conditions. This proposition is stated by Engels in the introduction to the Communist Manifesto in the following way: "In every historical epoch the prevailing mode of economic production and exchange, and the social organization following from it, forms the basis upon which is built and from which alone can be explained the political and intellectual history of that epoch; that consequently the whole history of mankind (since the dissolution of primitive tribal society holding land in common ownership) has been a history of class struggles; that the history of these class struggles forms a series of evolution in which, nowadays, a stage has been reached where the exploited and oppressed class—the proletariat—cannot attain its emancipation from the sway of the exploiting class—the bourgeoisie—without at the same time, and once for all, emancipating society at large from all exploitation, oppression, class distinctions, and 'class struggles.'"

This theory serves Marx as an explanation of modern economic development, whereby he intends to show that our modern capitalist society must needs bring forth as its natural result the Socialist order of society. In order to grasp the force of the argument we must take a look at his second great "discovery," which in the opinion of Engels, has effected the transition of Socialism from the utopian to the scientific stage. This discovery is the doctrine of "surplus-value."

The theory of surplus-value reveals the fact that the social system of any country or of any epoch shows that



those who labor are exploited. One class of people live off the labor of others; some partly off the labor of others and partly off the products of their own toil. And, as must be the case under such circumstances, there is always a class of people who do not get that which their labor produces. The fact of exploitation of labor is universal. It has gone on everywhere, and in all ages. The form changes but the fact remains. And sometimes it happens that change of the form, especially if it be from a severe to a milder one, conceals the fact of exploitation for a while. For example, the exploitation of labor under the form of slavery is clear enough. The same is true now with regard to serfdom. But when the form of exploitation changes from a brutal and offensive slavery to the milder form of serfdom, and then in recent times to the form of the wage-earner system, the fact of exploitation is not quite so glaring and apparent.

It is there, nevertheless. The exploitation of labor continues. When the capitalist buys the labor power of a workingman and thereby turns him into a wage-worker, he does so only because the wage-worker will produce more than he is paid for. If he only produced as much as he is paid for—and worse yet if he produced less—the capitalist would have no use for him, would not buy his labor power. The wage-worker employed by the capitalist is the wealth producer. Out of the wealth brought into life by the wage-worker, the capitalist takes a part and gives it to the wage-worker in payment for his labor, as his wages. The rest of the wealth produced by the wage-worker is the "surplus," that is to say, the quantity of wealth produced by the worker over and above what was necessary to enable him to restore the forces expended in production. That surplus the capitalist keeps to himself; he calls it "Profit"; it constitutes his income. Industrial capital, accordingly, hatches its profits by exploiting the propertyless wage-worker. Surplus-value is, therefore, essentially "the product of the unremunerated labor of others." This surplus-value is the key to the whole present economic organization of society. The end and object of bourgeois society is the formation and accumulation of surplus-value, or in other words, the systematic robbery of the producing class. There is thus an inherent antagonism between the two classes.

As the conflict takes shape it begins to develop remarkable features. At the one pole we have the continued appropriation and accumulation of surplus-value, with the ever-increasing wealth and power of those in whose hands it is concentrated. At the other end we have the progressive enslavement and degradation of the exploited classes. "The number of proletarians increases," says the Erfurt platform, "the army of superfluous workers assumes greater dimensions from day to day; the conflict between the oppressor and the oppressed is becoming more and more violent—that conflict between the bourgeoisie and the proletariat which

divides modern society into two hostile camps and is the common characteristic of all industrial nations."

As the development continues, the workers, on the one hand, gradually come to recognize their position as a class and become possessed of a sense of their common interests. On the other hand, the competition amongst the capitalist class is great and continually growing; the larger capitalists gradually extinguish the smaller ones, and wealth becomes accumulated in fewer and fewer hands. The state of things becomes at length intolerable; there is anarchy in production, accompanied by constantly-recurring crises—"crises," as the Erfurt program says, "which become ever more extensive and destructive, make universal insecurity the normal state of society, and give evidence that the productive forces of our age have become uncontrollable by society, and that private property in the means of production has become incomparable with their proper utilization and full development." Then the organized wage-workers seize possession of the means of production (land and capital) transforming them into public property, and Socialist production becomes henceforth possible.

Now, the question arises: "How are the means of production (land and capital) of a country, say of the United States, to pass into public ownership and to be brought under public administration?" Will it be done by purchase or by confiscation pure and simple?

To these questions the Socialist platforms give no definite answer. But even the most peaceful Socialists hardly expect that the property of the capitalist can be brought under public administration without a terrible struggle of classes. Marx and Engels themselves declare, "that their purposes can be attained only by a violent subversion of the existing order." "Let the ruling classes," we read in the Communist Manifesto, "tremble at the communist revolution." "We must," said Marx at the congress of the Hague in 1872, "finally have recourse to violence in order to establish the rule of labor." And in his work on Capital, he exclaims: "Violence is the obstetrician that waits on every ancient society which is about to give birth to a new one; violence is in itself a social factor." H. J. MAECKEL, S.J.

## IN MISSION FIELDS

### PROGRESSIVE CATHOLIC ACTIVITY IN CEYLON.

The prospects of the Catholic missionary in pagan lands are nowhere, perhaps, more encouraging than in Ceylon, an island in the Indian Ocean, about five-sixths the area of Ireland. A century ago the number of the faithful was only 50,000; to-day it is 300,000, a plentiful leaven for the 2,150,000 Buddhists, 800,000 Hindus and 250,000 Mohammedans. Five bishops are assisted by about 200 priests and several religious communities of men and women in charge of various schools and institutions. In 1885 there were 20,000 children in Catholic schools; now there are over 50,000. An interesting fact is the existence of two Catholic papers in English, one

of them published in the chief city, Colombo, in the south, the other in Jaffna in the extreme north. Both of these journals are under the control of the Oblates of Mary Immaculate, and are issued from their missionary presses.

The *Ceylon Catholic Messenger* of Colombo appears on Tuesdays and Fridays of every week. It was established on the first of February, 1869, and in October, 1873, it was changed into a semi-weekly. Later it was enlarged to its present size, a double sheet of four pages, each page exactly the size of that of a New York daily. One-half the paper is given over to advertisements, which, doubtless, are the chief source of revenue. The advertisements come chiefly from Catholic publishing houses, insurance and loan companies; the rest are miscellaneous. In the latest number received, December 15, the chief subject discussed is the King's visit to India. An account of the Ceylon elections is followed by a few items of local interest and a column chronicling the world's news, under the heading of "Telegrams." In a well-written article the editor draws a lesson of loyalty from the visit of his Imperial Majesty. The paper maintains a vigorous defence of Catholic educational institutions, which there, as elsewhere, have to contend with those of the Government, supported as they are by an altogether disproportionate outlay.

Ceylon also boasts of the *Jaffna Catholic Guardian*, which was established as a fortnightly in 1876, issued as a weekly in 1878 and enlarged in 1896 to its present size of four pages somewhat smaller than the *Ceylon Catholic Messenger*. Four insurance companies, a few patent medicines and the Tamil publications of its own press make up the bulk of the advertisements. The reading matter is more abundant and varied. Thus for the United States there is an account of the coming world's fair at San Francisco and of Carnegie's benefaction in behalf of "Andy" Toth, who was released from the penitentiary at Pittsburgh after serving twenty years of a life term for a crime he did not commit. The editor has an eye, too, for a good story, as is shown by the following:

"Father Bernard Vaughan is now in America. He intends visiting every large city in the United States. Being asked what he proposed to do in America, he replied: 'I am going to try and create the want of God—and to supply it.' His oratory will be a surprise to many; it astonished his audience when once he preached before Pope Leo XIII, in Rome.

"He can't be an Englishman," said Cardinal Rampolla to the Pope.

"No," said Leo XIII, with a smile. 'Father Bernard was born in the crater of Vesuvius, and we only sent him to England to cool!'"

Like its companion of Colombo, the same week's issue of the *Jaffna Catholic Guardian* has a thoughtful editorial conveying an instructive lesson on the coming of the King-Emperor and the Queen-Empress to India. It deprecates on that memorable visit the "marring of events essentially pacific" by the meddlesome bigotry of "the Anglican Bishop of Bombay, who took occasion of the presence of their Majesties to flout the missionary methods of St. Francis Xavier as a series of mistakes out of harmony with reason and the spirit of the Gospel, and to extol the British religious policy as the one method consonant with reason and the mind of Christ."

These two well-edited Catholic papers, which give promise of even something better in the near future, are exercising a glorious apostolate. A few Catholic weeklies in the United States can point to an uninter-

rupted existence of more than thirty years, and yet the problems confronting the missionaries in Ceylon must have been far greater than those existing in the flourishing environment of many Catholic cities in the States.

E. S.

## CORRESPONDENCE

### Perversion and Ignorance of French Youth

In a recent issue the readers of *AMERICA* were told how the examinations which the French recruits have to pass when they don the uniform prove what a Government organ, *le Temps*, calls the "pitiable ignorance" of these boys of twenty-one, the product of compulsory and lay education.

Their ignorance of history and geography would be amusing if it did not open vistas of wasted money and wasted time, and if it did not emphasize the crime committed by the Government when it expelled the teaching orders.

Those who have seen country life in France from within know that in most French villages the school-master is the confidential agent of the Government, and that not only during the elections, but at all times, his activity in politics far surpasses his zeal as a teacher. The religious men and women, who were so ruthlessly expelled from their posts, had other ideals; their methods may have been technically less up to date, but their minds and hearts were absorbed in their work, their motives were high and the narrow limits of their classroom were the natural boundaries of their sphere of action.

The *Temps*, after a careful study of the matter, concludes that there are now in the French army twenty-five per cent. of soldiers who are absolutely illiterate. So general, indeed, is their ignorance that in every regiment an average of three hundred soldiers will be now told off to attend the classes that have been instituted with a view to supplying their deficiencies in the matter of general knowledge. And this is the result of the anti-clerical formation of the children of France, pompously inaugurated twenty years ago and pursued by means of crying injustice and wholesale robbery.

If the result of the movement inaugurated by Jules Ferry was merely to produce recruits in whose eyes "Bismarck is a French general," the evil would, after all, be less grave than it is in reality.

The most alarming issue of this anti-religious system of education is the increase of criminality among the young, and the information that has come to light on this subject is full of significance. It alone condemns a system that has now been in force long enough for its worth to be justly estimated.

A large proportion of the crimes committed within the last ten years are the work of youths of twenty, or even younger, and it would be easy to quote statistics to prove the fact.

But more significant than the mere figures is the confession that these statistics have unwillingly wrung from even non-Catholic authorities. Some months ago the "Académie des sciences morales et politiques" suggested that a competition should be started for the purpose of studying the "causes and remedies" of the increase of crime among the young. As may be imagined, many of the "remedies" proposed were absurd and extravagant, but upon the "causes" the twenty-six candidates who took part in the competition were agreed. They unanimously attributed the alarming growth of criminality among the mere youths not only to the increase of alco-



holism, but chiefly to the utter failure of the schools in the task of instilling high moral principles among their pupils; also to the lack of firmness and morality among the parents, who are incapable of enforcing principles that they no longer possess.

That the Government schools are a failure in a moral point of view has been for years past a well-known fact that non-Catholic writers and philosophers now timidly acknowledge, and their failure in point of knowledge seems no less evident. The evil is deep-seated and wide-spreading; its most practical remedy lies in the associations and guilds started by the Catholics for the purpose of counteracting the evil influences that are surely undermining not only the faith, but the morality of the children of France.

Another cause of perversion is the unwholesome publicity that is given to sensational crimes, the diffusion of cheap novels, at once immoral and irreligious. Hence the importance that is given in all Catholic Congresses to the work of "la bonne Presse." Whatever may have been their errors in the past, it is certain that the French Catholics' vigilance and activity are now fully awakened, and that to every necessity they promptly apply a remedy. Although the number of illiterate recruits may be on the increase, yet it is an undoubted fact that in town and country alike men, women and children read whatever comes to hand; it is no use fighting against the torrent; better far take possession of its tremendous forces and direct them into safe and wholesome channels. This is what the Catholics are working to achieve, but we know that to row against the tide is a task demanding patience and perseverance as well as courage.

ANGLO FRENCH CATHOLIC.

### Spain's "Guardia Civil"

MADRID, December 22, 1911.

A body of good, strong, upright, and devoted men, models of discipline, honor, and fidelity, who have voluntarily enlisted to watch over the welfare of society, to protect the rights of the citizens and to defend their lives and property, to preserve public order and to arrest violators of the law—such is Spain's *Guardia Civil*.

Organized a little more than half a century ago, the history of the *Guardia Civil* is but a succession of brilliant and generous deeds, heroic virtue, knightly feats, and stirring episodes. Spanish public opinion has bestowed upon this select body of men a name which sums up their history and does justice to their distinguished merits and services; they are "*La Benemérita*," the well-deserving, *Guardia Civil*.

The terror of evildoers, the support and help of the good, they become the target for the slanders of all kinds of revolutionists, anarchists, apaches, assassins, house-burners and brigands, who bellow furiously at sight of the uniform of the *Guardia Civil*; for it stands for authority, law, justice, and social defence. "No rogue e'er felt the halter draw with good opinion of the law."

The *Guardia Civil* is not confined to cities and large centres of population, for its activities reach out into the villages and hamlets and rural districts in general. If freshets lay waste the fields and threaten the lowly habitation of the farm laborer, if a conflagration menaces palace or hovel, if railway trains collide, if the dread earthquake levels walls and tears open the very earth,

the first to brave the danger and to risk their own lives in attempting to rescue others are the "well-deserving," the *Guardia Civil*. Ready for any hardship, tanned by the sun, nipped by the frost, drenched by rain, yet vigilant and untiring, the *Guardia Civil* toil on devotedly and receive from an appreciative Government the munificent sum of from forty to sixty cents a day. To be near them in the city or to meet them on the mountain road gives comfort and a sense of security; for, as was said of them by that distinguished Spanish writer, Doña Concepción Arenal, "they serve with the fidelity of a dog and with the tenderness of a mother." They are not looking for gratuities; they seek only to be serviceable to others. If Spain had no royal constabulary, no *Guardia Civil*, she would be forced to originate them for the sake of public tranquillity and the repression of crime.

NORBERTO TORCAL.

### Malabar Under "Native" Jurisdiction

On the third of December, 1911, the Benedictine Cathedral at Kandy, Ceylon, witnessed the consecration of two Syrian bishops for Malabar, Drs. Kurialachery and Kandathil, by His Excellency the Delegate Apostolic of the East Indies. Dr. Kandathil, the first among the alumni of the Papal Seminary, Kandy, to be raised to the Episcopacy, is coadjutor to the Vicar Apostolic of Ernakulam; and Dr. Kurialachery, late scholar of the Propaganda College, Rome, is the new Vicar Apostolic for Chengunachery, the former Vicar Apostolic being transferred to Kottayam, a Vicariate newly created. There are at present four Syrian Vicariates Apostolic in Malabar, and the establishment of a Syrian hierarchy is in immediate prospect. In this connection a few details concerning the historical Syrian Church of Malabar, planted by St. Thomas and still faithful to the Apostle's preaching, will be read with interest.

Until the year 1599 the Syrians had been under the jurisdiction of the Catholic Patriarchs of Babylon, who used to appoint Malabar bishops, or send out bishops from Syria. In that year Mar Abraham, the Syrian Metropolitan, died, and Archbishop Menezes, of Goa, formally took charge of the administration of Malabar. From this period down to the year 1896, when the first three Syrian Vicars Apostolic were appointed, only two Malabar bishops exercised jurisdiction over the Syrians. In 1663, on the expulsion of all the Portuguese missionaries by the Dutch, who then became masters of the Coast, the appointment of a Malabar bishop became a necessity. Again in 1782, through the special recommendation of the Queen of Portugal, Joseph Kariattil, D.D., of the Propaganda College, Rome, was appointed as the Metropolitan of the Syrian Catholics.

With the exception of these two short interruptions the Malabar Syrians were for well nigh 300 years under Latin jurisdiction, the Archbishops of Goa governing until 1836. The Portuguese succeeded after much labor in bringing the Syrians under their spiritual control. But dissatisfied with the rule of Latin bishops the Malabar Syrians petitioned the Holy See to give them bishops of their own rite. The chief reason for the disaffection of the people towards the Portuguese was the constant endeavor of the latter to prevent the coming of Syrian bishops from Babylon, and to force upon the faithful the Latin Mass and Liturgy—a policy suggested, maybe, by zeal for unity in discipline and ritual.



But nothing is more keenly resented by the Syrians than a change of jurisdiction or of rite, to which they cling with Oriental tenacity. Their persistent attachment to an established order of things was indeed often pushed to extremes; and it is not too much to say that the separation of the Jacobites and the Schismatics in Malabar was in great measure due to their impatient insistence on their long-standing claim to a Syrian Episcopate.

The past is past and may it never repeat itself. At present the Syrian Catholic Community is in a peaceful and flourishing condition. Fifteen years of "native" administration, marked by progress in every direction, are a standing witness to the wisdom of Leo XIII, who, reading the signs of the times, prophetically realized the importance and necessity of an indigenous clergy and hierarchy. Nor have his hopes been deceived. Some five years ago the Delegate Apostolic, on his official visit to Malabar, expressed his great satisfaction at the splendid work accomplished under "native" jurisdiction; and in 1911 two of the four Vicars Apostolic on their *ad limina* visit to Rome, were able to submit a highly satisfactory report of their Vicariates, which gave great consolation to the paternal heart of Pius X.

Nature and grace have equally contributed to the good progress made by the Community during the last fifteen years. The Syrian population has increased by 28 per cent., and now amounts to 416,000. This increase is mostly due to natural growth, conversions from among the pagans being rare. Though Catholics for ages, the Syrians do not exhibit much zeal for the conversion of heathens, in the midst of whom they live. They form a self-contained and independent community, and are satisfied with what they have, in numerical strength and in spiritual resources as well. Moreover, the native clergy find ample scope for the exercise of their zeal and pastoral care in the numerous well-constituted parishes, which in village form are scattered, within distances of three to five miles, up and down the fertile, coconut-groved "garden of India." It is, however, gratifying that latterly some attempts have been made to evangelize one of the lower classes of pagans. In spite of this drawback in apostolic zeal, the religious spirit of the "Old Catholics" (as the Syrians are sometimes called from their antiquity) will do credit to any Catholic community. There can be no better proof of a living Catholic spirit than the number and spontaneity of vocations to the priesthood and the religious state. In recent years there has been a marked increase in the number of vocations among the Syrian youths, which are fostered and nourished in Preparatory Seminaries and Carmelite Novitiates, both for males and females. There are in the four Vicariates taken together 425 secular priests, 150 seminarists, and 60 aspirants to the priesthood; 125 Carmelite friars (priests, novices and lay-brothers); 17 Convents of Religious Women, with 325 inmates, most of whom are from well-to-do and respectable families. These communities of devoted nuns are of recent growth, and it will take time to organize their activities. Meanwhile, the small number of private schools, primary and secondary, conducted by them, are doing good work in the education of Catholic girls.

The Carmelite friars of Malabar have a constitution of their own, approved by the Holy See. They are chiefly engaged in preaching missions and retreats, and in helping the secular clergy in their parochial work. They have also under their management two High Schools and five lower secondary schools, in which

Anglo-Vernacular education is imparted to Catholic and non-Catholic boys alike. The most indispensable of all their services is, however, their laudable effort in Catholic journalism; they were, in fact, the pioneers in this truly apostolic work among the people of Malabar. Two of the three distinctly Catholic papers and a magazine for religious and devotional subjects are regularly issued from the studious seclusion of their cloisters; and they exercise a very deep influence on the religious and social life of the Catholics, and challenge the respectful attention of the educated Hindoos to the claims of the Catholic religion.

The secular priests are mostly engaged in parochial work. There are for the Syrian Catholics 250 churches and 120 chapels, which have been built and endowed by the faithful. The bishops are thus relieved of an otherwise heavy burden.

In recent years English education has made some progress in the community. In the matter of higher education, however, the Syrian Catholics are at a disadvantage. The Society of Jesus discontinued its work in Malabar with the appointment of Syrian bishops, and the local clergy are not yet in a position to conduct institutions for higher studies. The Syrian youths have, therefore, to resort to the Jesuit Colleges at Trichinopoly and Mangalore, and the colleges in Madras. The number of those that have received higher education among the Malabar Syrians does not exceed 50; a few of them have risen to comparatively high positions in the service of the native States of Travancore and Cochin. The record of elementary and secondary education is more encouraging. There are under the Syrian bishops six High Schools (including the two conducted by the Carmelites) with a total attendance of about 2,200 pupils; twelve middle schools, and 790 elementary schools, mostly parochial, in which 24,000 boys and 19,000 girls are taught the three R's. The elementary schools have existed now for a long time, and their progress in numerical strength is commensurate with the increase of population; but the middle and High Schools are, with a few exceptions, recent institutions, depending for their origin and continuance on the zeal and sacrifice of the present Vicars Apostolic. The percentage of Malabar Syrians that can read and write will not be less than 75, thanks to the numerous vernacular schools attached to parish churches.

The figures and details given above will serve to illustrate the present position of the Syrian Catholics of Malabar. There are in the community vast resources, which still remain unutilized and unorganized. The people are on the whole well-to-do, and if properly directed will make any sacrifice for the improvement of their social and religious conditions. The clergy in general, and the younger generation of them in particular, are slowly but surely awakening to the need of organizing and clubbing together the native resources, both spiritual and material. With the grace of God and the intercession of the Blessed Apostle, the St. Thomas Christians will, judging from the progress made during the last fifteen years, ere long become a well-constituted Catholic body, with a hierarchical Church government, and by their Catholic activities make the Church a real power in Malabar, with great possibilities of further expansion.

The efficient condition of the Syrian Church in Malabar should afford an additional stimulus to the great apostolic movement towards the reunion of their separated brethren in the East.

JOHN PALOCAN, B.A.



## A M E R I C A

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## The Belgian Crisis

According to the veteran statesman Woeste, success for the Catholic Party in the coming elections in Belgium depends on the extent of disintegration that can be effected in the Liberal-Socialist coalition. If that is not done, then the Socialists and their associates in the Lower House will be in the majority, and will demand universal suffrage pure and simple in the municipal and provincial elections. To that the Senate, whose political complexion will be unchanged, will demur. What in that event will the Deputies demand? An amendment of the Constitution, so as to change the character of the Senate, a proposal which, of course, will be more bitterly resented. The strife that will then arise between the two branches of the Legislature will disturb the country from one end to the other.

In the supposition that universal suffrage will be granted for the municipal and provincial elections, an effort will then be made to get it for the general elections. That will involve a revision of the Constitution. If balked in that the Liberal-Socialist Ministry then in existence will either resign or continue in office. If it resigns, asks Woeste, what is the good of putting them in power at all? If it refuses to resign, then the disastrous times of 1879 will return with its grinding oppression of Catholics. The fight will be a fierce one, and to carry it on the party in power will need money, and to get money will have to impose exorbitant taxes on the people.

The situation is very critical. At present the legislators of both houses are doing nothing for the country, but are wasting their time in mutual recriminations. If the Catholic Party loses in the next election the Socialists will be in absolute control, and will make a clean sweep of everything. The Liberals pretend that they will check all Socialist legislation; but the fact that even now they

are only playing second fiddle to their Socialist allies shows how foolish such a promise is. At bottom the question actually before the country is: Will Belgium remain a monarchy?

## The Cardinal's Extravagance

In connection with the installation of the Cardinal, one is beginning to hear criticisms and censures from people not only outside but inside the Church, condemning what they characterize as the unwise or even guilty extravagance of this celebration. They are certain that it would be more in keeping with the spirit of the Gospel to bestow all that money on the poor.

Possibly many of these critics are unaware that those are the precise words of Judas Iscariot when Mary Magdalen shattered her alabaster box, and poured the precious ointment on the feet of the Saviour; and perhaps they might be moved to self scrutiny by what the Holy Text makes haste to say, viz.: that Judas so spoke not because he had any care of the poor, but because he was a robber. It adds later that Judas hanged himself and "went to his place." Christ on that occasion proclaimed that the glory of Mary's act would be extolled wherever the Gospel was preached.

It is not a pleasant thing to find one's self standing side by side with Judas Iscariot, but he has had many imitators, not only in individuals, but in entire nations. Thus at the time of the Reformation Henry VIII seized all the churches and monasteries and charitable institutions of the land, with the result that the richest nation in the world created the horrible pauperism of modern times; France at the beginning of this century, confiscated all the possessions of the Church, and the proceeds went into the pockets of the politicians; Portugal followed their example the other day, and some one has described the present commercial and industrial conditions of that wretched country "as if a plague had wasted or a war destroyed everything." They had no care of the poor; they were robbers.

The trouble with these self-constituted critics is, that they regard the Church as primarily an eleemosynary institution, whereas it was founded to teach man the duty of adoring and serving God. When that lesson is learned we need not fear that the poor will be neglected. Surely, the Catholic Church cannot be charged with being derelict in that respect. It not only pours out its millions on refuges for every form of human woe, but it does what never can be valued by any financial tabulation. It inspires the choicest members of Christian households to turn aside with gayety of heart from all the endearments and beautiful affections of home to consecrate themselves to a life-long and loving service of the poor. Is there gold enough in all the mints of the world to pay the price of a Sister of Charity, or a Little Sister of the Poor? Or is there any priest worthy of the name whose heart does not

warm to the poor? The *sagget aroon* is the most welcome visitor in the homes of the poor, for his attitude is not one of aloofness and condescension, but of sincere and devoted brotherhood, and the same may be said of those quiet unobtrusive laymen whose happiness is to circulate where poverty dwells and help their brethren in a way that the world knows nothing of. But setting aside all this, is there in all this great metropolis a man more open-handed and more open-hearted, more lavish of his means and his time, more tender, considerate and approachable by the meanest of men, more ready to go, if circumstances permitted, into the humblest tenement, or to converse with the poorest man of the street, showing both by his looks and his words his profound and genuine interest in the tale of woe, or the tale of joy for that matter, preferring as every one knows, a coal heaver or a street sweeper to a coal-baron or a millionaire; in a word, is there anyone more trusted and more loved by the poor of this vast diocese than the man who is absolutely unchanged by his honors, and who now sits in his scarlet robes in the cathedral, John Cardinal Farley? The greatest distinctions he could ever receive could never check that full flood of affection that he has for God's poor.

Nor are these splendid celebrations in the least out of keeping with the example and teaching of Christ; for though He was born in a stable, He permitted kings to lay their gold and frankincense at His feet. He had no place to rest His head, but He entered Jerusalem as a royal conqueror whom the prophets for ages had heralded. He was nailed to the cross, but all the power of the Roman Empire could not prevent the glory of His resurrection. God is honored in His representatives, and surely we cannot have too much splendor and magnificence for Almighty God; especially in these blasphemous and unbelieving days of ours, when His rights are so utterly ignored and even His existence denied. This celebration is a glorious act of faith, and our hearts ought to overflow with gratitude that we have been privileged to take part in it.

### Eugenics for School Children

A correspondent in charge of a public library writes AMERICA for "advice as to the stand we Catholics ought to take with regard to a class of literature which is gaining prominence in our books and magazines. I refer to that which comes under the head of eugenics." "The state governments," continues the letter, "also have taken up the matter, and are issuing pamphlets on sexual hygiene," which are considered suitable reading for children of fourteen.

In the first place thoughtful Catholics cannot but deplore the practice that prevails of discussing freely in papers and periodicals which boys and girls read, subjects which should be strictly confined to the pages of medical or theological reviews. In the name of the

science, so called, of eugenics, information and counsel are being offered school children, which far from safeguarding them, but serves to excite or gratify a prurient curiosity.

Confessors of experience know but too well that such expedients are worse than useless for keeping boys and girls clean-hearted. The best protection for a child's purity is the modesty, self-reverence and fear of God, which every good mother teaches her little ones from their earliest years, and which in Catholics is so wonderfully strengthened by the frequent use of the Sacraments.

The sensational literature on the subject of sex, moreover, with which cheap magazines now abound, cannot fail to harm most young people who read it. So far are they from "having a right" to read these articles, they are strictly forbidden by the natural law to seek from these sources knowledge as useless as it is full of peril. The fallacy, moreover, that growth in knowledge is necessarily accompanied by growth in virtue was never so glaring as in this matter. A child's purity will find a much better guardian in the innocence of "ignorance and inexperience" than in all the dangerous learning books on "sexual hygiene" will supply.

Nor can the "nobler race of to-morrow" be developed by the spread among school children of pamphlets and periodicals that, under the plea of imparting salutary knowledge, blasts the tender bud of modesty. These misguided enthusiasts for eugenics should remember that a clean heart is no less precious a heritage than a sound heart, and that the parents of the future are likely to stand more in need of moral health than of physical.

This wicked folly of introducing into the public schools and of placing on the children's shelves of circulating libraries pamphlets, magazines and text-books on "sexual hygiene," far from bettering present conditions, are sure to make them worse. Catholics should see that their boys and girls, at least, are not made victims of this pernicious fad, taking from it meanwhile a new argument for parish schools and religious education.

### The "Iuta"

Our Roman correspondent informed us last week that the Iuta press agency at Milan had been closed by the Italian Government, and its representatives, Dr. Kaul, Dr. Deschen and Mr. Hagelin, ordered out of Italian territory. As is well known to Catholics, the Iuta is an agency founded during the past year by Catholic laymen with the aim of transmitting the truth about Catholic affairs everywhere in Europe, and particularly in Rome, thus counteracting the misrepresentations of the Associated Press and the anti-clerical press agencies. The suppression of the Iuta is of vital interest to Catholics everywhere. At the meeting of the Federated Societies of America last August, in Columbus, Ohio, the Catholic Press Association of America elected a board of directors to consider ways and



means by which the effectiveness of the Catholic press in this country and Canada might be increased. In the course of the ensuing months the directors adopted a recommendation of the Committee on News that the C. P. A. should get into communication with the Iuta as the most promising medium for obtaining at first hand reliable information for the readers of the one hundred and fifty Catholic newspapers of the country. No alliance or agreement was actually formed, but the project reached the stage of actual negotiations. The recent action of the Italian Government towards the Iuta creates new difficulties for the enterprise. It was given out that the agency propagated news unfavorable to Italy concerning the cholera and the war. The Church still remains powerless to present the real news about ecclesiastical affairs or to make known the actual machinations and designs of her enemies to the world's high court of appeal in the daily or weekly press. "Had such independent agencies occupied the field for the last twenty years," says *Rome* in its issue just received, "and the public opinion of the world been properly enlightened and aroused, three or four foolish and disastrous wars might have been avoided, the Freemasons of France would not have been allowed to rob and persecute thousands of helpless nuns and religious, the despotic orgies against religion of Alfonso Costa and his fellows would not have been possible in Portugal, and whenever the Pope issued a document like the *Ne Temere* the public would be informed of the real facts, and not fed upon false interpretations of them."

Whatever be the motives for the suppression of Iuta, the fact is vouched for that every liberal and anticlerical sheet in Italy has attacked it. It has been styled a Vatican organ, though the Vatican supplied it with neither news nor money. *Rome* says plainly that the opposition to Iuta is due to the fact that it is an organization which hoped to thrive "by attending to business and telling the truth." Let us trust that the immediate effect of the summary treatment of Iuta by the Italian Government will be to call attention to the wicked monopoly of lying news agencies, and perhaps bring about the establishment of some method of finding out the truth about what is going on in the world without let or hindrance from those whose works are darkness and who shun the light of publicity. When general interest is awakened to the tyranny of existing sources of disseminating facts or fancies affecting Catholics, Catholics themselves and honest people throughout the world may devise some means of learning the truth.

#### Atacan Instead of Acatan

"The clergy of Mexico have always assailed the decisions and decrees of our Holy Father, the Pope, without taking the trouble to examine the reasons which he may have had for issuing them." Thus the case is calmly and coldly put by one of the most sober and dig-

nified Mexican newspapers, in its issue for January 19, 1912.

What a toothsome titbit for some of our admiring American friends! It is for their greater spiritual comfort that we transfer the gem from its Castilian setting to setose American surroundings. A general revolt against Rome, moreover, ought to be widely heralded, especially as some independent publications, like the *New York Independent*, may not catch its drift; for if an inerrant quill-driver can transfer offhand the Escolapios, famed in Spain and Latin America for their work in elementary education, to the ranks of a mythical monastic body of hospitallers called "Esculapians," there is no telling what he might do with the foregoing news item from Mexico. Perhaps he is already gloating over the discovery of this mare's nest.

All good Catholics will naturally grieve over the announcement, for Pius X has deserved better treatment both from the Mexican clergy and from the Mexican press, and we are satisfied that none will grieve more than the esteemed editor of *El Tiempo*, from whose pages we have quoted. But as there is a slight difference in English between dam, for example, and mad, owing to a different arrangement of the same three letters, so in Spanish there is a difference between tac and cat, and for the same reason. When, therefore, one of those nondescript newspapers which make it a point to think of and talk about religion as often as they scent carrion, prophesied that the Mexican clergy would rebel against the new order of the divine office, the respected editor of *El Tiempo*, whose knowledge of persons and things Catholic has not been derived from a comic almanac of ancient vintage, hastened to reassure it, for "the clergy of Mexico have always respected the decisions and decrees of our Holy Father, the Pope, without taking the trouble to examine the reasons which he may have had for issuing them." Thus he wrote; the type said tac instead of cat (atacan instead of acatan; that is, "assail" instead of "respect"), and the fib escaped the vigilance of the proofreader.

The unhappy Church of England is becoming more and more unsound with regard to the Incarnation. Clergymen of high dignity preach open heresy with impunity. One would have thought that divisions on so fundamental a point should induce its members to hold on to whatever makes for unity, especially in these days, when so much is said about looking for those things which may help on the dream of a union of the Churches outside the Catholic unity. The fact is just the contrary. Anglican clergymen seem most happy when hunting up new subjects to disagree on. The latest is, whether angels are male and female; and in the discussion even Milton has been quoted as an authority.

Some old fogies, they grow fewer every day, were sufficiently unmodern to imagine that our Lord's words:

"In the resurrection they shall neither marry nor be married, but shall be as the angels of God in heaven," settled the question. A vicar, evidently quite modern, corrected their error. These words, according to him, mean only that there are no wedding ceremonies among the angels, no bridesmaids, no bells, no clergymen, no ring, no flowers, no cake, no speeches, no going away in a fashionable traveling dress, etc. Such things among angels are unnecessary—"spiritual vows are sufficient to unite spiritual beings for eternity." *Facilis descensus Averni.*

When the English parsons were making the world ring with their denunciations of the Congo atrocities some years ago, not a word was heard as far as we remember of the polygamous conditions which obtain there, not only among the natives, but among some of the European officials; and which more than mutilations of fingers or imposition of labor interfere with the progress of civilization and Christianity. The Government, according to the *Onze Kongo*, a paper issued by the Trappists in Africa, are doing nothing to prevent it, except by issuing proclamations. A case is instanced by the writer, Father de Witte, of a little girl, the daughter of a poor woman, one of the wives of a certain negro, who was sold six different times to this or that owner. Father de Witte says that there are agents of the "Société Anonyme Belge" who have several black wives, and who do their utmost to thwart the efforts of the missionaries.

Verily, something is moving in Spain, for we find that the December number of the *Revista Social*, of Barcelona, quotes approvingly from M. Paul Viollet's historical writings on the question of female suffrage. After pointing out the important part taken by women in the half-lay, half-ecclesiastical assemblies which brought about the Truce of God, he speaks of women who presided in courts of justice and even discharged the functions of mayors. But, to cap the climax, he appeals to the authority of Pope Innocent IV (1241-1254), who gave it as his personal opinion that "electoral rights belong to all women, to wives and to widows." How far the great Pontiff was in advance of his time is but another proof that the thirteenth was the greatest of centuries. Innocent IV was a tried champion of right and justice, as his contest with the Emperor Frederick II abundantly proves; but the justice-loving and iniquity-hating Pontiff has a fresh claim upon the respect and admiration of the world if, as M. Viollet avers, he anticipated by six hundred years what has been called almost a discovery of the nineteenth century.

The total abstainers will be delighted to hear that not even icebergs call for the use of alcoholic beverages. Iceland is vigorously prohibitionist, more so in fact than any other part of the world. Since January 1st, the law

forbids all intoxicating drinks. Under this label it places brandy, wine and beer containing two and a half per cent. of alcohol, excepting only what may be needed for industrial, chemical and medical purposes, and even for those it insists that imports from abroad should be officially inspected. It forbids transportation of alcohol from one locality to another, unless under official seal, and prohibits those to whom it may be consigned to either sell or give it away, under a fine of from 500 to 1,000 crowns. The law, however, extends the time to merchants and hotel keepers who were licensed in conformity with the old law to sell alcohol, and who have stock on hand, until January, 1915. After that the license cannot be renewed, and they must suffer the loss of whatever remains. The party that has imposed this very drastic law is the Radical section, under Bjoern Jonsson. The law was passed long ago, but it was not put into execution because of the hesitation of the King of Denmark to sanction it.

## LITERATURE

### A Literary Relic of the Japanese Persecution.

A little over a year ago a Catholic law student, rummaging about in the library of the Imperial University in Tokyo, happened upon a literary find promising intense interest. It was a manuscript of some thirty pages evidently referring to the Christian religion. The first twelve pages were purely Chinese text, the rest Japanese, with illustrations of Catholic objects. With the painstaking care characteristic of the Japanese our student made an exact copy of the manuscript, pictures and all, and brought it to Father Dahlmann, S.J., for examination. The first part proved to be a brief and popular exposition of the Christian doctrine in the mandarin dialect of the Chinese language, in other words a Chinese catechism. An examination of the original manuscript in the University Library showed that it was a copy made during the period Man-en, *i. e.*, 1860-61, during a time when the penal laws against Christianity were as yet fully in force. The copyist declares that since Japan was then entering into frequent relations with Christian countries, he was anxious to learn something about that religion, and having found an old booklet containing such information he made of it an exact facsimile copy.

Some time after the discovery of the manuscript Father Leo Wieger, S.J., at present probably the most eminent authority on Chinese literature, came to Tokyo for some special investigations. He at once declared the first part of the find in question to be the oldest popular Chinese catechism thus far discovered. He pointed to the text declaring that "God came from Heaven and was made man 1619 years ago," which thus indicates the date of its composition. Of course, the work of Father Ricci, "The True Doctrine of God," antedates it by some twenty years. But that book was a literary production addressed to the most learned classes exclusively. We have here, therefore, the oldest popular catechism in Chinese.

But how did it come to Japan? What is the meaning of the additional text? From Macao, the great centre of literary production for the Chinese Missions, and the refuge of the persecuted Japanese missionaries, some Jesuit priest or other must have brought this manuscript or book to Japan, where the henchmen of the persecuting Shoguns found it, together with a number of other objects, among the belongings of the apostle of Christ. This is the only reasonable explanation.



The second, the Japanese, part of the manuscript, which at first sight appears to be an explanation of sacred objects, reveals itself upon closer investigation as a description by ignorant hands of what was found in the baggage of a missionary. For we have not only pictures of the Blessed Virgin, the Ecce Homo, candles, paten, hosts, chalice, medals, a small burse for a pyx, but there is also a scourge or discipline, and a crucifix with a bag to cover it, but the upright and cross piece as well as the *corpus* are depicted separately, the artist being ignorant, no doubt, that the three parts were to be fitted together. Besides, there follows a list of the four Christian "sects" written out in Japanese *kana* (syllabic writing) as follows: *Kompania* (i. e., Jesuits), *San Furansisuko*, *San Dominikusu*, *San Agusuchino*, thereby designating the four religious orders who had been active in Japan. There follows a list of the names of the Apostles headed by Santa Maria, that is to say the names most frequently given to neophytes at their baptism. Finally we have the oath of abjuration to be taken by every one suspected of being a Christian. It is a most insidious oath, declaring that the one taking it recognizes the Christian religion to be very evil. That he wishes to belong to it no longer. That if he should return to it he is willing to be condemned by *Deus Pater*, *Deus Filius*, *Deus Spiritus Sanctus* and *Sancta Maria* to the place called *Inferno*. The Latin words are written out in *Kana*.

In the same way Latin terms like *res sacra*, and the name *Jesu Kirisuto* (Jesus Christ) show that information had been received from the apostates, whilst the fact that the first picture, namely the Blessed Virgin, is declared to be an image of the "Lord of Heaven, resembling a female *Ta-mono* (Buddhist goddess)" proves to evidence that the book before me is not the work of any missionary, but rather a means of identifying such, should they fall into the hands of the catchpolls. What the authorities had found among the belongings of a priest they carefully copied and described, so that wherever similar objects were discovered they should serve as unmistakable tokens of a Christian missionary. They added the list of names, that persons using them might be recognized as Christians, and completed the work by the insertion of the formula of abjuration. We have thus, as it were, a manual of instructions entrusted to the subordinate authorities to aid them in ferreting out and convicting Christian recalcitrants, and more particularly the heroic apostles who daily risked their lives to minister to their persecuted flock.

It is remarkable that in this strange manner there has been preserved for us a most valuable relic of the earliest missionary efforts in China, and that at this late date an insight has been offered into the police methods of the Japanese persecutors of almost three hundred years ago. And this interesting relic has been found by a Catholic student and examined by the successors of those who first brought the glad tidings to the land of the Rising Sun.

VICTOR F. GETTELMAN, S.J.

Tokyo, Japan.

**Socialism.** New York: The America Press. Price, 50 cents. Postage 10 cents extra.

This book is a compilation of papers published in *The Catholic Mind* at various intervals from 1903 to 1910. While actual statistics as indicated in some of the papers have changed because of the rapidity with which Socialism has increased the number of its adherents in every country of the world, the underlying principles have remained the same. The direct application of these varies according to the expediency of the moment; but the general economic demands and the moral atmosphere of the movement are little affected by such conditions. What is most needed is an insight into the arguments of Socialism and a clear perception of the goal whither it is inevitably tending. These requirements are amply satisfied by the essays here reproduced.

The place of honor is fittingly accorded, at the beginning

of the volume, to that greatest economic document of modern times, the Encyclical of Pope Leo XIII on the "Condition of Labor," which should form the introduction to any course of social studies. This is followed by an explanation of the conditions which have made Socialism possible in our day and a description of its origin from the materialistic philosophy of an earlier period. The large possibilities of Catholic Social activity are next unfolded in an article on the Christian Labor Unions of Germany, and the economic problems raised by Socialism are then reviewed in two eminently sane and practical articles by Charles Devas. These, in turn, are complemented by a series of papers discussing the relations of Socialism to Christianity and morality. The articles are all written in a scholarly vein and evidence a large interest in the cause of Social Reform, for which practical suggestions are not wanting.

The fact that some of the papers substantially confine themselves to a consideration of conditions in countries other than our own does not make them less valuable. Socialism is international, and however varied its immediate demands and party platforms may be, it is fundamentally ever the same. Even distinct and often antagonistic Socialist elements, like the Social Democrats, the Independent Labor Party and the Fabian Society of England, or the Socialist Labor Party and the Socialist Party of the United States, are alike reprehensible on the same grounds of Christian morality. To show this is the object of the present compilation. It may be mentioned that on pp. 66 and 68 the name of Marx has been used in the place of Marr in connection with quotations from the "Secret Societies of Switzerland." This typographical error is found in many recent books, although the quotations themselves express faithfully enough the sentiments of the founder of modern scientific Socialism. Statistics and personal references belong, of course, to the periods at which the various papers were written.

J. H.

**Father Lacombe, the Black Robe Voyageur.** By KATHERINE HUGHES. New York: Moffat, Yard & Co. \$2.50.

The publishers of this very interesting book have made a valuable contribution to history by accepting the work of Miss Hughes. The subject of the biography is by far the most picturesque figure in that sudden transformation of Northwestern Canada from a savage to a civilized land. Father Lacombe was adored by the savages, but he was at the same time the intimate friend of men like Van Horne, Strathcona, Mountstephen and the other great pioneers who created the Northwest, and the friendship that existed between them was one of deep mutual affection. His life divides itself into two distinct parts; the first is that of a heroic missionary living in filthy tepees, journeying in blinding and deadly blizzards, which he would face for days, not only frozen but sometimes almost starving to death, rushing forward in the middle of the night into fierce Indian battles, where his voice alone, though he himself was unseen, was sufficient to stop the rattle of the muskets and to make the attacking savages withdraw from the fray; nursing the stricken tribes when they were dying of fevers or smallpox, throwing himself with all his might into everything heroic that a great apostle would be called upon to do. He was a man absolutely without fear and with no thought of self, and he stands forth as one of the greatest missionaries of the Church on this continent, worthy successor of men like de Brébeuf, Ménard, Jogues and others who labored for the conversions of the ancestors of those savages two hundred years ago.

The second part of his life was in direct contrast with the first, and the transition from life in the woods to life

on the trains was almost startling in its abruptness. The building of the Canadian Pacific Railroad, which was effected with amazing rapidity, put an end to the nomadic life of the tribes and confined them to reservations, with the result that the concluding years of Father Lacombe's life were spent in providing the Indians with schools, saving the degraded Metis and laboring to colonize the new Provinces with French Canadians. But he was the same fearless, untiring worker as in the hard missionary days. The Dominion Government always trusted and consulted him. He was ever unflinchingly loyal, and one of his utterances is well worth recording. "I have never belonged to any party," he said. "As a citizen and a patriot, I would always support the party which rules the country for the time. It is stupid to do otherwise."

The book may be heartily commended. It is inspiring. In the next edition, however, it would be well to pay some attention to the French words that are employed. Faulty accents or the absence of any accents when they are needed irritate the reader.

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**St. Vincent Ferrer, O.P.** By FATHER STANISLAUS M. HOGAN, O.P.

**St. Antony of Padua, the Miracle-Worker.** By C. M. ANTONY. The Friar Saints Series. New York: Longmans, Green and Co.

The ancient friendship that united the sons of St. Francis and the sons of St. Dominic is very fittingly perpetuated by such joint labors as are represented by the publication of these lives of the Friar Saints of past centuries. These attractive little volumes will doubtless have many readers. The barest recital of the deeds of a St. Vincent Ferrer—from whose hands miracles flowed almost incessantly, and whose remarkable missionary journeys are comparable in the spiritual order to the campaigns of a Cæsar or of a Napoleon in the temporal—would vie in interest with the most engaging piece of modern fiction. It is to the miracles and external labors of the Saint that the author devotes all but exclusive attention. Perhaps some of his readers will think that no less prominence should have been given to his heroic virtues. In any case devotion to the Saint will be the fruit produced in the hearts of many. The author of the life of St. Antony of Padua has had the very difficult task of writing a popular history of a very popular Saint in accordance with the rigorous canons of modern criticism. She very naturally regrets that by the application of the rules of criticism the familiar story of St. Antony is shorn of many of its most attractive incidents. But the truth is that the Providence that has hovered over the memory of the Saint has garnered so many well-authenticated and remarkable facts belonging to his history that, even when criticism has done its worst, St. Antony of Padua still remains the wonder-worker, the generous dispenser of temporal favors, and the sweetly attractive and heroically saintly son of St. Francis of Assisi. Both volumes are amply furnished with bibliographies and references to larger works.

M. P. H.

**Die Gesellschaft Jesu. Ihre Satzungen und ihre Erfolge.** Von MORITZ MESCHLER, S.J. St. Louis: B. Herder. Price, 55 cents net.

In a comprehensive little volume of three hundred pages the author has given us a lucid exposition of the principles and achievements of the Society of Jesus. Heaven has granted him the exceptional favor of living for sixty years in the order whose workings he describes. He has held in it every post of responsibility with the exception of the Generalship. No one, therefore, could be better qualified to speak from personal experience of the beauty and wis-

dom of the Institute, of the labors of his brethren throughout the world, and of the providential mission of the Society itself and the broadness of its scope, which limits it to no time, no country, and no single occupation. He shows how its object is no other than to fulfil the perfect ideal of Christ. "No one," he concludes his preface, "better appreciates the benefits of a good education by a wise and saintly mother than the aged man standing at the last decline of his days. If any should be moved to judge that I have now and then too strongly struck the chords of praise, let them think that it is the child who thus extols a mother whom he loves with all his heart, or the aged man of eighty years who at the end of his long life knows not how to thank sufficiently that infinite goodness of God which has opened to him the doors of the Society of Jesus."

J. H.

**Geist und Regel des Dritten Ordens vom hl. Franziskus für die Weltleute.** Von Domprediger Dr. JOSEPH KUMPF-MÜLLER. Innsbruck: Fel. Rauch.

A series of very practical instructions in a popular style. They will be of service not merely to members of the Third Order of St. Francis, but to all Christians who are striving to lead a life of greater perfection in the world. The teachings of St. Francis, the influence of the religious order which he founded, and the wide diffusion of its spirit among the Catholic laity are needed more perhaps at our day than at any period since the times when the great social reformer of Assisi came to renew society by his preaching and example. It is because men have forgotten the poverty of Christ and their hearts are mad for the comforts and the pleasures of earth that the time is out of joint. May this book contribute largely to bring back the spirit which alone can set it right.

J. H.

**Kirchenmusikalisches Jahrbuch. XXIV Jahrgang.** New York: Friederich Pustet. Price, \$1.25.

This is the twenty-fourth annual issue of the Yearbook for Church Music, edited by Dr. Karl Weinmann, Director of the School of Church Music at Regensburg. The main section of the work consists of contributions to the study of this important subject by reliable authorities. Subjects of historic and of contemporary interest are treated. The latter part of the volume contains criticisms upon musical works and upon literature of the year dealing with questions of Catholic Church Music.

The *Central-Blatt and Social Justice*, the official organ of the Central Verein, is henceforth to devote every three months a special section of four pages to the Social Problem in its bearing upon Woman. We are glad to see that this important phase of the social question is at last receiving special attention. Secular periodicals are daily extending to it an ampler recognition. Books and articles, often filled with popular fallacies and even the most pernicious doctrines upon this subject, are constantly appearing in ever greater numbers. The antidote must be offered in our Catholic literature and by our Catholic press.

Father Gerard, writing in the *Month* on the "Deficiencies of Nature-Study," remarks that "According to their biographies, the most distinguished and successful men of science, who have done most to spread its knowledge amongst their fellow men, do not appear to have been greatly sustained or comforted in the end by the thought of what they had achieved on her behalf, not even in spreading the great and enlightening doctrine of Evolution. In the most ample and elaborate records of their utterances and correspondence it will always seem that as the end approaches and friends or allies drop away from whom they could always anticipate



sympathy and support, life assumes a sombre hue, the sky darkens, and a note of melancholy invariably becomes dominant; nor does any practical consolation appear to be furnished by the religion which Huxley rather vaguely describes as the most scientific that mankind has yet discovered, "Cherishing the noblest and most human of man's emotions by worship, 'for the most part of the silent sort,' at the altar of the Unknown and the Unknowable." Nor would they appear to find much comfort in the prospect of extinction, which, so far as science knows, is all that is in prospect for them. The moral of it all seems to be that not in science alone can man live."

Father Burke, the editor of the *Catholic World*, having secured from Burns and Oates, the London publishers, permission to use the Lewis translations of St. Teresa's works, has brought out in one large volume of over 700 pages "The Life, Relations, Maxims and Foundations" of that wonderful mystic. The Rev. Walter Elliott, C.S.P., contributing an excellent introduction, detects a modern renewal of St. Teresa's spirit in "the response that has been made everywhere to the legislation of the present Holy Father concerning frequent and daily Communion." The value of the book is also heightened by the insertion of numerous double-page pictures of the saint, her contemporaries, relatives, early companions, and nineteen "foundations," besides a wide variety of the holy Carmelite's relics. These illustrations are made from sketches gathered with great labor and expense by M. Hye Hoys, a devout Belgian, and will be new to American readers. The price of this fine volume, \$3.50, is very moderate, for the "Autobiography" alone has been selling for quite as much.

"Ginevra, a Play of Medieval Florence," published by the author, Edward Doyle, at 247 W. 125th Street, New York, and "Neptune's Isle and Other Plays for Children," by John Jay Chapman, which Moffat, Yard & Co. are sending out, are recent dramatic works in verse that possess considerable merit. In Mr. Chapman's little volume is a sacred cantata, called "Christmas Once More," that Sisters could easily train the children to give, and "Wilfred the Young" would prove a thrilling "dragon-play for boys." "Ginevra's" experiences in the family vault recall Juliet's. There is good poetry in both books, and the jester in Mr. Doyle's play is particularly well drawn.

When John Ayscough's "Gracechurch Papers," which are now running in the *Month*, appear in book form the reviewers will doubtless agree that the author is no less successful with the short story than with the novel. The following sketch of "Miss Mildstone," for example, is like a page from "Hurdcott." "She was an excellent young woman and, I am sure, very fond of her 'Mama'; but she was beset by a dread lest the old lady should seem not very refined to callers of modern views. For Mrs. Mildstone said 'wunst' instead of 'once' and spoke of its being 'tay-time' and was much 'obleeged' to you. As for Miss Mildstone, she was made up of refinement, so that without it there could hardly have been any of her left. She could only by an effort bring herself to allude to any gentleman by his name; thus she would speak of our two curates, if they happened to be the subject of conversation, as 'the male' (which always meant Mr. Ireton, her favorite) and 'the other,' as though Mr. Draper had been a lady, whereas he was not himself quite sure he was even a gentleman." . . .

"She may go to early church till she catches her death on an empty stomach, but Rev. Ireton'll never think of her," concluded Mrs. Gwynne.

"She always has hot milk and pearl biscuits before she starts," said Selina Gwynne, who liked accuracy in details.

"Well, some of you ain't going to early church, pearl biscuits or mother o' pearl, so mind my word! In my time it was enough to Remember now thy Creator of a Sunday, and not be spreading the Lord's Day all over the week, goin' against the Scripture and all. "One day in seven shall be Mine," it says; there was no early church in Moses's time, I reckon. If 'twas to be church every day there'd ha' been no Mondays and Tuesdays, only Sundays, from the beginning of one week to the end of the next."

Not long since, the director of the Washington Weather Bureau put in a good word in defence of the Bureau, and gave a very high figure as representing the percentage of forecasts which for a certain period came true. The scientific weather prophet, with his prophecies covering only a day or two, has an immeasurable advantage over the old-fashioned weather prophet, whose predictions embraced every day in the year. The old-fashioned Almanac, with its absolutely reliable forecasts, certainly goes back to Shakespeare time, as Bottom and Smug, the joiner, will bear witness, nor has the modern expert entirely supplanted the unskilled weather prophet of the past. "Zadkiel's Almanac and Ephemeris" and "Old Moore's Almanac" are English specimens of the hardy annuals we speak of. Zadkiel, says the *Spectator*, in making his predictions doubtless has in mind his experience with the Shepherd of Salisbury Plain. Zadkiel, the story goes, went walking over Salisbury Plain on a glorious morning, and met a shepherd, to whom he remarked that it was a fine day. The shepherd replied that no doubt that was the case at present, but that there would shortly be heavy rain. "Bosh!" Zadkiel is reported to have replied and walked on. It very soon poured with rain and drenched him to the skin, so he returned to the shepherd to find out, if he could, the marvelous secret of his weather lore. The shepherd, for five pounds down, at last consented to tell him, went into his cottage, and from behind a chest of drawers produced "Zadkiel's Almanac." "There!" he said, "I always go by him, and I'm never wrong. 'Fine and warm,' he says, so I knowed what the weather would be, for it's always the opposite."

#### BOOKS RECEIVED

- Life and Letters of John Lingard. By Martin Haile and Edwin Bonney. St. Louis: B. Herder. Net \$3.75.  
 Father Lacombe. The Black Robe Voyageur. By Katherine Hughes. Preface by Sir William C. Van Horne. New York: Moffat, Yard & Co. Net \$2.50.  
 Biography of Father James Joseph Conway, of the Society of Jesus. By M. Louise Garesché. St. Louis: B. Herder.  
 The Workers Are Few. Reflections Upon Vocations to the Foreign Missions. Translated from the Italian of Rev. Paolo Manna, M.Ap., by the Rev. Joseph McGlinchey, D.D. Boston: Society for the Propagation of the Faith.  
 The Acts of the Apostles for Children. As Told by a Grandmother. Adapted from the French of Mme. La Comtesse de Ségur, by Mary Virginia Merrick. St. Louis: B. Herder. Net 75 cents.  
 Do-Re-Mi-Fa. A Family Chronicle. By David Bearne, S.J. London: R. & T. Washbourne, Ltd.  
 The Plucking of the Lily. By Jessie A. Gaughan. London: R. & T. Washbourne, Ltd.  
 Poverina. By Evelyn Mary Buckenham. New York: Benziger Brothers. Net 85 cents.

#### Pamphlets:

- Spoiling the Divine Feast. Lost Communions After the First. By F. M. de Zulueta, S.J. London: R. & T. Washbourne, Ltd.  
 The Commandments. Part II. By the Sisters of Notre Dame. London: R. & T. Washbourne, Ltd.  
 Simple Instructions for the First Communion of Young Children. Translated from the French of the Sisters of Notre Dame. New York: Benziger Brothers.

#### Latin Publications:

- Annus Liturgicus cum Introductione in disciplinam liturgicam. Auctore Michaelae Gatterer, S.J. New York: Frederick Pustet & Co. Net \$1.00.  
 Agenda Ecclesiastica 1912. New York: Frederick Pustet & Co.

## EDUCATION

According to figures compiled in great detail for the 1912 issue of the "World Almanac," the gifts of wealthy Americans made to hospitals, colleges, museums, employees' pensions, "uplift" institutions, and the like, all for the public good, have amounted in this country to more than \$150,000,000. The colleges of the land, particularly, have been large gainers through the generosity of their graduates and friends. The list in the "Almanac" shows that several hundred institutions of learning increased their endowments by gifts, and nearly twenty-five millions of the enormous total were contributed to fifty-five American colleges receiving \$100,000 or over during the year. This vast sum represents, of course, merely the spontaneous benefactions of individuals, and, presumably, only such conspicuously large donations as have won space in the newspapers.

\* \* \*

A study of the "World Almanac's" list brings home to the Catholic a fact that is almost disheartening. Among the fifty-five schools benefited by these munificent gifts not one is Catholic. It used not to be so. In other centuries and other lands rich citizens gave freely of their goods to Catholic schools. Beautiful buildings were erected, scholarships received royal encouragement, precious libraries were collected, and students were foregathered from all parts of Europe to develop mind and character amid surroundings that laid more stress upon the importance of the spirit and the things of the spirit than upon that of the material body and the material world. But whatever be the reason, in our day and in our land Catholic colleges do not share in the flood of gold that annually pours over fields where the young are browsing.

\* \* \*

To be sure, the Catholic people of America, as a body, has not been unmindful of the high ideals of social service and sacrifice Catholic faith inculcates. In the matter of generous spending for educational purposes the record of our people, as a whole, in the United States is an amazing one. Catholic parochial schools have been multiplied in great numbers and have reached a high degree of efficiency. Our secondary schools, where organized, have attracted the attention of educators by their thoroughness and excellence, and it is our proud boast that our universities and colleges are not behind secular institutions in the opportunities for culture provided, and are far ahead in that all-round development of mind and heart, of taste and feeling, as well as intellect, that means so much in education. And the millions needed for the maintenance and extension of the superb school system we have built up have come, we all remember, from the generous self-sacrifice of a people poorer, on the average, than the members of most other Churches.

\* \* \*

Outside of the Catholic Church religious schools and colleges and universities are maintained, but only with considerable difficulty and because of large endowments given by wealthy men. Did we have like help from individual Catholics, rich enough to similarly co-operate with our Church leaders, what would we not be able to achieve! Unfortunately, it is precisely in this we Catholics are lacking. If one excepts the splendid charity of the late Count Creighton, who used the larger portion of his millions to build and endow the Omaha university which will forever perpetuate his name, and some few lesser endowments east and west, the cause of Catholic education has profited but little at the hands of individual Catholics fully as able as their non-Catholic contemporaries to give of their abundance to promote the advancement and diffusion of knowledge.

This apparent disinclination of successful Catholic men of affairs to practice a virtue especially characteristic of the faith they profess is not easy to understand. Self-sacrifice in behalf of the commonwealth which protects and fosters their acquisitions is incumbent upon them at least as truly as upon non-Catholic benefactors of educational progress. A well-known Catholic educator of the Middle West, recently addressing a Kansas City gathering, puts their obligation in terms easily understood by all: "The successful business man," he said, "owes a return to his fellow man, to the commonwealth and to God, and he cannot absolve himself from doing something to make the world better for his having lived in it. It is not by providing liberally for himself and his family that he will pay this debt, for that much the heathen does, but by helping to establish centres of conservative influence and sound principle. Under the protection of law he has amassed wealth and thinks that he holds it firmly and can count on handing it down unimpaired to his offspring. Whether that hope will be fulfilled depends largely on the quality of education imparted to the young and on the character of citizenship developed through the safeguards thrown about the future by these centres."

The extravagant cost of athletics is again being noticed in our newspapers. The comment is one that makes its appearance every year following the publication of the reports of the Athletic Associations of the big colleges. Harvard's statement, for example, shows a deficit of \$10,458, although in the year included in the report the receipts from all sources amounted to \$152,240. This means an expenditure per man of something over \$37, Harvard's registration for the year having been 4,128. "The amount in itself is not much," says one critic, "but most of it goes that thousands of persons may watch what eight or nine or eleven men are doing." This is the objection most generally made. It is not possible, of course, to conduct intracollegiate or intercollegiate sports without money, but, as the critic just quoted adds, "it is decidedly unfortunate that so much money is spent not for the diffusion of the benefits of physical culture among the student body at large, but chiefly for the development of specialists who perform for the diversion of passive spectators."

The report on Catholic Education presented to the National Council, Knights of Columbus, in its meeting at Detroit last August contained a deserved tribute to the religious, men and women, who have rendered such faithful service in the cause of education in this country. Referring to the financing of educational institutions, the report explains how it is that Catholics are able to maintain their splendid school system. "Our schools," it says, "from the lowest to the highest, are mainly taught by religious or by clergymen who devote themselves to this great cause for its own sake and for the good to be accomplished, and not for hire. . . . There is nothing in the history of education in this country, or in any other, that is so glorious a tribute to unselfish devotion to education as is their loyal giving of themselves to this work."

\* \* \*

The religious of the country would be the first to object that a money value be put upon their services, yet it is a gratifying fact to note how the laity are awakening to the truth of the credit due to them, even from a monetary point of view. It is gratifying, too, to learn that a movement is beginning, to show more generous consideration of the self-sacrificing devotion of these loyal workers in the cause of Catholic education. From distant Kansas City we recently received a pastoral letter in which, among other wise pro-



visions for the development of the parochial school system in his diocese, Bishop Lillis makes this declaration: "The success of our parish schools must be especially attributed to the kind and self-sacrificing teachers, who have consecrated their lives to the education of Christian youth. We know that the financial means at the disposal of pastors for school purposes are at times very limited. But 'the laborer is worthy of his hire,' and it is only just that the teachers of our schools receive at least such remuneration for their services as will enable them to provide properly for the necessities of life. Their pay is small indeed, compared with the salaries received by teachers in other institutions."

M. J. O'C.

We learn from the *Press Bulletin* (Dec. 11, 1911) of the University that three classes in Bible study have been organized for the short course students at the University of Wisconsin. *The classes are under the leadership of professors in the College of Agriculture!*

### SOCIOLOGY

Over a hundred years ago lived a Fellow of Jesus College, Cambridge, named Malthus, who was the victim of an idea. He was persuaded that the human race, if left to itself, would grow more quickly than the supply of food, with the result that inevitable starvation would at last stare men in the face. He was a minister, and therefore he should have seen that God, who created man and gave the earth to be man's habitation and the support of his life, must have so adapted the earth's capacity to man's needs that if properly used it would always be able to supply them. But even ministers are not always on other than very distant terms with God; and so Mr. Malthus prepared to take the matter away from God's providence and to settle it according to his own ideas.

Nowadays we seem to have no fear of the food supply. We build railways into new lands to which we give the proud name of "granary of the world," and then flock into cities to spend our lives in consuming the products of the soil and in growling at high prices. We pay no attention to the gradual failure of "the granaries of the world." When land that produced from 25 to 35 bushels an acre becomes so impoverished by bad farming as to yield no more than 15 to 20, and this so feeble as to be in constant danger of rust, we break in more virgin land to be subjected to even more callous treatment, and go gaily on our way, boasting of the millions in our cities and of the granaries of the world that feed them. Nevertheless, we are not without such anxieties as troubled Malthus; but what we fear now is an increase of population out of proportion to the means of enjoyment. Every child coming into this world has a right to happiness; that is to say, to public playgrounds, ice cream, trips to the country, moving pictures, free education in the higher sciences and arts without number, and, as it grows up, to theatres, operas, all the joys of the "great white way," fine dress, etc., etc., and the child for whom such things cannot be provided had better not be born.

Certain philosophers maintain that disinterestedness is an impossibility, and that any zeal one may have for others' comfort springs from the feeling that their discomfort means discomfort for one's self also. This is, of course, an exaggeration. On the other hand, such selfish charity is not infrequent; and much of the zeal for the happiness of children, and of the conviction that they had better not be born unless they can enjoy it according to the materialistic formula, comes from the clear perception that their coming into the world must interfere with the enjoyment of the same materialistic happiness

by men and women whose parents had other ideas. How many men grow up with an inordinate thirst for pleasure! They spend their earnings on themselves lavishly. They save nothing, are often in debt; and, as for marriage, they say they cannot afford it. "Women are so expensive in these days. They dress extravagantly, they can do nothing for themselves, they know nothing of domestic economy, they measure a man's value by the depth of his purse. No, sir; I can't afford to marry." There is a great deal of truth in this; but the real reason that these men remain single is that they will not curtail, or, rather, abolish, the wasting of their means on self-indulgence. As for the young women of the same type, they want fine dresses, they want to be taken here and there, and have no notion of sacrificing their selfishness to the cares and the restraint of a family. If they have money of their own, whether earned or unearned, it goes to satisfy their greed of pleasure, just as in the case of the young man.

Any one who reflects on what we said lately on the scope of this mortal life and the value of existence will see that all those ideas are scandalously contrary to Christian teaching. The ordinary destiny of young men and young women is to marry and give to others the priceless benefit of existence they themselves have received. This was well enough understood in other days, when girls were proud to spend their time in spinning the thread to be woven into the linen of their future households, and young men looked upon the establishment of themselves in life as the end of the labors of their youth. The world would be better and happier to-day if young people would lay by their earnings for the same purpose and not think so much of their own material pleasures nor pretend to fear for the happiness of the children of the future.

Some say that sobriety, temperance, self-restraint, thrift, would so spoil trade as to make it impossible for such persons to earn wages, thus frustrating the immediate purpose of those virtues. Perhaps they are not altogether wrong. But is it necessary to be a wage-earner? How wise would those young people be who would leave the city for the land that denies support to none. There they would work hard, but every stroke would mean competence for themselves and their children. These, instead of being a burden, would be a source of wealth. We know what we speak of. Fifty years ago we were among the pioneers of a new country. Men and women went out into the forest to the log hut and the little clearing, and the wholesome privations of pioneer life. Sometimes we go back to that country. Comfortable houses have replaced the log huts; the forest has disappeared and broad fields stretch out as far as the eye can see; barns and cattle sheds fill the farmyard. The stalwart pioneer and his wife, if God has spared them, are closing their days in more than comfort, surrounded by sons and daughters and grandchildren who owe everything to labor in the kindly soil. There is room in this great land for millions of such.

H. W.

The Rt. Rev. John P. Farrelly, D.D., Bishop of Cleveland, has brought about the establishment of "A Catholic Travelers' Aid" at the Union Depot of that city. There is now in the depot an information bureau in charge of a Catholic woman to help the large number of Catholic young women who come to the city as strangers and on their arrival are at a loss where to find employment or a home. The woman in charge makes it her special duty to care for these strangers and direct them to homes and places where they will be safe from unsuspected dangers. St. Louis has a similar bureau, under the auspices of the "Queen's Daughters."

## ECCLESIASTICAL NEWS

The high honor in which his episcopal city holds Cardinal Farley, both as a prelate and as a citizen, has been amply demonstrated by the series of remarkable public demonstrations which have signalized his home coming. On Sunday evening, January 21, more than 8,000 persons gathered in and around the Hippodrome for the formal welcome of the laity of the archdiocese.

United States Senator O'Gorman presided, and eulogistic addresses were made by W. Bourke Cochran, Supreme Court Justice John J. Delany, Michael J. Mulqueen, president of the Catholic Club, and John G. Agar, and Judge Leonard A. Geigerich read the resolutions.

His Eminence was presented a set of engrossed resolutions from the laity, thanking the Pope for the signal honor conferred upon the New York Archbishop, renewing pledges of loyalty to the See of Peter and congratulating Cardinal Farley. His Eminence made a modest address of thanks.

The ecclesiastical ceremony proper took place in St. Patrick's Cathedral on the morning of January 25. The interior was beautifully decorated for the occasion, and the great edifice was thronged by a reverent congregation of the clergy and laity. The celebrant of the pontifical high Mass was the Most Rev. Edmond F. Prendergast, D.D., Archbishop of Philadelphia. The sermon was preached by Rt. Rev. Thomas F. Cusack, D.D., Auxiliary Bishop of New York. After the sermon Rt. Rev. Mgr. Michael J. Lavelle, V.G., rector of the Cathedral, delivered an address to the Cardinal on behalf of the clergy of the diocese, and Hon. Victor J. Dowling, Justice of the Supreme Court, read an address on behalf of the laity. The Cardinal made a feeling address of thanks to all at the end and imparted the apostolic benediction.

Thursday evening Cardinal Farley was the guest of the Catholic Club at a formal reception at the club-house, 120 Central Park South. Over 2,500 members of the club and guests were presented to him.

Two hundred prominent non-Catholics arranged a banquet in honor of Cardinal Farley, held on January 30, at the Waldorf-Astoria. The Hon. Herman A. Metz was chairman and Dr. Edwin Zimmerman secretary. A beautiful set of resolutions were presented to the Cardinal on this occasion.

In view of the courtesies extended to His Eminence Cardinal Farley and his party on their way to Rome and homeward by the officials of the North German Lloyd, it will give pleasure to learn that the Holy Father has conferred the Order of St. Gregory the Great on Mr. Philip Heineken, President of the Board of Directors of the North German Lloyd of Bremen, and the Commenda of the same Order on Mr. Joseph Anniser, representative of the company in Rome, as a mark of his appreciation of their kindnesses and good offices to missionaries, priests and religious journeying across the Atlantic.

The pallium was solemnly conferred, by Archbishop Ireland, on the Most Rev. James J. Keane, at St. Raphael's Cathedral, Dubuque, Iowa, on Sunday, January 21, and on the Most Rev. Edmond F. Prendergast, by his Eminence Cardinal Gibbons, in the Cathedral of Sts. Peter and Paul, Philadelphia, on January 31.

Statistics just published indicate that the De Paul Institute for Deaf Mutes, Cranford Avenue, Brookline, Pittsburgh, Pa., conducted by the Sisters of Charity, ranks fourth among all the private schools for the deaf in the United States. It has a present enrollment of 52 pupils, despite the fact that it has been in existence but three years, and it is surpassed in the number of its pupils by only three institutions, those at St. Francis, Wis., Chicago and St. Louis, although these three schools have been established a quarter of a century, or longer. The De Paul Institute for Deaf

Mutes at Pittsburgh has never turned away a child, no matter how poor, and its managers say they never will.

Those who are engaged in Catholic education will be interested in the official statistics of schools for Deaf Mutes in the United States, just published by the "American Annals of the Deaf," Washington, D. C. Therein we find that only eleven dioceses in the United States have made any provision at all for the education of Deaf Mute children. In these eleven dioceses there are twelve Catholic schools, with a total enrollment of 1,050 children. In four of these Catholic schools, however, which are supported by public funds, namely two in New York, one in Brooklyn, and one in Buffalo, there are 661 children enrolled, leaving 389 Deaf Mute children being educated under Catholic auspices throughout the rest of the country. There is only one Catholic school for the Deaf west of the Mississippi River, nor is it to be found until the Pacific slope is reached at Oakland, Cal., notwithstanding the fact that in this vast stretch of territory the Catholic Deaf Mute population is four times greater than in the State of New York. Outside the State of New York, from the Atlantic to the Pacific, and from the Great Lakes to the Gulf, there are only sixty teachers engaged in instructing Deaf Mute children in Catholic Schools for the Deaf. And if we except the State of New York, only 389 Catholic Deaf Mute children are being educated in Catholic schools. The remaining thousands are either being educated in non-Catholic schools, where their faith is being stolen from them, or they are receiving no education at all. In State Institutions for the Deaf the doctrines of Protestantism and infidelity seem to form a part of the daily instruction, and as a result some of the most zealous Protestant Ministers are working amongst Deaf Mutes in this country to-day are children of Catholic parents. When we consider that careful statistics indicate there are nearly 8,000 Catholic Deaf Mutes in the United States, and at least one-half of them are of school age, the problem of Catholic Deaf Mute education assumes an aspect of seriousness.

The annual procession of the Holy Name Societies in New Orleans was this year of enormous dimensions, and the services following were marked by an incident which evoked comment from all the city papers. While Archbishop Blenk was addressing those of the paraders who had been able to find room in the great church of St. Joseph, one of the largest in America, the lights suddenly went out, leaving the crowded congregation in darkness, but "His Grace's masterful presence of mind," said the *Daily Item*, "showed him the great leader that he is, and averted what might have been a panic but for the admirable strength of character he displayed in continuing to speak, and with increased force, at the critical moment, thus chaining the attention of the immense gathering." Father Weldon, C.M., the first speaker, said the first Holy Name Society in America was founded, informally and unwittingly, by George Washington among his half-starved, ragged soldiers at Valley Forge. "In that darkest hour of our country's history Washington issued a general order forbidding, under the severest penalties of military discipline, the misuse of the Sacred Name of God, and declared that profanity was without excuse. How, he reasoned, can we expect the blessing of the God of armies on our work if we insult His Holy Name?" The whole proceedings in honor of the Holy Name were reported at length and favorably commented on by the city journals.

The Rev. Alphonsus S. Donlon, S.J., has been appointed President of the Georgetown University, to succeed the Rev. Joseph S.



Himmel, who retires on account of ill health. The new president is a graduate of Georgetown.

### SCIENCE

The Chief Engineer of the Chicago Great Western Railroad has been studying systematically excessive fuel consumption by railways. His figures show a wanton waste of \$50,000,000 per annum, and an expenditure of \$200,000,000 to obtain an \$80,000,000 efficiency, a further waste of \$120,000,000. This amounts to a total waste of \$170,000,000 a year, or \$465,750 a day. He suggests a bureau of experts for the furthering of improvements in firing devices, a school for firemen, the more scientific ordering of locomotives, and a closer watch on exposed coal bunkers. In sixteen years the fuel bills of the railroads of the United States have increased by \$108,902,000.

Deflocculation, a process of reducing substances to such an extreme state of subdivision that the resulting particles float suspended in a liquid than which they are specifically denser, is, according to the belief of Dr. Acheson recently expressed before the London Society of Chemical Industry, a reduction to the ultimate molecule, each molecule being encircled in an envelope of jelly. Mr. Jerome Alexander, from measurements made under the direction of Dr. Acheson, finds that a particle of deflocculated graphite has a diameter of 75 millionths of a millimeter (3 millionths of an inch), so that it would take more than 13,000 of these particles to span a distance of one millimeter (0.04 inches). Particles of ordinarily finely disintegrated graphite are 1,000 times as large as these deflocculated motes.

F. TONDORF, S.J.

### PERSONAL

The affliction of little Prince Jaime, King Alfonso's second son, has called attention to the fact that his name is not Castilian in form; for the Castilians, like the Galicians, write Santiago instead of Jaime. Before the union of the crowns of Aragon and Castile, by the marriage of Ferdinand and Isabella, the name of James had never been borne by a Castilian prince, though it was common enough outside the charmed circle of royalty. As kings of Aragon had borne the name, it was natural that after the union there should be a wish to bestow it on some members of the royal family. This was done, but instead of taking the Castilian form of Santiago, recourse was had to the Aragonese form of Jaime, which, by the way, is the name of the rival claimant to the crown, Jaime de Borbon. Another form of the same name, which, however, is now seldom met, is Jacobo; but all three hark back to the patron of Spain, St. James, whose shrine at Compostela, in the province of Galicia, is a place of pilgrimage known to the whole world.

In a bright, crisp editorial on "Plain Speaking," the Philadelphia *Ledger*, by way of illustration, says: "The reason why Father Vaughan is an effective orator is partly that his speech is as clear as a pane of glass—if he uses a long word of Latin origin there is a reason. An audience does not hungrily wait upon the utterance of one whom it does not understand. The talker who drives home to men's hearts is he who puts his meaning in such terms that the slowest and the dullest cannot miss it. He does not use ten words when one will do."

### OBITUARY

After eighty years of an eventful life, forty of which were spent in the mission of Rio de Janeiro, where he was popular with all classes and always the friend of the poor, Padre Antonio MacNamara passed from this life to the reward of his labors on

November 10, 1911. Padre MacNamara was a native of Ireland and was a man of rare accomplishments. After a brilliant course of studies in literature and the sciences in Dublin, he continued these studies in the Royal Academy of the Beaux Arts of London. Later he emigrated to the Argentine Republic, married happily and started a promising career among so many fellow exiles from Erin in the country of his adoption. The death of his wife, who succumbed after the birth of a son, turned his thoughts to the priesthood. After the usual preparation in theology, he repaired to Rome, where he had an audience with Pius IX, was ordained in Paris and, after a brief visit to his native land, again embarked for America. On his arrival he took an active part in alleviating the sufferings of the victims of yellow fever in Buenos Aires. A traveler who had experienced the hospitality of Padre MacNamara shortly before his death writes in the Christmas issue of the *Southern Cross*: "Gloomy thoughts do not harmonize with the spirit of Christmas; but one must remember the dead. Rio and the world will disappear, but there is another Paradise of perennial beauty where the perfume never leaves the flowers, and where the joy of Christmas is everlasting. In that bright land, I trust, the spirit of the venerable priest, Father Anthony MacNamara, has found repose."

Rt. Rev. Roger Ryan, Vicar-General of the Archdiocese of Dubuque, Iowa, who died on January 9, was born in Hospital, County Limerick, Ireland, April 6, 1842. He received his classical education at the Monastery of Mount Melleray, County Waterford, and coming to America in 1866, entered St. Vincent's College, Cape Girardeau, Missouri, but the climate disagreeing with him, he removed to Milwaukee, and was there ordained by Archbishop Henni, March 13, 1869. St. Patrick's Church, Dubuque, was his first mission, and he remained pastor of it forty-three years, during which time he won the esteem of his superiors and the intense and devoted love of those to whom he ministered.

In May, 1896, Pope Leo XIII conferred on him the dignity of Domestic Prelate. Monsignor Ryan's humility was demonstrated by his declining other honors, preferring to live and die among the people. He was the confidential adviser of three Archbishops of Dubuque, his ability and judgment in ecclesiastical matters being unexcelled. His death was the result of injuries from a fall which he suffered four weeks previous. His end was that of a true servant of God. The present Archbishop, James J. Keane, sang the solemn Mass in St. Raphael's Cathedral, and his predecessor, Archbishop John J. Keane, gave the final blessing.

Father Alexander Ascheberg, of the Society of Jesus, died recently, at the house of the Jesuit Fathers, Mankato, Minn. He was born in Münster, Westphalia, in 1848, and was the last surviving member of the noble family of de Ascheberg. Father Ascheberg acted as chaplain in the Franco-German war and received, many years later, a medal of honor from the Emperor of Germany. This official recognition of his services to the wounded on the field of battle was conveyed to him while he was attached to the Church of the Holy Trinity, Boston.

The Rev. William G. Licking, C.S.S.R., formerly Provincial of the Redemptorists in the Eastern District of the United States, died at St. Agnes' Hospital, Philadelphia, on January 20. \*Father Licking was born October 1, 1857, in New York, and was a pupil at the parochial school of St. Alphonsus. At twelve he entered the Preparatory College of the Redemptorists in Baltimore, and completed his classical studies at Ilchester, Md. He entered the Redemptorist novitiate at Annapolis in 1875, taught in the Preparatory College of his Order at North East, and later exercised the ministry in the Mission Church, Boston. He was named Provincial in 1897, an office he retained for twelve years.

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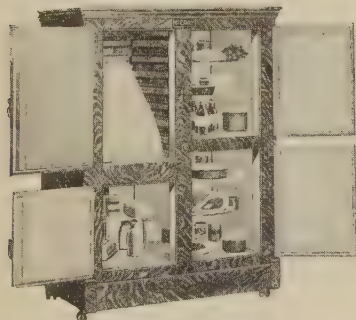
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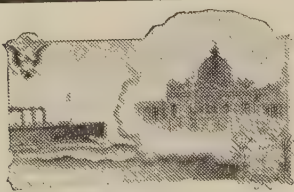
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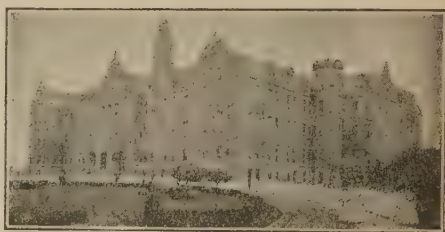
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**New Apostolic Delegate.**—Monsignor Giovanni Bonzano, rector of the College of the Propaganda at Rome, has been named as Apostolic Delegate to the United States, succeeding his Excellency Most Rev. Diomedeo Falconio, recently made a cardinal.

**Special Message to Congress.**—The high cost of living, industrial relations and governmental conditions in Alaska are the chief subjects dealt with by President Taft in a special message to Congress on February 2. In regard to the high cost of living, the President asks authority of Congress to invite the nations of the world to a conference in Washington or elsewhere for the investigation of the "high prices that have so distressed the people of the world." The President also urges the appointment of a federal commission to make "searching inquiry into the subject of industrial relations," including labor troubles and all common disagreements between employer and employed. Such official investigation and report, he says, will "enlighten and inform public opinion which of itself will often induce or compel the reform of unjust conditions or the abatement of unreasonable demands." In regard to Alaska, the President suggests the construction of a government railroad, a commission form of government and other needed legislation for the faraway territory. While he is not in favor of government ownership where the same certainty and efficiency of service can be had by private enterprise, Mr. Taft thinks that the government should encourage the development of that vast and remarkable territory by building and owning a trunk line railroad which it may lease on terms varying to meet its growth and prosperity.

**America Claims Palmyra.**—The State Department, it is said, will resist any attempt of a British syndicate or of the British government to assert sovereignty over Palmyra Island in the Pacific, about 850 miles south by west of the Hawaiian group. The Department has been informed that the Island has long been in the possession of Judge Henry E. Cooper, of the Hawaiian Supreme Court. Investigation shows that while existing charts give the Island to the British by virtue of its annexation in 1889, by Captain Nicols, of the gunboat Cormorant, the Island had previously been annexed to the Hawaiian Kingdom in 1882, and the commission appointed by President McKinley in 1898 to take over the Hawaiian Islands, annexed to the United States in that year, specifically included Palmyra Island as part of Hawaii. The United States and Great Britain may have to submit the question of sovereignty to international arbitration.

**Lawrence Textile Strike.**—The strike of 22,000 operatives in the textile mills of Lawrence, Mass., assumed such proportions that twenty-two companies of the State militia, including two troops of cavalry from Boston, nearly 1,400 men in all, patrolled the streets of the city to preserve order and prevent parades and gatherings of whatever nature. Two persons were killed, a woman by a stray bullet, and a Syrian striker, who had been fatally hurt with a knife or a bayonet. Orders were issued to the militia to refrain from saluting the American flag when carried by the strikers. Joseph J. Ettor, of New York, the leader of the army of the disaffected, and Arturo Giovannitti, editor of a New York Socialist paper, were arrested by officers of the State police and held without bail as accessories to murder. The chief grievance of the strikers was that whereas by a recent



act of the State Legislature the hours of labor had been reduced from fifty-six to fifty-four, the mill owners seemingly in evasion of the law reduced the wages too. There probably would have been no strike if Massachusetts had adopted the Canadian conciliation board for taking care of labor troubles, as proposed two years ago before the Legislature, according to Lieutenant-Governor Luce. An attempt was made to ascertain the status of the strike at the end of the third week. The strikers claimed that of the 37,000 persons employed in the textile industry in Lawrence under normal conditions not more than five thousand were at work. Mill agents, on the other hand, asserted that their plants were running at between twenty-five and fifty per cent. of capacity. Business men and other neutral observers placed the number of operatives at work at about 12,000 to 15,000.

**Children's Bureau Proposed.**—A bill creating a "Children's Bureau" in the Department of Commerce and Labor, for the investigation of conditions and the gathering of information relating to the employment of children throughout the country passed the Senate by a vote of 54 to 20. One amendment of importance was adopted. This prohibits the agents of the bureau from entering "any house used exclusively as a family residence, over the objection of the head of the family." This will not curtail the activities of the proposed bureau, the purpose of which is to gather information and statistics already in existence, rather than to undertake new investigations.

**Warning to President Madero.**—Prompt action has been taken by the President, acting through the State and War Departments, for the protection of Americans and their interests, both in Mexico and on the American side of the Rio Grande. President Madero received warning in a note sent through the American Embassy in Mexico City, that his government will be held responsible for any repetition of the incidents of the last revolution, when Americans fell victims to stray bullets in Mexico and on the American side of the border, and when heavy property losses were reported. At the same time General Duncan, commanding the Department of Texas, was instructed by the War Department to "prevent firing across the border."

**Mexico.**—The last claim presented to the commission on indemnization for losses during the Maderist revolution was from Governor Maytorena, of Sonora, who asked for 108,000 pesos, because the war had prevented him from raising a crop. He is a particular friend of the Maderos, so his claim was admitted after the expiration of the time set for receiving them.—Manuel Ugarte, who has the reputation of a man of letters in his native Argentina, is in Mexico for the purpose of delivering lectures on the Yankee peril and the need of

a Latin-American union against the colossus of the north. In official circles he has been received with coldness, though private individuals and students have welcomed him effusively. He declares his intention to lecture on the street corners if he can get no hall. The Government is anxious for him to hold his peace.—The national Catholic party has won four-fifths of the seats in the State legislature of Jalisco, with some seats still in doubt.—Mexicans residing in the disputed Chamizal district complain of violent aggressions on the part of Americans.—Investigations show that under the Diaz régime, four-fifths of the public lands in Lower California were alienated to foreigners for a trifling sum, one company getting over thirteen million acres. Hopes are entertained that flaws may be found in some of the titles.—Acts of outlawry by Zapatist rebels in the southern part of the republic continue unchecked. The rising in Ciudad Juárez, opposite El Paso, Texas, may be a part of a general plot or may be simply a sporadic attempt of some dissatisfied troops. In proclaiming a new President, they are following a time-honored precedent in Mexican history. Their success depends upon the attitude of the United States. Reports of outrages on Americans residing in Mexico have been sent to Washington.

**Canada.**—Great complaints of lack of freight cars come from the farmers of the West. It is said that, unless relief be found, 70 million bushels of wheat will perish in the fields. One would have looked for farmers to provide storage for their crops instead of trusting to railways and elevators.—Great excitement prevails over reported gold discoveries at Duck Mountain, near the Canadian Northern Line from Winnipeg to Prince Albert, about 300 miles from the first named city. Though the ground is covered with snow and the temperature is below zero, many are flocking thither. The prospects are said to be rich, but the extent of the field is undetermined. For the protection of farmers the Government is requiring a bond of \$600, as a condition of a mining license. Later news announces that, as is too often the case, the reports were greatly exaggerated.—Great preparations are being made in Vancouver for the increase of trade expected when the Panama Canal opens. There is an idea that the grain from the extreme West will take that route to Europe.—The *Ne Temere* agitators are not discouraged on account of the ridiculous way they cut in parliament lately. They are preparing to bring the matter up again, both in the Commons and in the Senate.

**Great Britain.**—The Duke of Fife, husband of the Princess Royal and brother-in-law of the King, died in Egypt from the effects of a chill caught in the shipwreck of the *Delhi*. He was on his way to Khartoum to be present at the dedication of a Protestant church built in memory of Gordon.—The vacancy in the

Carmarthen Burghs, brought about by the acceptance of office by W. L. Williams, the late member of Parliament for that constituency, has been ended by the re-election of Mr. Williams. In 1910, Mr. Williams had a majority of 2,232, in a total poll of 6,162. In the election just over, allowing that the 149 votes given to the Independent Labor candidate would otherwise have been Liberal, the majority is 1,410, in a poll of 6,520. The Liberal vote is diminished by 232 votes, and the Unionist is increased by 590.—Lord Charles Beresford has published his book on the navy, which he suspended when Winston Churchill became First Lord of the Admiralty, to let England know, he says, the peril it has escaped. The gist of the book is that the personnel of the navy was never better; its material part was hardly ever worse.—The Government promises to introduce the Bill for the disestablishment of the Church of England in Wales during the coming session.

**Ireland.**—The London *Daily Chronicle*, probably the most authoritative of Liberal organs, published February 1 a forecast of the Home Rule Bill which is to be introduced in a few weeks. The most important part of the announcement is that Ireland shall have full control of customs and excise, that is, of indirect as well as direct taxation, or fiscal independence. She would therefore enjoy "full self-government" in practically the completest sense compatible with the imperial connection. The proviso that neither country shall erect tariffs against the other indicates that Ireland will have power to do so against other countries. As was stated in last week's *Chronicle*, this is in accord with the Financial Relations Committee's report, with the opinion of economic experts, and with the first draft of Gladstone's Bill of 1886. Ireland will receive ten millions yearly for fifteen years,—about 8 per cent. of the overdues exacted of her since the Union,—after which a rearrangement will be made based on her revenues. The Irish Parliament will consist of an Assembly of 103 members, and a Council of 50, which will have a suspensory veto on legislation, disagreements to be decided by a majority of both houses voting together. Ireland, unlike the colonial Parliaments, will have no control of navy, army, militia, foreign policy, coinage, military camps and light houses, and for twelve years a portion of the Consular will be reserved to the imperial authorities. If, the forecast states, Ireland is to have some representation in Westminster, this is probably preparatory to Imperial Federation, or to "Home Rule All Round." The scheme is much broader than that which Mr. Redmond was willing to accept two years ago.—Dr. Douglas Hyde announced at a great meeting in Derry, where he was the guest of honor, that Gaelic is taught now in over 3,000 national schools, and in the Intermediate there are 7,000 students of Gaelic, whereas in 1900 there were only 473. Besides, the Gaelic League had established eight colleges of its own in Irish-speak-

ing districts at which 1,100 students last year took advanced courses in Gaelic. "We stand for an Ireland thinking its own thoughts, speaking its own language, writing its own books, singing its own songs, lilting its own music, playing its own games, weaving its own coats, making its own shoes, standing firm on its own legs, and going outside its shores for nothing procurable within."

—In deference to Orange sentiment, Mr. Churchill agreed not to speak in Ulster Hall, but insisted on holding the meeting in Belfast on the date announced. The principal Unionist journals deprecated the Ulster Council's resolution to prevent the meeting, as contrary to the rights of free speech and also bad politics.

**Italy.**—On January 16 was held the ante-preparatory session of the Congregation of Rites on the merits of the cause of Beatification of the Venerable Francis Montmorency-Laval, first bishop of Quebec, and for the 16th of April is announced the preparatory session in the cause of the Venerable John Nepomucen Neumann, the saintly bishop of Philadelphia.—During the week an English gentleman by name of Kennedy purchased from a collector in Rome the bas-relief missing from the tomb of Callistus III and presented it to St. Peter's, where it will shortly be restored to its place on the monument. The original loss of the panel is hard to explain, but it evidently occurred during one of the several transfers of the remains of the pontiff in the sixteenth and seventeenth centuries.—At Chieti an anti-clerical controversy is disturbing the peace of the community. The Holy Father decided to build there at his own expense a theological seminary for the use of the neighboring dioceses, but the Municipal Council blocked his obtaining the necessary site. Just how this was done is not clear, but as there is a percentage tax on land-transfers, the government frequently refuses leave of sale at the price agreed upon by the contracting parties, because the government percentage is not as high a sum as desired. In that fashion some years ago the sale of the Augustinian Convent adjoining St. Patrick's Church in Rome was inhibited; but as later the government itself rented the convent for public uses, there may have been another colored gentleman stowed away behind that particular woodpile. It may be noted that in the administration of the ecclesiastical revenues which the government has seized upon, not all the returns by any means are spent for worship. In the province of Rome (exclusive of the city) last year the revenues admitted by the government officials were \$52,688.93: of this one-quarter, or \$13,172.23, was paid over to the towns and villages in the province for municipal purposes.—On Monday last the Sultan of Turkey, Mahomet V, sent a third class decoration to Mgr. Screggi, Archbishop of Scutari, in acknowledgement of his pacific intervention last year in the difficulties between the Turks and the inhabitants of Albania. Fortunately the decoration is of such a character as is conferred only on the veriest commoner for



the cheapest kind of service, and so the archbishop was in a position to decline the offer with dignity: he thus escapes offending the Albanians and his fellow Italians, who would be indignant at his accepting a Turkish decoration, and at the same time cannot particularly offend the Turkish government, as in self-respect he was bound to refuse an honor which was notoriously beneath him. —The necrology of the week includes Mgr. Bavona, the papal nuncio at Vienna, and Mgr. Navarre, the first vicar apostolic of English New Guinea. The former was in his first year's service at Vienna, having succeeded Cardinal Granito di Belmonte not quite a year ago; his taking off was sudden, from a severe attack of pneumonia. The latter had spent thirty years of his life in his far away mission, and left behind him a large and flourishing community of Christians.

**France.**—The Minister of War, M. Millerand, is going to ask for an appropriation of from \$4,000,000 to \$5,000,000 for the purpose of military aeronautics. It is to be noted that Millerand is a Socialist, and Socialists are opposed to war, except in their own interests.—The Morocco army of occupation, it is officially announced, has lost 44 officers and 650 non-commissioned officers since the commencement of the Fez campaign.

**Belgium.**—The decennial census gives Belgium a total population of 7,423,784, an increase in ten years of 730,236. This will involve an increase of seats in the House from 166 to 186, and in the Senate from 84 to 94. A bill to that effect will be introduced in February. The general election will take place on June 2.

**Austria-Hungary.**—On January 28 Emperor Franz Josef celebrated the birthday of "his dear friend and ally," Emperor William of Germany, and gave the toast in his honor. Nothing has been left undone to show the loyal friendship of Austria to Germany in contradiction to the current rumors that speak of a dissolution of the Triple Alliance. The visit of the German minister to Italy likewise was intended to strengthen the common bond which unites these three Powers.—Following close upon the death of the Papal Nuncio to Vienna, Monsignor Alessandro Bavona, comes the appointment of his successor, Monsignor Scapinelli di Leguigno, the former secretary for extraordinary occasions in the Papal State Secretariate.—In the Hungarian Reichstag an enthusiastic welcome was accorded to Count Khuen-Hedervary, the Ministerial President and Minister for the Interior, who had recently undergone an operation which withheld him for a time from all public functions.

**Germany.**—Prince Adalbert, the third son of the German Emperor, is in the near future to pay a visit of courtesy to the United States. A squadron of the most modern German battleships will escort him across the ocean. The object of his visit is to reciprocate the friendly

overtures made to Germany by the United States during the course of the last year, when the second division of the North Atlantic squadron was despatched to Kiel. Prince Adalbert is closely identified with the interests of the German navy. It is thought that the admiralty of the fleet will be eventually entrusted to him.—According to a careful revision of the original election returns the following is the standing of the parties for the coming Reichstag: The Conservatives together 71, the Centre 93, Poles 18, Alsations 5, Guelphs 5, National Liberals together 47, Progressives 42, Social Democrats 110, Bavarian Farmers' Alliance 2, Unattached members from Lorraine 2, one Dane and one other unattached member. Much attention is given to the fact that Prince Bülow's prediction, made in July, 1909, has been literally fulfilled. He warned the Conservatives of the reverses that would befall them in consequence of their policy, which had resulted in his overthrow, and cited the words of Caesar's ghost to Brutus before the battle of Philippi. He likewise foresaw politically the rising tide of Socialism, and the return of the Guelphs whom he had driven out of the Reichstag.—The *Kreuz-Zeitung*, of Berlin, characterizes the speech of State Secretary Knox before the National Press Club at Washington, as an attempt to throw dust in the eyes of the American Germans and Irish who are opposed to making our national policies inimical to Germany. It describes the entire event as "the hobby-horse evening."

**China.**—The armistice between Republicans and Imperialists that expired on January 29, was practically renewed in the hope that the early abdication of the dynasty would put an end to all fighting. Gen. Liang Pi, a prominent Manchu official, was severely wounded by a revolutionist's bomb, and Gen. Chang was also attacked but escaped without injury. The Republicans threatened a dynamite campaign.—Yuan Shi-Kai requested to have the conferring of the marquisate, with which the throne would honor his loyalty, deferred till the present crisis is settled. To refuse the title outright would be considered treason.—The prime minister has increased the Chinese army in Peking to 11,000, with a view to crushing a probable uprising of the Manchu troops when the expected abdication takes place.—On February 5, it was reported that, by a decree of the Empress Dowager, Yuan Shi-Kai has received permission to organize a republic in the north in conjunction with the Southern Government. The arrival at Nanking of Wu Ting-Fang, the Republican Minister of Justice, and Tang Shao-Yi, the representatives of the imperial premier, and the extension of the armistice for one week, indicate the approaching end of the present stage of indecision, and future amicable negotiations looking to organization acceptable to both sides. The last stage of the peace negotiations involves the question of the capital, which the Republicans assert must inevitably be Nanking, as the South would never consent to Peking.

## QUESTIONS OF THE DAY

### Capital Punishment

There is a movement under way for the abolition of Capital Punishment in the State of New York. It has been a favorite subject of debating societies for many decades, and argument may be legitimately advanced for and against its accomplishment. It may be advocated on the grounds of policy or expediency, and it is possible that in this locality milder methods would serve the ends of justice more effectively; but there is one line of argument extensively used by the abolitionists which may not be availed of by academic or legislative debaters who are intelligent believers in Christianity. Capital punishment is not necessarily unchristian, barbaric or unjust, and has sound philosophic and theological warrant.

In the primitive revelation God said: "Whoso sheddeth man's blood his blood shall be shed," and in the Sinaitic code He enjoined the death penalty for certain offenses. The permission granted for divorce "because of the hardness of your hearts" He has rescinded, but the principle of capital punishment He has not rescinded either by direct revelation or by His Church. On the contrary, St. Paul, inculcating obedience to civil authority, declared: "If thou do that which is evil, fear: for he [the civil ruler] beareth not the sword in vain. For he is God's minister: an avenger to execute wrath upon him that doth evil" (Rom. xiii, 4). The Church, which has seen millions of her children suffer death unjustly, has been striving for nineteen centuries to soften and extinguish in a thousand ways "man's inhumanity to man," but she has never intimated that Capital Punishment as such comes under this category. Essential to the notion of punishment is the element of retribution, and though this may not be exacted on merely personal grounds, the "higher power" which is "ordained of God" is divinely authorized to exact it and, when death is judged the measure of retribution, to enforce that penalty.

Reason, as is its wont, supports the teachings of Scripture and theology. Since the State has received from God and enjoys whatever powers are essential to its existence and well-being, that punishment is lawful which is necessary for the suppression of lawlessness and the prevention of such crimes as threaten its authority and stability, and endanger the peace of society. Now, conditions may exist when punishment by death is necessary to the conservation of the State's fundamental rights, and even to its existence; for instance, in the case of aggressive war from without or armed treason from within. The most violent peace advocate will hardly deny the State the right under such circumstances to kill its enemies on the field, a far less humane process than orderly execution, after fair trial and ample time for repentance. Again, if organized murder, dynamit-

ing, arson, etc., should develop to large proportions in a commonwealth, surely the community has the right conceded to every individual to preserve its own life by slaying its assailant. Besides inflicting an irremediable wrong on the person slain, deliberate murder, if inadequately punished, endangers the lives of other citizens and the permanence or efficacy of civil authority. An efficient deterrent is mandatory, and if the death penalty proves the only deterrent that is adequate, it must be conceded that any State which has a right to exist has a right to inflict it.

The question to be determined is whether capital punishment is the only adequate deterrent; and on this history sheds some light. Assyrians, Egyptians, Greeks and Romans at the height of their civilization inflicted it, and it was the labor of Christianity for many centuries to diminish the number of its applications and rightly apportion its use. The moment the Church ceased to have influence in any country the instances of capital punishment grew at once in number and kind. There were 72,000 executions in the reign of Henry VIII, and the number that were executed in the reign of Elizabeth and during the period of the French Revolution are beyond historical reckoning. Witchcraft and wizardry were made capital offenses by Elizabeth and James, and on this ground alone 4,000 were executed in Scotland. New England contributed a liberal quota, owing to the influence of Cotton Mather and his sympathizers, and it was only ten years before the Declaration of Independence that death for witchcraft was abolished in America. The Federal Laws of the United States confined the death penalty to treason, piracy and murder. All the States enacted it for murder or treason, or both, some adding rape, arson, train-wrecking and poisoning, but Wisconsin and Iowa have abolished it, and Maine, Rhode Island and Colorado have been alternating between abolition and re-enactment.

During the horrors of the French Revolution Marquess Beccaria published in Italy his famous "Crime and Punishment," which went to the opposite extreme and has exercised considerable influence. His argument was that legal execution is murder (which, though quite true of the French revolutionary régime, is under normal conditions an unproved assumption); that life imprisonment is more feared than death, and that in the perfect State the death penalty is unnecessary to safety. Jeremy Bentham showed that capital punishment is the most efficacious preventive of grave crimes, and Sir Samuel Romilly pertinently asked: If imprisonment for life is more terrible and the State can inflict it, why may it not inflict death, which is declared less terrible? We may add that the perfect State has not yet appeared on the map of nations.

The net results are that the death penalty has been abolished in Italy, Holland, Portugal and Roumania; has been abolished and reenacted in Switzerland and France, and elsewhere prevails. The homicides in Italy



in 1905 were 105 per million, as compared with 27 per million in Great Britain and Ireland, where capital punishment obtains in practice as well as theory. The French government, frightened by its Apaches, has recently resumed the enforcement of the death penalty, and a congress of German jurists has been considering the propriety of extending its scope. Thus in almost all civilized countries capital punishment has always prevailed, or, after temporary disuse, it has been found expedient to resume it. Hence we can rightly appraise the information and intelligence of those who pronounce it barbaric and uncivilized. The punitive code which has been enacted by the most highly developed and well-ordered States to suppress the barbarism of its lawless elements should be, when justly applied and efficiently administered, the very opposite of barbarism.

Have we attained the condition of the perfect State which Beccaria rightly thought would not need to execute its criminals? We may not pause for a reply. Suffice it to say that a deliberate murderer is a menace to any community, and in this country the only way to keep him out of the community is to execute him. Imprisonment for life has become a legal fiction. By "good conduct" it can be whittled down to a very limited number of years, and if the murderer has friends or enterprising lawyers—and these are facile of acquisition—he can usually narrow it still further. Nor is his prison home calculated either on the one hand to reform him or on the other greatly to repel him. Too often our jails are easy to stay in, easy to get out of, and easy to keep out of, and therefore are unable to furnish the substitute for death demanded by Beccaria.

But the abolitionists say, and quite truly, even if the jails are no deterrent, neither is the death penalty. How could it be? It has practically ceased to exist. Pardon boards, impressionable governors and lawyers hungry for reputation or emolument have virtually abolished it, thus neutralizing justice and sapping confidence in the courts which are its fountains. We no longer expect to see a murderer executed unless circumstances of exceptional atrocity attended the crime, and even then we have no certainty. Meanwhile homicide is frequent and on the increase. That capital punishment has not proved a deterrent is attributable not to its nature, but to the inaction of those who have allowed it to lapse into noxious desuetude. And it should be noted that wherever lynch law is prevalent legal executions are rare, and also that lynching is not now confined to sectional lines.

It is a question of public and personal safety, and too important to permit mawkish sentimentality and half-baked ethics to determine it. It is more imperative to reduce the number of violent deaths at the hands of murderers than to save desperate criminals from receiving their just dues. History tells us, indeed, that capital punishment was often abused and by its very excess became inefficient, but also that where it has been confined to deliberate murder and equivalent offenses, and applied to

these consistently and rigidly, such crimes have invariably decreased. It is to be hoped that the time may arrive when order can be maintained and crime suppressed without taking the life of the criminal; but to abandon this method in the meantime should serve to hinder, not to hasten, the advent of that golden age.

M. KENNY, S. J.

### The Career of Dickens

Wednesday of this week marked the one hundredth anniversary of Charles Dickens' birthday. The novelist was the second child of John Dickens, a clerk in the Portsmouth dockyard, and of Elizabeth Barrow, his wife. Owing to the chronic insolvency of his Micawber-like father, the early education of Charles, a sickly and precocious boy, was shamefully neglected, and at twelve he was placed in his cousin's blacking factory to earn six shillings a week, pasting labels on boxes.

When freed from this "servitude" he entered, after three years' schooling, an attorney's office as clerk, but, determining to better himself, he used all his leisure hours following a course of reading at the British Museum and in mastering shorthand. Becoming subsequently a reporter on a morning paper, he learned to take down speeches more rapidly and accurately than any one else, while his work and experience as a news-gatherer trained and developed in Dickens those powers of observation and character-drawing for which he became so remarkable.

At twenty he published his first book, entitled "Sketches by Boz," a collection of articles he had contributed to the *Monthly Magazine* and the *Evening Chronicle*. The same year marked Dickens' marriage with Catherine Hogarth, one—and seemingly the wrong one—of the numerous daughters of a newspaper man. For husband and wife separated some twenty years later, after she had borne him ten children. The year 1836 was also made memorable by the appearance of the "Pickwick Papers," which, like many of Dickens' stories, was published in monthly numbers. In these sketches he found himself, and never lost the hold on his readers that "Pickwick" gave him. Successful stories like "Oliver Twist," "Nicholas Nickleby" and "The Old Curiosity Shop" rapidly followed, but "Barnaby Rudge," a historical novel about the Gordon riots, was less of a favorite. Finding his fancy somewhat jaded by this extensive literary output, Dickens now decided to tour the United States in search of new matter for descriptive papers.

He found it there in abundance. He traveled from New York to St. Louis, with his eyes wide open, seized the national characteristics, and taking no pains to conceal his disgust at the lack of repose in Brother Jonathan's manners, published his "American Notes." The offense the book gave readers on this side the Atlantic, who attached too much importance to a young English-

man's hasty generalizations, was not at all mitigated by the American experiences of "Martin Chuzzlewit," though the story also gave immortality to Mrs. Gamp and Mr. Pecksniff.

It was during these years, too, that Dickens taught his readers to expect from his pen delightful tales like the "Christmas Carol" and the "Chimes." A desire to refresh his mind again, however, carried him to Italy in 1844. Though the novelist settled at Genoa and saw the chief cities of the peninsula, he bore England with him all the while, as did most British travelers of those days. "Pictures from Italy" is a book made up of papers contributed during the tour to the *Daily News*, of which Dickens was the first editor, though he gave place in just three weeks to a successor. Many of the "Pictures" Catholics, of course, will find blurred or distorted, but, for Dickens, the volume shows considerable self-restraint. Then followed a sojourn in Switzerland while "Dombey" was being written, though the exiled Londoner longed so for city streets that he actually had to visit Geneva before he could go on with his work. There the economic value of Protestantism impressed him forcibly, and the Calvinists' hatred of the Church seemed to him "the most rational feeling in the world." But as Dickens was a Church of England Christian, with perhaps no very definite religious opinions save a robust aversion to all the works and pomps of popery, it is not surprising that granting Swiss Catholics their rights seemed to him downright folly.

In 1850 "David Copperfield," an autobiographical story, which is considered by many its author's best book, was finished, and about this time *Household Words*, a weekly journal, was started under Dickens' editorship, and gave place later to *All the Year Round*, a periodical of like character. It was in these publications that Dickens' own stories now appeared, but he made a good editor and was "kind even to his contributors."

The anti-Catholic "Child's History of England" added nothing to its author's reputation, for "the child," as Chesterton well observes, "is the writer, and not the reader," while in "Bleak House," "Hard Times" and "Little Dorrit," novels written in the fifties, critics detect a strained note and an absence of the spontaneous humor of earlier works. "A Tale of Two Cities," however, Dickens' second and last historical novel, has a strength and consistency of plot that his other stories lack.

The big sales of his books brought the novelist what was then considered a fine income for a mere author, but his eagerness to provide generously for his large family made him try the experiment of giving public readings from his own books. "Don't do it," advised Forster, his chosen biographer, "it's *infra dig*." Dickens nevertheless began the readings, and they proved so popular and remunerative that much time and energy during the last ten years of his life was given to the platform, though "Great Expectations" and "Our Mu-

tual Friend" were added to his works. The reader was "a whole tragic, comic, heroic theatre visible performing under one hat," is Carlyle's tribute to Dickens' success in interpreting his own writings. Sixty pounds a night was his fee, and money poured in, but the strain was breaking down his health and hurrying him to the grave.

America meanwhile was clamoring for another visit. All would be forgiven if "Charlie" would only come over again. Dickens consented, and toured the Eastern cities in 1868, giving a series of readings that brought him \$100,000 to help keep the wolves from his door. The "guest of the nation" was much impressed by the changes of twenty-five years, and viewed with some concern the new Catholic Cathedral that was going up in New York.

After his return to England, Dickens, in spite of the remonstrances of physicians, continued his readings, but early in 1870 left the platform for good, and retired to his home at Gad's Hill Place to finish "Edwin Drood," but he died suddenly of apoplexy on June 9 of the same year, and was buried in Westminster Abbey.

WALTER DWIGHT, S.J.

### With Workers for Boys in Their Teens

As everybody admits boys' religious meetings should be pervaded by a sunny atmosphere; but sunny the meetings cannot be unless preserved from any developments of disorder that would necessitate serious repressive action. Just accordingly as the director must scold, so will his gatherings be surrendered to disastrous gloom.

Fortunately excellent preventatives of mischief are easily had. Among them is the establishment of a considerable number of the members themselves as guardians of the peace. Owing to the importance of this step the writer makes bold to put forward in some detail the expedient of installing at least a sub-custodian of law and order in each and every pew. The proposed arrangement is readily obtained through a happy application of the usually troublesome fact of pastoral economy that worshippers of the less devout sex are never at ease in any part of a pew save at its extremity, touching the aisle. Since, then, the end seat is surely rated a prize seat, the moderator gains the purpose in view by simply reserving the ambitioned place for the particular occupant of the bench who has been chosen for the minor police force.

It must be admitted that appointments of the kind would prove odious if made for the suppression of disorder exclusively. Hence the necessity of supplying the incumbent with other functions, to which that of monitoring may seem to have been added almost as an afterthought. Fortunately, it does not matter that the duties relied on to give an ostensible *raison d'être* to the young office holders are really of small consequence. Even though these presentable obligations amount to nothing



more than caring for the hymn books and holding names in readiness for the attendance marker, "end boys" experience a satisfactory sense of dawning greatness. Besides juvenile appreciation for the rather empty dignity can be stimulated a bit through ceremonial proceedings. Thus the appointees are notified of their "elevation" by means of an important looking blank, and at meetings find their presence to have assumed such special moment as to be recorded by officers detailed to that work alone.

To be sure, every society has its discriminating chaps who will refuse their heart-strings to any bubble of fame as diminutive as the one here blown, but these precocious philosophers never prove so many as to create serious difficulty. A "working majority" of our followers are as yet such strangers to earthly distinction as to gladly be anything at all that other lads are not. Indeed, the present petty enthronement may often be seen to actually inspire the beneficiaries with new attachment to the fraternity.

Meanwhile, it is not asserted that caretakers of the sort will bestir themselves greatly towards checking mischief arising within their environment; they—the one-sixth part or more of the entire body—are led to assume an attitude of loyalty to the management, and this attitude maintained before companions who do not much examine things below the surface, is sure to be of considerable restraining effect. Furthermore, the somewhat numerous embryo dignitaries are at least pledged, *ex officio*, to behave themselves. All in all then their existence as a conservative element is of no small value.

It must by no means be thought, however, that the systematic society builder can rest content with the foregoing modicum of "government of the people by the people." Having filled the end-boy contingent, through his own personal selection, he needs, of course, to go further and secure regular officers to do the real work in the department of discipline, as also in the general administration of affairs; and it goes without saying that the latter magnates must be chosen by popular vote. Indeed, the organizer of American boys seems to miss the mark badly if he fails to provide, even as a powerful and inexpensive attraction to membership, the election—an event dear to the American heart, whether old or young. At the same time the captain of the juvenile ship of state should be mindful that the elders of the ship's company are the ones who, by reason of age, influence over the rank and file and by reason of long tested fidelity to the chief, can be trusted to exercise authority with the highest order of results. Hence the necessity of so arranging that seniority of faithful membership shall be the criterion of fitness to stand for the honors of the ballot.

With this precaution taken the reverend executive complements conservative force already established by adding to it a similar force that is even much stronger than the first. Party strife cannot prevent him from securing,

by vote, truly efficient supporters, whose activity will go far towards stifling untoward proceedings. And, so thanks to tactful management, the spiritual guide conducts religious meetings with entire confidence that his opening smile of welcome will not be lost amidst church clearing frowns.

G. E. QUIN, S.J.

## Pragmatism and the Higher Life

### I.

Pragmatism is a wonderful compound. There is scarcely a thing it cannot accomplish. It can solve the difficulties of sage and schoolboy with equal facility. It can comfort the widowed and orphaned and sick and palsied over night. Twelve hours are ample time for it to discover whether their judgments about their ills "work well or not." If they do, then the misfortunes are a valuable asset. Nothing but good can come of them. If they do not, then those judgments are false. And false conclusions are a poor excuse for weeping and gnashing of teeth.

Is there anything more simple? Truly pragmatism is quite marvelous. It is a new Proteus just like the old. It remains itself and yet becomes everything else. Happy the hungry Greekling that he died with Juvenal! Otherwise his little heart would break with vain pinings for his laurels. Pragmatism would have them all, and a new one too. For quite recently it acquired a new virtue in the dark. And as a result it is now the "foundation of the higher life," "a suitable medium for the expression of a noble spirituality."

Of course opinions will differ widely about the nature of these two things. But it is certain that in the last analysis they will not be found consistent with a denial of the existence of God. Nor will they be seen to stand with a vague belief in immortality, and an utter obliteration of ethics, logic and absolute truth in general. The higher life and noble spirituality are not intellectual riot and moral anarchy. Pragmatism is. Its thought is insurgent, revolutionary, anarchic. Its principles are logically destructive of all that is noble in action.

In order to prove these assertions it will be necessary to appeal frequently to the writings of some of the philosophers of this school, principally to those of Dr. James. For his philosophy has been specified as the one capable of catching us up from the sodden earth to the high heavens. In view of this recourse to the Professor's books, it might be well to remark here that this paper is not concerned in any way with his character. We know nothing of the man, beyond the bare fact that his friends considered him high-minded, virtuous and amiable. We have neither desire nor inclination to combat this estimate. The world is full of inconsistencies. We pass them over in silence to give our attention to more important topics.

We have stated that Pragmatism does away with

God. This is literally true. Professor James takes us into his confidence on this point, and tells us with apparent satisfaction that his philosophy rids the world of the whole agnostic controversy by refusing to entertain the hypothesis of transempirical reality at all (*The Meaning of Truth*, p. 125). And so God is annihilated by one sentence. Exalted spirituality this! It is Pilate's kind, if indeed it does not out-Pilate the old Roman's. Nor is there any chance of mistaking the author's meaning here. He forefends such a happy possibility by stating in clear, incisive, passionate words that his belief in the Absolute based on the good it does him, must run the gauntlet of all his other beliefs ("Pragmatism," p. 78). Needless to say, it ran the gauntlet with poor success. It dared to clash with other truths whose benefits he hated to give up on its account. It was associated with a kind of logic of which he was an enemy. It entangled him in metaphysical paradoxes. It gave him trouble, and he threw it over without compunction, and just took his moral holidays without scruple, or else as a professional philosopher tried to justify them by some other principle. ("Pragmatism," pp. 78, 79). And all this he did as airily as a high-born dame tosses a penny to a beggar. Apparently it did not cost him a second thought. Indeed, in his opinion dogmatic atheism or naturalism is quite a consistent and comfortable state of mind (*Hibbert's Journal*, Oct., 1911, pp. 233-34); while the theological machinery which spoke so lovingly to his ancestors, with its finite age of the world, its creation out of nothing, its juridical morality and eschatology, its relish for rewards and punishments, its treatment of God as an external contriver, sounded as odd to him as if it were some outlandish savage religion ("A Pluralistic Universe," pp. 29, 30).

There is little left in the wake of this wordy cyclone. Quite naturally ethics were swept away with the all-holy God, who is at once their foundation and their support. One would think the author had done his worst. Not so; he rests a bit to recruit his strength after this strenuous outpour of high-sounding phrases which do not carry with them a trace of an argument, and then proceeds to annihilate all standards of right. Never did Agamemnon in the full noontide of his strength bear down on his enemies with more assurance than that which this pragmatist displays on his onslaught on advocates of the old ethics. Of course he is victorious. And in the flush of victory he announces to the admiring world that the true is only the expedient in the way of thinking, just as the right is only the expedient in the way of our behaving, expedient in almost any fashion, and expedient in the long run and on the whole. ("The Meaning of Truth," Preface, p. vii.)

God has gone, ethics have gone. And yet Professor James' philosophy is the foundation of the higher life, a suitable medium for the expression of a noble spirituality. Can the architect erect the great Gothic cathedral on shifting sand? Hardly;—especially if there be no

sand. And there is none in pragmatism. Even natural science and mathematics disappear under its touch. In fact, it will not recognize fixed truth of any kind. In the words of its protagonist, it has no dogmas, no doctrines, save its methods. . . . It lies in the midst of our theories like a corridor in a hotel. Innumerable chambers open out of it. In one you find a man writing an atheistic volume; in the next someone on his knees praying for faith and strength; in a third, a chemist investigating a body's properties; in a fourth a system of idealistic metaphysics is being excogitated; in a fifth, the impossibility of metaphysics is being shown ("Pragmatism," p. 54). . . . The absolutely true, meaning what no further experience will ever alter, is that ideal vanishing-point towards which we imagine that all our temporary truths will some day converge. . . . Meanwhile, we have to live to-day by what truth we can get to-day, and be ready to-morrow to call it falsehood. Ptolemaic astronomy, Euclidean space, Aristotelian logic, scholastic metaphysics, were expedient for centuries, but human experience has boiled over those limits, and we now call these things only relatively true, or true within those borders of experience. Absolutely they are false, for we know that those limits were casual and might have been transcended by past theories, just as they are by present thinkers ("Pragmatism," pp. 222, 223). All this reads so like a translation of a nightmare into words that it is hard to understand how it can be put forth under the guise of sober truth. Perhaps the explanation lies in the fact that the author "found himself obliged to give up logic fairly, squarely, irrevocably" ("A Pluralistic Universe," p. 212).

R. H. TIERNEY, S.J.

### Politics and "Papal Aggression"

Irish Protestants are in the way of becoming intimately acquainted with papal decrees, and though these at first sight prove as irritant as red to a bull, there are signs that ultimately they will have a soothing and enlightening effect. The "Ne Temere" decree, prescribing the conditions for valid marriage between Catholics and non-Catholics, was greeted by Ulster parsons and Orange politicians with a vociferous outcry that echoed in the pulpits of Toronto and vibrated in the Irish oak of the rafters of Westminster. During a parliamentary election their reading of it was translated into the cry; "Home Rule is Rome Rule," but some six months later the Presbyterian Assembly reached the conclusion that the object of the decree was commendable, that "it might be as well if Protestant Churches looked as carefully after the married welfare and pre-nuptial morals of its members" as did the Catholic Church, and they decided to let the matter drop. Besides, the agitation had proved barren of political results.

But the political animus remained. Orange ascendancy was still threatened, and when the Pope issued a docu-



ment reaffirming the old legislation that Catholics, under pain of excommunication, should not cite their clergy before the secular courts without permission of their bishops—a permission which must be granted if agreement is not effected—the Orange leaders affected to see the Pope's legions again marching over Orange necks on Ulster Hall, the palladium of Protestant liberties. Denunciations went forth bravely, regardless of the fact that the *decrée* does not apply to the British Isles in the sense of which they complain; but meanwhile there was much matter printed, even in Irish Protestant journals, explanatory of papal decrees and of the lines of demarcation between civil and religious authority and illustrating the respect for legitimate authority, civil and religious, inculcated and engendered by the Catholic Church, which will doubtless prove as medicinal to Irish Protestant minds as the discussion of "*Ne Temere*."

The agitation has been also the occasion of enlightening English Protestants. The London *Daily News*, a rather bigoted Liberal paper, took the Pope's side of the question in several articles, of which this is the keynote: "Their latest move in regard to the Papal Decree is only another example of the old Unionist policy of denouncing Irish Nationalism because the Pope is not a Protestant," and the widely circulated *Chronicle* writes:

"Whenever there is a question of doing justice to Ireland attempts are made to stir up in this country the flame of religious passion. The raising of the present outcry against so-called 'Papal aggression' is in keeping with the past history of the Irish Ascendancy Party. The discreditable effort to enwrap and obscure the clear outlines of a great political question in a cloud of religious bigotry are doomed to fail. The day has gone by when the claim of the Irish people to manage Irish affairs can be resisted by unscrupulous appeals to the 'odium theologicum.'"

The object of the legislation explained in the much-debated *Motu proprio* is to promote amicable relations between clergy and people, and avoid as far as possible the scandal of airing their differences in secular courts. Thanks to Orange recriminations, its beneficial effect has been much wider in its scope. And it is satisfactory to note that it has in no way prejudiced the fulfillment of the political aspirations of the Irish people.

E. S. Wells, "reared a Methodist," with the usual attendance at Sunday school, but who admits that he "has never been and is not now, at seventy, a churchman," states in a letter to the New York *Tribune* his belief that the slim attendance at Protestant churches is largely due to Protestant austerity, and that the Sunday services are too stiff, staid and prosy, and have about them too much of a preparing-for-death atmosphere to attract and interest. "The religion of Christ," he says, "should give us all a happy, joyous, sprightly demeanor and pres-

ence. Protestants especially make the Sabbath day one of stiffness, sadness and gloom, a day to be dreaded instead of one to look forward to with pleasure." "The Roman Catholics handle this matter better; if communicants attend to their Sunday morning devotions they are allowed, as we understand it, to treat the remainder of the day as a holiday that may be devoted to light-heartedness and even innocent sports, if they are so disposed. Young people appreciate this spirit of liberality and cheerfulness among Catholics, but remain nominal Protestants." Mr. Wells is right in maintaining that religion does not involve an atmosphere of gloom. He is also keen to observe the note of cheerfulness in Catholic worshippers and the absence of it in others. But the cause of the difference he is not in a position to perceive. The Protestant, if he attends church at all, recites his Book of Common Prayer or chants a hymn and listens to a sermon, but the soul of religion, which is sacrifice, is wanting. The Catholic, too, may read his prayer book and hear a sermon, but, above all else, he unites with the congregation in the only true act of worship, the act of Sacrifice. There is little in Protestant worship to elevate and to cheer; the keynote of Catholic worship is given by the priest as he begins the Mass: I will go unto the altar of God, to God who giveth joy to my youth.

A petition containing over 10,000 signatures was presented to Mayor Harrison of Chicago, urging him to prohibit the presentation of "The Playboy of the Western World" in that city. After the arraignment of the "Irish Players" before the courts of Philadelphia, the theatres of Pittsburgh closed their doors against that company, and a ladies' Anti-Tuberculosis Society who had accepted their services cancelled the engagement. The Chicago theatres were equally chary, but a ladies' Anti-Cruelty Society, whether because or in spite of their name, engaged "The Playboy" to be presented under their auspices at the Grand Opera House. The Chicago City Council passed an order directing the Mayor to use his police powers to prevent the presentation of the obnoxious play.

The *Outlook* for February 3 has a very laudatory notice of "The Catholic Encyclopedia," which it describes as "a storehouse of the authorized information and instruction required by its clergy and laity, and for Protestants a highly valuable source of official information concerning matters of fact and opinion." It quarrels, however, with the name "religious" as applied to those who embrace the "Religious Life." The objection, of course, is captious. A layman may be very religious without being "a Religious," just as the editor of the *Outlook* is called Abbott without being the head of a monastery. The words are the same almost to a *t*.

## CORRESPONDENCE

## Catholic Journalism in Holland

According to the last decennial census the Catholic population of Holland has passed the two million mark; the exact figures given are 2,053,021. Compared with the census of 1899, this would indicate a gain of some 262,000. But for certain unsatisfactory economic conditions among the rural population of the South, the increase would have been still more gratifying.

In regard to the non-Catholic population the census reveals the same alarming increase of irreligion that is noticeable in other countries. The number of those unidentified with any Church organization has risen from 115,000 to 291,000. The census also shows, that while among other denominations the percentage of women largely preponderates over that of the men, among Catholics the proportion of men and women is equal. The population of Holland, taken as a whole, is made up of Protestants 58 per cent., nondescripts, or unaffiliated with any Church 5 per cent., Jews 2 per cent., and Catholics 35 per cent.

Among the latter a steady and most remarkable religious progress has been observable for the last fifty years; not the least so in regard to the Catholic press. Of late years especially the activity displayed by Dutch Catholics in the field of journalism has been quite as prodigious as that of their Catholic kinsmen in neighboring Germany. The Catholic dailies in Holland at present are no fewer than sixteen in number, seconded by thirty-one bi-weekly and seventy-six weekly papers; to which should be added fifty-two monthly and quarterly publications of either a religious, scientific, or literary character. The dailies are published mostly in the great centres of population, and, whilst varying in size and importance, all are real live newspapers, giving the telegraphic news of the world, and the market reports of the day.

*De Tyd* (*The Times*) of Amsterdam, for many years the only and most influential daily, first appeared in the middle forties, and is the battle-scarred veteran of Dutch Catholic journalism. From the start it successfully opposed Protestant bigotry and intolerance, while later on it has been fighting steadily liberalism of the Continental stamp. The memory of many a hard fought battle still clings to its venerable pages, and Catholics will never forget the debt they owe to this ably-edited and most valiant champion of Holy Church.

*De Maasbode*, or *Messenger of the Meuse*, the great commercial river of Rotterdam, is the young giant Catholic daily of Holland, that has been displaying in recent years a nerve and enterprise such as would completely upset the stereotyped views current in this country of the Dutch character. To compete successfully with a long established and powerful liberal rival, this enterprising journal publishes both a morning and an evening edition. Its telegraphic service and daily commercial reports of the markets of the world are so extensive and complete as to bring the paper in demand among bankers, brokers and business houses of various kinds. The paper's policy is out and out Catholic; it stands for no mincing of religious principles; it is bold, brilliant and aggressive; its latest journalistic triumph occurred last summer, when the *Maasbode* was largely instrumental in ousting from office the liberal clique, that for years had been dominant in Rotterdam's municipal affairs.

Another leading Catholic daily is *Het Centrum* (*The Centre*) the paper founded and for many years edited by the late Monsignor Dr. Schaepman, the priest-orator-poet and statesman of modern Holland. He was a man of many parts, and to his wisdom and sagacity it is mainly owing that since 1888 Catholics and orthodox Protestants have joined forces for the upholding of Christian principles of government against present day liberalistic unbelief and socialistic disorder. Dr. Schaepman's motto was quite characteristic of the man: "*Credo, Pugno*": I believe, therefore do I battle. He died in Rome in 1906. A grateful and admiring people have erected an enduring monument to the memory of this remarkable leader, whose name will go down in history as the Windthorst of The Netherlands. The above named dailies may be called National newspapers, in the sense that their circulation extends over the entire country, and is not mainly confined to the section surrounding their centre of publication. Quite naturally there exists more or less rivalry between them; the friction at times crops out in print. But on the whole it is harmless and much of the same nature as the contention we read about in Scripture: as to which of them should be the greatest in the kingdom!

Most of the Catholic dailies issue illustrated Sunday papers, with pictorial representations of the principal current happenings at home and abroad, that contrast very favorably with our American "abomination" known as the Sunday Supplement.

The field of Catholic journalism in Holland, as may be gathered from the foregoing sketch, is abundantly well supplied. However, numerous as they are and limited as their sphere of circulation is (among only two million souls, over an area slightly exceeding 12,000 square miles) the papers are well supported, and generally conducted on a sound paying basis. They skilfully manage to keep their columns well filled with live advertising matter. Consequently their readers hardly ever have any need of looking elsewhere for information they may require of this kind. Moreover, Catholics in Holland seem to be fully aware of the danger to their Faith that lurks in the pages of the secular and so-called neutral press; they seem conscious of the extreme folly of handing over their good money to aid and comfort their most dangerous foes, and that it is one of the most pressing of our present day public duties to support and uphold the Catholic Press. V. S.

## A Notable Birthday

On the twelfth of January of the present year the Reverend Hugo Hurter, S.J., for fifty-five years Professor of Dogmatic Theology in the University of Innsbruck, celebrated his eightieth birthday. The occasion was a very joyful one in Innsbruck, not only among his brothers in religion, but among the three hundred and more seminarians, in whose affections Father Hurter holds a peculiarly intimate place, and among large numbers of the Catholic population of Innsbruck as well. Father Hurter's fame and influence are, however, international, and he has been by his writings in a very real sense, for more than a quarter of century, the teacher of thousands of the clergy the world over; so that the echoes of the Innsbruck festivities will be heard sympathetically and gratefully by very many who have never been privileged to feel the remarkable personal influence of "this grand old Simeon of Innsbruck," as a grateful former pupil once affectionately called him.



Hugo von Hurter was born in Schaffhausen in Switzerland, on January 11, 1832. His father was the famous historian, Frederick Emmanuel von Hurter, a man whose writings as a Protestant minister in the defence of orthodox Christianity against Rationalism, as well as his historical works, written even while a Protestant, in defence of the much-calumniated Popes—Gregory VII and Innocent III—were but the preliminary to his conversion to Catholicism in Rome in 1844. One of the ancestors of Frederick von Hurter had been herald of the Emperor Frederick III in Alsace in the fifteenth century, while on his mother's side he belonged to the Ziegler family, which had been ennobled by the Emperor Maximilian I, in 1487. After the usual preparatory studies the young Hugo von Hurter entered the Collegium Germanicum, in Rome, and made a brilliant course in philosophy and theology at the Gregorian University. He was ordained priest in 1855, and entered the Society of Jesus in 1857. In 1858, the faculty of theology of the University of Innsbruck was reestablished and given over to the Austrian Jesuits, and soon after the opening Father Hurter was called to the chair of Dogmatic Theology, which he has occupied without interruption ever since. It has been Father Hurter's distinction to have begun teaching theology when in his twenty-fifth year, a distinction rare enough for any professor of theology, and especially rare for a Jesuit. In 1902, Father Hurter reached the age of retirement for a university professor according to Austrian State law, and Innsbruck is an Austrian State University. In that year, consequently he ceased to be a *professor ordinarius*. He became, in 1903, *professor honorarius*, but his teaching continued without interruption.

In the interval from the reestablishment of the faculty in 1858 to the present year, about 6,000 students have attended the lectures in theology at Innsbruck, and while the percentage of these who have actually attended Father Hurter's lectures cannot be given, it is safe to say that all have considered him their professor of dogma. This is due mainly to his well-known "Compendium Theologiæ Dogmaticæ" in three volumes, which has run through twelve editions and has become the textbook in theology in innumerable seminaries the world over. His "Medulla Theologiæ Dogmaticæ" in one volume (seven editions) is another highly-prized work, and may be called a compendium of the above-mentioned "Compendium." Father Hurter has further laid students of theology under heavy obligations by his handy edition of the Fathers of the Church (Series I, 48 volumes; Series II, 6 volumes). Great as these contributions to theological science have been, however, Father Hurter's greatest literary monument is undoubtedly his "Nomenclator Literarius Theologiæ Catholicæ." As originally planned this work was to have been a complete register of Catholic theology of the Post-Scholastic period only. The success of the work upon its appearance was so immediate that the author set himself the monumental task of extending the register, so as to cover the whole of Catholic theological literature. The fourth edition of this great work, in five volumes, is near completion, the fifth volume alone remaining to be published. The "Nomenclator" is well-nigh indispensable to any worker in theological science, as even many Protestant writers, among others Harnack, have freely acknowledged.

Besides these major literary works, Father Hurter has contributed to nearly every number of the faculty organ, the well-known *Zeitschrift für Katholische Theologie*,

now in its thirty-eight year. He is also the author of three volumes of sermon sketches for lenten sermons, and for sermons on the Sacred Heart and Our Lady, as well as of two volumes of commentary on the spiritual exercises of St. Ignatius. His first literary venture was a book: "Rechte der Vernunft und des Glaubens (Respective Rights of Reason and Faith)" published in 1863, and he has edited the following: Lessius; De summo bono (1869); St. Thomas Aquinas' Sermons (1874); Storchenau, S.J., "Der Glaube des Christen wie er sein soll (The Faith of a Christian as It Should Be (1895)).

And in spite of his vast professional and literary work, Father Hurter has found time for extensive pastoral labor. For years his confessional has been one of the most frequented in the University Church in Innsbruck. He has given, too, spiritual retreats innumerable to both clergy and laity, and for this work he has always been much sought after, some communities securing him for their retreat year after year. A preacher of great force and unction, he has the happy faculty of utilizing his vast theological learning to the greatest advantage, without lifting his thought above the grasp of even the uneducated. As a teacher he is remarkably successful, clear in exposition, with a boundless enthusiasm that he knows well how to instil into his hearers. To hear him read a choice passage from some one of the Fathers is an intellectual and spiritual treat. He has all the buoyancy and optimism that seems to be characteristic of the Swiss. This is never more evident than when he is addressing a body of students, especially Swiss Catholic university students, whose yearly conventions he frequently attends. United to a great gift of humor, the characteristics mentioned are a passport to the hearts of his hearers, and not many minutes elapse before he has roused them to the utmost.

Father Hurter has always cherished a special affection for American "Old-Innsbruckers," past and present. On the occasion of his golden jubilee as professor, in 1907, he was the guest of honor at the Thanksgiving Day banquet of the "American Exiles," as the Americans in Innsbruck dub themselves. In a characteristically witty speech he gave his reasons for his predilection for Americans, saying that it was because he, too, was a native of a republic and an exile, his exile being perpetual, however, owing to the Swiss laws against Jesuits. It is no small pleasure for Father Hurter to greet old American students who may chance to visit Innsbruck. He has known nearly six hundred of them in his fifty-four years of professional work.

Father Hurter still works with the energy of a man of thirty, and one would not be far wrong in saying that the spectacle of the apparently tireless labor of this venerable octogenarian has been of incalculable influence for good in the sacerdotal education of the thousands of students who have attended the Innsbruck school of theology. *Ad multos annos!* M. J. AHERN, S.J.

#### Honors for Belgian Catholic Scientists

King Albert of Belgium has conferred the decorations of the Leopoldine Order on five ultra-clericals; a canon, three Jesuits and a lay professor in the Catholic University of Louvain. The canon is a paleontologist, the first of the Jesuits an archeologist and hagiographer, the second a sociologist, and the third a mathematician. The lay professor is the Administrator-in-Chief of the Brussels Observatory.



For thirty years Canon Dorlodot has been turning up the soil of Belgium in prosecution of his researches. He is on the professional staff of Louvain, and thanks to his brilliant lectures and learned works Louvain is looked upon as one of the great geological authorities in the scientific world. The canon's scholars take the first place among the university students of the country. He is regally lavish in his gifts to his Alma Mater; endowing it with several scientific institutions and equipping them with the latest and most perfect instruments of research. Among them are the Musée Houllier and the Institut Géologique. Though his country is proud of him, he is modesty itself, and it was only his promotion to the grade of Officer in the Order of Leopold that made his friends aware that he had ranked for a considerable period as one of its Knights.

The Jesuit Father Delehaye has been twenty years a Bollandist—a distinction of itself sufficient to deserve a cross. He was a mathematician at Ghent and Brussels before he addressed himself to hagiography. His first achievement in that field was to catalogue all the hagiographical MSS. of the country, incidentally making himself an authority in Roman archeology and the history of the Italian martyrs. Subsequently he catalogued all the Greek hagiological MSS. that he could find in the libraries of Europe, and published a vast number of hitherto unedited works with commentaries. The subject of the Greek synaxaries was his work of predilection, and his recent splendid work on that topic won for him the decennial prize of philology. His great work on "The Hagiographical Legends" has been translated into English, Italian and German. Learned man as he is, you might any Sunday morning, if you chanced to find yourself in the choir loft of the new college chapel of St. Michel, see Father Delehaye wielding his baton and directing the singers at the services.

The second Jesuit, Father Vermeersch, is well known in Belgium, and his name often appears in the Socialist paper *Le Peuple*, when he has occasion to take its editors to task for their utterances. They are quite annoyed at the honor conferred on him. His works are as varied as his titles. He is Doctor in Civil Law, as in Canon Law, and Doctor in Civil and Administrative Science. He is also the author of standard works on theology, canon law, and sociology, and is one of our best authorities on the organization and resources of Belgian-African possessions. He is always listened to when he speaks on public questions.

Father Thirion is neither a philologist nor a sociologist, but a mathematician. He is an eminent authority in the domain of higher mathematics and astronomy. He is the Director of the Jesuit Observatory at Louvain, and for many years the Secretary of the Scientific Society of Brussels, which embraces in its membership many of the most distinguished scientific men of Europe. Upon him devolves the task of organizing the periodical reunions of the Society, and of publishing the quarterly *Revue des Questions Scientifiques*. Its authority is admitted in the scientific world.

Mr. Goedseels is also an astronomer, and in his capacity of Director of the Brussels Observatory he is regarded by the common folk as the man who makes the good and bad weather for Belgium. His authority as an astronomer is undoubted. He is one of the best loved professors of Louvain, and his appointment has given the greatest satisfaction also to the journalistic world on account of his unalterable kindness in his dealings with the members of the press.

The list is representative of the supposedly slow-paced and ignorant clerical concern for scientific pursuits.

C. T.

### Lack of Efficacious Political Organization

ROME, January 8, 1912.

Where are the men in Italy? Some at the war, where they are of value but of no menace to the party in power; many employed in government offices, making it unwise to protest on anything; many dignifiedly aloof from all participation in the political workings of the government of a usurper; and others fairly well organized for discussion and perhaps for mild agitation, but without efficacious organization for political action. Now, statesmen sometimes have consciences and sometimes, though less often, listen to them, but governmental action or an administration is moved only by a majority in Parliament, to which it is not only answerable, but to which it owes the continuance of its existence; parliaments are eventually moved by the electorate for a like reason. Protests and petitions are all very well, but under a popular form of government are efficient only in proportion to the probability of coercion from the polls by an organized suffrage behind the issue. However, the critic must have patience. It took a long while and great tact in the States to organize Catholic manhood independently of all political affiliations on the common basis of the civil and political rights of Catholics in such fashion that political parties, all needing the Catholic support at the polls have anticipated, on proper representation, our demands without, fortunately, the necessity of united action by suffrage.

Now that the incubus of the Exposition has been removed from Rome, the annual pilgrimages to the shrine of the Apostles will begin again. In March the pilgrims from Vienna, under the auspices of the Archconfraternity of St. Michael, will come to Rome, led by Cardinal Nagl. Early in April the German pilgrimage, under the direction of the Association of the Holy Land, will set out with Cardinal Fischer, of Cologne, at their head.

The Holy Father has just added Cardinal Pompili to the Supreme Court of the *Segnatura Apostolica*.

Mgr. Terzian, the Armenian patriarch, who has returned home, has begun to have his troubles. The microbes of schism, historically epidemic in the East, have become active among the Armenian Catholics. The National Armenian Catholic Assembly has decided to request the Ottoman Government no longer to recognize Mgr. Terzian as patriarch, on the ground that otherwise they cannot maintain order among the excited Armenian populace.

A book has just appeared in Rome, which will doubtless cause something of a stir. It is entitled "The Policy of Leo XIII," and treats chiefly of the pontiff's dealings with Germany and Austria. During the eighties Cardinal Galimberti was apostolic nuncio at Vienna, and as there was no nuncio in Prussia, Bismarck dealt with the Holy See, first through the nuncio at Munich, and later through the nuncio at Vienna. Thus much of the business passed through the hands of Cardinal Galimberti. On his death the documents in his possession should have gone to the Vatican for distribution in the archives, secret and public. For some reason or other they did not so pass to the Vatican, but came into the hands of the cardinal's nephew, who has now allowed them to reach the public in this volume, and they form the basis of its argument.

C. M.



# A M E R I C A

## A · CATHOLIC · REVIEW · OF · THE · WEEK

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### The New Delegate Apostolic

Just now, when what has been so long known as the Empire of China is not only dethroning and dismissing its ancient dynasty, but is even dreaming of becoming a Republic, when simultaneously with this unexpected political upheaval the Great Powers of the world are deliberating about the number of its provinces which they shall decide to appropriate—a diplomatic and economic proceeding in which we in this part of the world are necessarily interested, and when, at the same time, the wretched inhabitants of that country are perishing by thousands under the accumulated disasters of famine and floods and war, there comes to the United States as Apostolic Delegate, a distinguished ecclesiastic who has been for years most intimately identified with the people of that country, Mgr. Giovanni Bonzano.

He went there in his early youth, for as soon as he was consecrated a priest he, with other young levites, begged for permission to devote themselves to the Chinese Missions. There he labored for years, until his shattered health compelled his Superiors to recall him to Italy, where we find him almost immediately honored with the title and burdened with the responsibilities of the vicar general of the diocese which had given him so generously years before to bear the burdens and face the dangers of the foreign missions.

It was Cardinal Gotti who appointed him Rector of the Propaganda. That the choice was a wise one was almost immediately shown by the success of his administration. A strict disciplinarian, he was at the same time conspicuous for his unvarying sense of justice, united with the unalterable benignity which distinguished his dealings with the students who were gathered there from all races under the sun. It is no ordinary man who could hold such a position. He endeared himself to them and at the same time won the universal esteem

and approval of the members of the hierarchy whose subjects he was training in apostolic work. One of the great consolations afforded him during his Rectorship of the Propaganda was to welcome there as students for the priesthood young Chinese whom he himself had baptized years before in their own country. He is spoken of with enthusiasm, especially by the American students of the Propaganda, and it is gratifying to hear the new Cardinal of Boston, Mgr. O'Connell, whose authority in such matters is of the highest, declare immediately on arriving in America that "there could be no better choice of a Papal Delegate to succeed Mgr. Falconio."

It speaks well for the trust reposed in Mgr. Bonzano that on the occasion of the Messina earthquake he was chosen by the Pope to distribute the funds which were given to the Holy See for the relief of the sufferers, and it will be recalled that these were the only moneys which were satisfactorily employed in repairing the ruin caused by that overwhelming calamity.

As he returned from China broken down in health so he did from Messina. He is now sent to undertake a new work. His vast and varied experience, his admittedly great qualities of mind and heart, his long and intimate association with a great number of the priests and bishops of this country, who were brought into the closest relationship with him in the Propaganda, and, we may add, his perfect acquaintance with the English language, all go to insure for the new Delegate a most cordial welcome to the United States, and we cannot fail to foresee in his coming the addition of another brilliant star to the galaxy of great men who have preceded him.

### Fighting Within the Gates

At a recent meeting of the Eleventh Congress of the Socialist Federation of the Seine a fierce parliamentary battle took place between the Socialists and Freemasons of the organization. The strife is of especial interest to Catholics, who have little to expect in the way of kindness from either of the contending parties.

After the usual rubrical singing of the "Internationale" and "Drapeau Rouge," in which both sides joined, and the conventional non-committal speeches prescribed for the inauguration of the proceedings, the subject of the evening was broached by the boisterous and energetic Citoyen Renaudet. It was: "How are Socialists to regard the Masonic Order?" Obstructionist tactics began. Some one wanted to table the question by making the point that Socialism attacked neither religious nor philosophical sects, with either of which, or both, Masonry might be classed. "Not so," cried a fierce Guesdist. "Masonry is neither one nor the other. It is a political party." The sentiment was applauded widely and wildly. Throughout the battle the Guesdists seemed to prevail and were supported by the Syndicalists and the ultra members of the "Compagnie Gén-

érale de Travail." The Masons, of course, had their champions.

The fight was a bitter one; insults were flung right and left, and members shook their fists in each other's faces. The whole hall was in a tumult. The Socialists who happened to be Masons raged ineffectually. They were accused of interfering with elections, and of endeavoring to destroy the syndicates. "The only Socialist International," cried their opponents, "is the Workingman's International. To the Black International of Jesuits and Clericals we shall ever oppose the Blue International of the sons of Hiram." What Hiram has to do with it, only the initiated know.

The session lasted till after midnight without any conclusion being arrived at, except to declare that the Unified Socialists would participate officially in the grand public demonstration at Aéro Park in Belleville to protest against the accursed laws of the country. Masons and anti-Masons left the hall breathless and exhausted, and unable to give further vent to their feelings. The fight, however, was to be renewed on the following day. No one seemed to have thought that a good way to unite both factions would have been to put a Catholic on the platform.

### Earthy Counsel

"Be splendid animals" was the parting advice that some three-score graduates of a well-known normal college are reported to have received on going forth to become teachers. But if the young women to whom the education of America's children is to be confided are content to let such watchwords express their life's ideal, gloomy indeed is our country's future.

For it is not to be expected that the average pupil should entertain aspirations much higher than those nourished by his teacher. The character of the children in a school cannot but be shaped and fashioned either for good or evil by the influence and personality of those who for four or five hours daily take the place, in a sense, of the children's parents.

If this be true, teachers who really construct their theory of life on counsel like that given to those normal college graduates can scarcely be considered fit persons to mould the character of school children. All animals, however "splendid" they may be, have no aims or aspirations higher than the sordid earth toward which their eyes are ever bent, nor any desires which the earth cannot fully gratify. As the animal in man, moreover, has precisely these same tendencies, it is only through keeping the body under, by practising the self-denial Christ's teaching enjoins, that the spiritual and nobler part of our nature gains the ascendancy.

A prudent Catholic sends his children to a school presided over by men or women who are religious. Why? Largely that his little ones may daily behold in their teachers a splendor somewhat brighter and more inspir-

ing than seems to be looked for in normal college graduates: a splendor rather of the spirit, a splendor made manifest in lives of sacrifice.

### Raymond Poincaré

A Catholic journal in France informs us that the new French Premier has had nothing to do with the extraordinary goings on of the defunct and disgraced ministry of Caillaux, which has been accused of betraying the country to the financiers. For some time past Poincaré, who is rated as the most brilliant man in France, has been living in retirement and has kept himself aloof from the political squabbles that are tearing poor France to pieces. Whenever he broke the prolonged silence which his love of order and quiet, as well as his disgust for useless parliamentary strife, imposed upon him, it was only in the interests of harmony and peace, and to prevent his fellow countrymen from making fools of themselves by some ill-considered political action.

He is a distinguished lawyer, big enough to fill the place of the departed Waldeck-Rousseau. He is a journalist, well known for his scholarly contributions to the press; he is a member of the Superior Council of the Beaux Arts; President of the Union Polytechnique de France, and many other things besides. He was a Deputy at 27, and after having been Minister of several Cabinets, is now the Premier at 52, but withal is not ambitious of honors or public life, and does not seem to care a straw for popularity. He is a well-balanced man, who has studied much and learned much, and who has always and everywhere been able to retain his self-control and keep his lips closed when necessary. Physically he is not tall, but carries himself well; he has what a press writer calls a *tête cafrée*, which probably is a square head; his mustache is thin, and he wears his hair close cropped. In appearance he combines the youthfulness and fire of a collegian with the authority of a statesman. He belongs to the party of the founders of the Republic, which, under the various appellations imposed upon it by circumstances, has endeavored to stand midway between reaction and revolution, without always succeeding. Too often some of the elements composing it have dragged it towards demagoguery and Socialism, while others have adopted anti-clericalism as their creed and have employed their energies in provoking religious strife.

If Poincaré has always been "lay" in his politics, he has at the same time denounced the measures which were directed against Catholics. He has shown himself both in the tribune and the press a bitter antagonist of the persecuting ex-Minister Combes. He has been thus far an ardent champion of liberty of education, which he describes as "the complement, the corollary, and the safeguard of liberty of conscience;" he has no sympathy with the rabid revolutionary party, and a short



time ago he denounced their principles as "the insidious and penetrating poison which leaves in the social organism the remnant of the old revolutionary spirit, which should have been long since rejected." He enters upon his new office with an extraordinary wave of enthusiasm and hope that seems to be sweeping over the country. Only eight members of the Legislature refused to give him their vote of confidence; over four hundred voted for him.

With such a man at the helm of State, Catholics may be tempted to hope that they may weather the storms that are growing blacker on the political horizon. Some of them, however, probably because they have been so often disappointed, are not so jubilant, and fear that M. Poincaré is only another example of the helpless individual who sees what is good and approves, but does what is bad. Many a one spoke well of Waldeck-Rousseau when he began his career, but he became the Attila who apportioned the sacrilegious booty of the Church's possessions to the present-day horde of politicians in the Palais Bourbon. We may hope for better things, but we shall have to wait a while to judge of the greatness and patriotism of Raymond Poincaré. Only Poincaré and Dupuy are moderates; the rest of the Cabinet is selected from the Socialist Radical Left.

### The Ruins of Monastic England

The whirligig of time brings in its contrasts as well as its revenges, and oftentimes the contrast and the revenge are convertible terms. Picture the workmen of the official commissioners of Henry VIII in the act of despoiling the great monastic houses of England; they began while the monks were still in the cloister by stripping the roofs and pulling down the gutters and rain pipes; melting the lead into pigs and castings, throwing down the bells, breaking them with sledge-hammers and packing the metal into barrels ready for the visit of the speculator and his bid for the spoil. And "what had been a monument of architectural beauty in the past," says Dom Gasquet, "was now a bare, roofless choir, where late the sweet birds sang."

But the England of to-day is of another mind. The birds are no more, their cages have been ruthlessly destroyed, but the broken fragments she would preserve as precious memorials of what once contributed in no small part to England's greatness. Here and there a few walls of the ancient monasteries are still standing. Neglect and smouldering hatred of the old Church succeeded in after generations in completing the wrack and ruin which the monster of lust and cruelty brought on the real. Tewkesbury Abbey kept its wall paintings almost intact until 1809, or thereabouts, when an enthusiastic Protestant vicar smeared the whole of the interior with yellow wash. An accident saved the mural paintings of St. Mary's Church in Guilford. Sir Schomberg McDonnell now proposes, says the *Spectator* for

January 20, that an Advisory Committee be formed to warn the First Commissioner of Public Works when any monument of national importance is in danger of wanton destruction. On the recommendation of this Advisory Committee Sir Schomberg would have the custody of the monument in question assumed by the nation and the owner be prevented from spoiling or destroying. If Parliament takes up the suggestion, it will be interesting to see the nation that dismantled the great abbeys and monastic houses, and left them in ruins, now coming in sackcloth and ashes to claim the right of preserving the little that remains. As St. Augustine said of the Divine Beauty, the Englishman to-day may well say of the Church, "ever ancient, ever new, too late have I known thee; too late have I loved thee."

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A short time ago we were compelled to call attention to a deplorable lack of supervision of the advertisement columns of a certain Catholic paper, which admitted notices of two reprehensible theatrical performances. We are simply dumfounded to find the *Montreal Tribune* committing the same offense in a more aggravated form. "Gertrude Hoffman in her Imperial Russian Dances" is not only announced in the heaviest kind of type, but we are informed in the column facing the advertisement that "the two mimodramas 'Cléopâtre' and 'Sheherazade,' as well as the presentation of pure ballet dancing, 'Les Sylphides,' and the delightful nonsense of the Gertrude Hoffman Revue *will be given in their entirety.*" "Sheherazade," we are informed, "is from the introduction to 'The Thousand and One Nights,' a tale of bacchanalian revel and sudden death." And all this in a Catholic paper which says in the very same issue on the editorial page: "If you want your children to grow up good Catholics, the Catholic paper will surely educate them in this direction."

We can find no explanation of the admission of such offensive things in a Catholic paper, except that perhaps the advertising columns have been handed over to people in whom no confidence should ever have been placed.

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In connection with all that is being said about impediments of marriage, the following item from abroad may be of interest:

Miss Drysdale, devoted to female suffrage, about to be married in the Chapel Royal, Savoy, arranged with the clergyman for the omission of "obey" from the marriage service. As the ceremony was about to begin that gentleman announced that he had counsel's opinion that the omission of anything in the authorized service might invalidate the marriage. He reminded those present that they were in a Royal Chapel, where any trifling with the prayer book established by law under the King would be indecent. He therefore would read the service as it stands, as an act of loyalty to His Majesty George V.



He consulted counsel learned in the law. He had a due regard for King George V, but, strange to say, he never gave a thought to St. Paul.

## LITERATURE

### MAETERLINCK'S PHILOSOPHY

The Eminent French critic Ernest Dimnet shows scant respect for the literary and philosophical idol of the present day, M. Maeterlinck. "Of all our contemporaries," he says, in the January number of *The Nineteenth Century*, "Maeterlinck has been the luckiest in evading critical examination. He is enormously overrated." At the age of twenty-seven he was an exclusively literary man who sought his way somewhat restlessly in fiction, light comedy and in decadent verse which is to-day perfectly impossible to wade through. His first great success was a drama, and his first philosophical book "*Le Trésor des Humbles*" was dedicated to an actress. Maeterlinck is not, as he is supposed to be, a great sage. All the critics favorable to him will tell you that his doctrine is difficult to sum up or even to reduce to principles. They will say that the only way of feeling its charm—charm is the phrase they always use, not virtue—is to read the books in their entirety without trying to condense their meaning. He has an elusiveness which baffles intelligence; his charm is more of the garment than of the body; there is more in it that is verbal and almost inevitably verbose, than there is substance; the thought is rather feminine than the reverse.

Taken as a whole, his books look terribly what they really are—the work of a young and very immature mind. In reading his works one is struck by the pleasure M. Maeterlinck takes in stringing words together, and by his indifference to the development of the idea with which he began. The chapter on Ruysbroeck, for instance, in the "*Trésor des Humbles*," is a perfect nightmare, the second part being absolutely irreconcilable with the first. Hundreds of incoherent metaphors make it evident that the author did not know his own meaning. It is a concatenation of nothingness ending in the tritest platitudes. It is nothing more than the rhetoric of an ill-advised youth playing at writing philosophy. Indeed it seems as if it were through a gigantic farce that M. Maeterlinck has ever been regarded as an eminent moral guide. No one can read his writings without realizing the hopeless emptiness of what people call his philosophy. It is true that thousands upon thousands believe in him, but the question naturally arises: Does he influence those who count, or those who do not? There is no example of a writer popular with the unprofessional, and neglected by the learned in his lifetime, who after his death rose to the first rank in the estimation of the latter. One has never heard of a philosophy which, after first delighting the man in the street, ultimately forced itself on the admiration of more vigorous intellects. The cause of his popularity lies in the snobbishness of the crowd—that is the reading, not the working crowd. His tremendous display of philosophical erudition invariably dazzles the uneducated. The immense majority of his anonymous disciples belong to the army of men and women—mostly women—who long for an ideal yet never succeed in formulating it. They would like to be great morally, yet feel confusedly that they will never have sufficient energy for the fights in which moral greatness is acquired. They are mildly selfish, mildly loving, and the wishy-washy egotism and pity mixed up in about equal proportions in the Maeterlinckian creed find in them a ready response. His books produce hypocrites, but hypocrites under chloroform. The French admirers of Maeterlinck are either deteriorated Tolstoists, who were deteriorated Catholics before being that, or worldlings with whose fathers and mothers unbelief was a fashion, as some sort of a belief is a fashion among themselves. The real Maeterlinckian world con-

sists of English and American dissenters whom Calvinism has bruised more or less; or of Church of England people who have been staggered by higher criticism in the third solution; above all of vaguely metaphysical Germans and of Swedes possessed of that ultra-refined *Sehnsucht* which they call *langta*. One may add a sprinkling of those omniverous readers whose husbands talk Greek, Armenian or Turkish, but who invariably choose to dream in French. Maeterlinckianism never thrives where there is manliness or warmth. It is never productive of anything strong or great. Wherever you find apparent exceptions you will have no difficulty in discovering either that the doctrine is not understood or some stronger creed underlies it.

**The Catholic Encyclopedia.** Vol. XII, Philip-Reval. New York: Robert Appleton Co.

The twelfth volume of "The Catholic Encyclopedia" is now in the hands of subscribers. Thus the great work which was begun so auspiciously some five years ago is brought within three volumes of completion. In view of the size, scope and general excellency of the Encyclopedia, this is an achievement which reflects the utmost credit on the editors and publisher alike. They have been faithful to a promise whose execution demanded persistent tact and energy. Their reward is the general enthusiasm with which the successive volumes have been received. Capable critics have ceased their praises of one tome only to express admiration for the next. Nor has this expedition detracted in any way from the worth of the consecutive volumes. The high standard of excellence set in the beginning has been maintained throughout. The twelfth volume is as good as the first. Readers will find in it the same correct, though not always immaculate, scholarship, the same serene impartiality and frankness of statement to which, by this time, they have become well accustomed. In this respect the Encyclopedia differs from many of its kind, which began fair but ended foully enough. No doubt, these characteristics of the Catholic work are due in no small measure to the fortunate fact that fate has been kind to all who have been directly engaged in the compilation of the volumes. The original band of editors remains intact; and though death has cut short the labors of some of the contributors, yet the gaps in the ranks, which were neither great nor numerous, have been filled by men of kindred spirit and like ability to those whose work was brought to an untimely end. As a consequence, the different volumes show a unity of purpose and an evenness of treatment that are all too rare in an undertaking of this kind.

The list of contributors is in itself almost a sufficient warrant for the value of the Encyclopedia. On it are men and women of many countries, tongues, ranks and professions. Thus there are Americans, Irishmen, Germans, Britons, Italians, Spaniards, Frenchmen, Dutchmen, and Belgians; there is a cardinal; there are bishops, monsignori, simple priests, diocesan and regular, laymen of many walks of life, and women, secular and religious. The roster is cosmopolitan enough to suit the most captious, but for the good of the undertaking itself it might have been more comprehensive. Now, as before, there are missing from it the names of men who are unexcelled in their respective spheres, and who would do honor to this or any other work of reference.

The topics treated suggest even more interesting reflections than the list of writers. The editors very wisely forestalled an objection which might have been made against the general usefulness of their work by not confining the articles to purely religious subjects. The range of topics is exceedingly large; and a reader can gather an immense amount of valuable information on ethics, positive law, ethnology, archaeology and various other branches of art and



science. Thus, for instance, there is an excellent article on physics, there are several on various tribes of Indians, one on Portugal, another on the Philippines, and so on through a wide compass of subjects. There are, however, some curious omissions, especially from the biographies. No doubt there are reasons for this, but to a mind uninitiated in the mysteries of editorial methods it appears inexplicable. Many of the articles are beautifully illustrated, but here, again, we venture to think that either the illustrations might be more numerous, or else some of those inserted might have been omitted for others of greater value. For example, one of the many illustrations of pulpits might have been sacrificed to give place to a picture of that most remarkable of all baroque pulpits, St. Gudule's.

Too much cannot be said in praise of the treatment of the greater questions. As a rule, it shows admirable learning and discretion. And though sometimes a reader may dissent from the view expressed, yet, in fairness, he cannot withhold admiration for the exposition of the doctrine which runs counter to his prepossessions. Here and there defects appear. Happily, however, these are noticeable not because they are serious, but rather because they are thrown into relief by the many really great qualities with which they are associated. A slightly partisan tone is apparent in the last paragraph of one article, in another is found a bit of polemics, in manner rather than matter, which could well have been omitted; a third article is jerky in parts and somewhat pedantic in other parts.

But it is an ungrateful task to speak of defects in connection with so noble a work. However, even this has its compensation, for the insignificance of the flaws do but serve to show forth the value of the Encyclopedia. So far it is a noble work, nobly executed. If proof of this assertion be needed it can be found in the universal praise which has been given to each volume. No work of modern times has called forth so many sincere encomiums from so many diverse sources. Men who almost by instinct are hostile to Catholic ideals and Catholic achievements have put aside their prejudices to express their admiration for this Encyclopedia. This surely is an eloquent tribute both to the energy and patience of the editors and to the scholarship of the contributors. May they take renewed courage and consolation from it.

R. H. T.

**Socialism and the Workingman.** By R. FULLERTON, B.D., B.C.L. New York: Benziger Bros.

The interest of this book is not attributable to any new or profound study in Socialism, but rather to the author's familiarity with the lives of English workingmen and his deep sympathy with the cause of labor. The evils most emphasized by him are the thriftlessness and voluntary idleness as well as other vices of many of the poor: a phase of the sociological problem which Socialists either completely ignore or else absurdly claim must disappear, like every other social disorder, with the dawn of the new era. The author's insistence upon this point may appear somewhat disproportionate in view of the comparatively small consideration given those other great evils of our day: forced unemployment, sweated labor, and the starvation wages which are still doled out in various industries. However, the studies which he presents are faithfully accurate and clearly the result of much personal experience. They deserve careful consideration.

Most apt illustrations are gathered from the effects of certain pauper and labor legislations of England, such as the Roundsmen system, to show the utter impracticability of a Socialistic commonwealth. But what especially appeals to us is the fearlessness of his logic in applying the principles of the supernatural life to all the actual problems of the labor world and considering them

in relation to the end for which alone man was created. Such arguments may appear old-fashioned in our day and their conclusions too "other-worldly," yet they contain the only leaven of truth, without which the entire mass of our modern social reform endeavors must remain inert and ineffective.

J. H.

**The Leaves of the Tree.** Studies in Biography. By ARTHUR CHRISTOPHER BENSON, Fellow of Magdalen College, Cambridge. New York: G. P. Putnam's Sons.

Mr. Benson's latest book of essays is made up of a dozen chapters of personal reminiscences. The author being the son of a prominent churchman who died Archbishop of Canterbury had many opportunities, even as a boy, of meeting the most distinguished clergymen of the Establishment, and his career at Eton and Cambridge brought him into close relationship with other notables. Mr. Benson's recollections of Bishop Westcott, J. K. Stephen, Charles Kingsley and Matthew Arnold are particularly entertaining, though Catholic readers will not always be able, of course, to accept the estimates and opinions the essayist offers. For some of the portraits seem idealized, and the author's early recollections of other subjects he paints are too full for a boy's. It is also remarkable how many "saints" he was on familiar terms with who were unbelievers.

Most volumes of essays grow tiresome toward the end, perhaps because the writing is too polished. Mr. Benson's style while frank and easy is characterized by considerable freshness and distinction, though his epithets are often rather strained. But those who have enjoyed looking out with this author "From a College Window" will now be glad to examine some of "The Leaves of the Tree" he has gathered.

W. D.

**The Knight of the Green Shield.** By MRS. STACPOOLE KENNY. London: R. & T. Washbourne; New York: Benziger Bros. 3s. 6d.

**Agatha's Hard Saying.** By ROSA MULHOLLAND. New York: Benziger Bros. \$1.25.

When St. Louis set out for the seventh Crusade, Raoul de Chatillon stayed at home because his Knightship of the Green Shield required him to guard and rescue ladies in distress. He rescues a gypsy waif, the daughter, it transpires, of a noble widow, who tries hard to marry him in many chapters—and he marries the daughter. There is much about the custom that had some prevalence at a later period, of young knights making more or less platonic love to married ladies, and we are surprised to find it implied that the Church favored such folly. When Raoul broke with his liege lady, Friar Paul, an ascetic Franciscan of great sanctity, said to him: "It is a pity; for I hold that such worship rendered by a youth to a noble and gracious lady tends to raise his soul, filling his mind with high thoughts." There are instructive sidelights on St. Louis' ill-fated expedition, and some striking if not very pertinent episodes. The characters are well drawn, but the most natural of them disappears unaccountably early in the narrative. Mrs. Kenny has done better work as biographer of St. Francis de Sales and St. Charles Borromeo.

"Agatha's Hard Saying" is her deceased father's command never to marry because her mother was an inebriate, and, though Agatha and one of her sisters were immune, the inherited taint was sure to break out in the blood. It might be called a total abstinence story for non-Catholics, as all the characters are Protestants and none but natural motives are appealed to. The book is weakened by the total exclusion of the Irish and Catholic note that gave strength and distinction to those of the author's stories that are of superior worth, and she is further hampered by the consequent inability to present sacramental grace as an antidote to inherited poison. There is a good description of some Catholic aspects of Siena from a non-Catholic view-point, and a Catholic might gather that one of the characters had become a Catholic as "a padre" attended her in her last illness, but the

author carefully refrains from saying so. The physiological theory is overstrained, and though the style is Lady Gilbert's, the content is not worthy of her reputation.

M. K.

"The Ohio Valley Ecclesiastical Round Table" is now distributing among the clergy of the United States and Canada some 20,000 copies of a pamphlet called "The Pastor and Socialism," by Rev. Joseph Husslein, S.J., of AMERICA's staff. The author's clear and conclusive proofs of the anti-Christian character of the Socialistic propaganda and the effective means he suggests for meeting its attacks make the publication an admirable one for priests whose sheep are being reft from them by Socialism. The Fathers of the "Round Table" deserve high praise for their zeal in spreading the pamphlet so widely.

"Chats by the Fireside, a Study in Life, Art and Literature," are short paragraphs from the pen of Dr. Thomas O'Hagan, of the Chicago *New World*. Detached thoughts that came to him during his readings or travels the author has gathered into this volume in the hope that they "may prove helpful and suggestive to teachers and students." The Doctor's style while familiar is cultivated and the topics he discusses cover a wide field, the chapters on languages, magazines and criticism being particularly good.

"A Spiritual Calendar" contains a thought from the works and letters of Antonio Rosmini for every day in the year. Appended to each "thought" is a quotation from Holy Writ. As Benziger Bros. are publishing unchanged the edition of 1908 the preface invites purchasers to adapt the texts to the movable feasts. But that the editor should have done.

Father John B. Lohmann, S.J., compiled from the very words of the four Evangelists a life of Our Divine Lord, which Father Cathrein, another Jesuit, has prepared in Latin for the publishing house of Frederic Pustet. This neat little "Vita D. N. Jesu Christi" makes a good meditation book.

A writer in the *Dublin Review* says of Bishop Hay's "Sincere Christian": "It is a treasury of all religious doctrine, and well merits the description that Bishop Ullathorne used to apply to it—that it was the most solid and complete course of Catholic teaching in the English language."

Any book that will bring to Catholics a fuller appreciation of the mystical Sacrifice that is forever following around the world the wings of the morning deserves a warm welcome. So the Rev. Vincent Gilbertson, a Benedictine Father, who has translated from the French "The Holy Mass Popularly Explained," should see the work widely circulated. The author, Very Rev. Eugene Vandeur, D.D., O.S.B., Prior of Mont César, Louvain, has crowded into some 150 pages a clear and devout commentary on the Mass. R. & T. Washbourne publish the book.

### BOOKS RECEIVED

The Eve of Catholic Emancipation. 1803-1829. By Bernard Ward. In two volumes. New York: Longmans, Green & Co. Net \$6.00.  
 Old-Time Makers of Medicine. The Story of the Students and Teachers of the Sciences During the Middle Ages. By James J. Walsh, K.C., M.D. New York: Fordham University Press. Net \$2.15 postpaid.  
 The American People. By A. M. Low. New York: Houghton, Mifflin Co. Net \$2.25.  
 A History of England. By Rudyard Kipling and C. R. L. Fletcher. New York: Doubleday, Page & Co. Net \$1.80.  
 English Literature in Account With Religion. By Edward Mortimer Chapman. New York: Houghton, Mifflin Co. Net \$2.00.  
 The Tudor Shakespeare. Edited by John S. P. Tatlock, Ph.D. Troilus and Cressida. New York: The Macmillan Co. Net 35 cents.  
 Christian Ethics and Modern Thought. By Charles F. D'Arcy, D.D. New York: Longmans, Green & Co.  
 Commemoration of the Stations of the Passion of Our Lord and Saviour Jesus Christ. Compiled by Dr. W. Thornton Parker. Northampton, Mass.: The Author.  
 Jesus All Holy. By Father Alexander Gallerani, S.J. Translated from the Italian by F. Loughan. New York: P. J. Kenedy & Sons.

### EDUCATION

The Catholic women of Italy offer an instructive example to their sisters in this country. They have perfected a splendid organization and are doing excellent work on strictly Catholic lines to better the social conditions in that land. One is glad to note the fact. The world has need of every help to fight the popular fallacies and to crush the pernicious doctrines regarding the social problem insistently urged by so many in our day. That woman's share in the problem is an important one, no one denies. That her influence is not to be disregarded in dealing with the questions arising out of the changing conditions of the day and the complexity of new relations developing among us, every one concedes. One is pleased, therefore, to be in position to suggest to Catholic women in America the example of what their sisters in other lands are doing.

\* \* \*

On January 8, our Rome correspondent writes, in the Hall of the Consistory at the Vatican the Holy Father received in audience the 700 delegates of the Union of Catholic Women of Italy who had gathered in Rome for their annual convention. The Union comprises some 30,000 members in 180 local associations and 150 of these were represented by delegates. The president-general of the Union, the Princess Donna Christina Giustiniani-Bandini, presented the delegates to His Holiness, who in his address to them, while commending their social activity, reminded them that social activity for Catholic interests must always be under the guidance of the proper Catholic ecclesiastical authorities, and that the mission of the Catholic woman was primarily one of religion by precept and example, of charity not only to the poor but to the wayward, and most of all of sacrifice, the necessity of which a woman could so readily understand.

\* \* \*

After the audience the convention opened its sessions and at once broke into the question of Catholic education. The discussions emphasized the facts that the natural duty of educating the child lay with the parents, that the civil law of Italy expressly declared it "to be the duty of both parents to maintain, educate and instruct their offspring," that the primary right to do so is solely and inalienably theirs. Moreover the basis and backbone of the child's education is religious training; the civil law provides that this shall be given in the public schools on the demand of the majority of the parents; yet the government by executive order and continuous policy was steadily eliminating all religious instruction and influence from the schools, even counter to the express demand of the majority of the parents, and was thus violating both the civil and the inalienable natural right of the same.

There is an excellent ring to that phrase "the backbone of the child's education is religious training"; one is tempted to call special attention to its vigor for the benefit of the Catholic mothers of to-day who, for one reason or another, deem it proper to send their sons and daughters to non-religious institutions.

\* \* \*

Passing to the policy of the government which, under threat of extinction, coerces the Catholic private schools to use textbooks not in accord with their religious convictions, the discussion insisted on freedom of teaching as a natural right and the necessary complement of civic liberty, and declared that the monopoly of education by the State was a misconception of the duty of the State to assist in the betterment of the education of its future citizens, an ethical as well as political wrong. The remedy for this was a return to the status of the Casati law of 1859, which guaranteed freedom of teaching to the citizens of Italy.

The discussions resulted in resolutions to protest to the na-



tional Cabinet against violating the above natural and civil rights of the people; to stir up the fathers of families more universally to demand religious instruction for their children in the public schools; to insist in season and out of season by every legal method on all their educational rights under the law and upon the modification of existing law where it violated the rights of the people in the matter. On the day after the close of the convention the executive committee of the Union in the name of its 30,000 members presented to the Minister of Education a signed protest against the decrees and circulars of the Ministry and of other educational officials violating the freedom of parents and school teachers; the document also petitions the Minister to put the question of the religious education of the child clearly and definitely before Parliament, for the reason that otherwise the public conscience would be forced to rise and take constitutional action in the matter.

\* \* \*

Evidently the Catholics of Italy are wide awake to the dangers to the old Faith lurking in recent school legislation enacted by Parliament. Only a day or two preceding the meeting of the Union of Catholic Women in Rome, down at Aricia, a Professor Sordini delivered a public address in behalf of freedom of teaching, branding the existing State monopoly of education as a piece of despotism threatening the people with servitude under a process of paganizing the young, and appealing to the example of England, the United States, Germany, Belgium, Spain and Austria, for a more just solution of the problem. In quoting the United States the lecturer might have adverted to the fact that in this, as in other matters, the price of liberty is eternal vigilance, and that at present we are face to face with an attempt of a private monopoly in the shape of the corporation administering the Carnegie Foundation to usurp our educational rights, insidiously moving towards extending the State monopoly, practically existing in some of our States, and making imminent a renewed attempt at the establishment of a Federal monopoly under a National University, in spite of the fact that authority for such does not lie among the residuary powers left by the Constitution to the Federal Government.

The New York *Times* of January 28 quotes an amusing instance of Harvard class ignorance described in a recent issue of *The Harvard Illustrated Magazine*. Professor W. H. Scofield, who has the class in comparative literature, had asked the men in attendance, over one hundred, when Aristotle lived. Not one could answer. When he further inquired how many thought Aristotle was born after 1840 six of his students held up their hands. The editor of the magazine uses the incident to show that the average college undergraduate—we presume he speaks of the average Harvard man—knows very little of general interest outside of his immediate course of studies. His comment is not specially complimentary to Harvard.

"Where lies the fault," he asks, "with the college or the preparatory school? Both are certainly delinquent—the former in not demanding a modicum of general knowledge of subjects other than algebra and Latin, and the latter in allowing students to leave its walls with vacuous brains. It is for the college man to wake up. There is need of a little less interest in football, for which ninety-seven out of every hundred of us have not the excuse offered by playing, and a little more interest in mundane outside affairs, the knowledge of which goes to make up a broad-minded, well-educated man. It is the lack of this broad interest among many Harvard undergraduates which is sometimes spoken of under the name of 'Harvard indifference.'" M. J. O'C.

The Holy Cross Club of New York entertained over one hundred alumni at their seventh annual dinner, on the evening of January 30, ult. Rev. J. E. Wickham, the chairman, introduced the new president, Father Dinand, who announced that Holy

Cross College, Worcester, now enjoys the preeminent distinction of having the largest enrolment of classical students among all the colleges, Catholic and non-Catholic, of the country. Of its 560 students, 481 are in the college course. Only two high school classes are retained, and owing to the constant demand on collegiate space these will have soon to be discontinued. At this year's opening the college was filled to its utmost capacity, and all subsequent applications had to be denied. Judging by the average number of applicants, some 150 will have to be turned away next year. The new \$100,000 building, generously guaranteed by Bishop Beaven and his clergy, to be opened in February, 1913, will contain 86 rooms in addition to much-needed lecture halls. There is further urgent need for a chapel, a library building, a science building, enlargements in athletic equipment, and a boarding high school in the vicinity of Worcester. Despite the continuous rise in the cost of living, Holy Cross never increased its fees for board and tuition, being unwilling to turn away boys of character and brains to make room for the wealthy. It is therefore poor in financial resources, but it is rich in its alumni, who have proved, what the world is now realizing, that a Catholic college education, and a life lived in accord with the teachings and demands of the Catholic Faith, is no bar to the attainment of the highest office of state or nation. Holy Cross' assets are not her buildings but the flesh and blood of her sons, and in their hands her needs and her honor are safe.

### ECONOMICS

Notwithstanding strikes and lockouts, British shipyards turned out last year 2,042,928 tons of shipping; more, by the odd tens of thousands, than had ever been built in a single year. Before the middle of the last century, when merchant ships averaged some 500 tons, this would have meant a fleet of over 4,000 vessels, more easily mentioned than imagined. To-day, as it includes the Olympic of 45,000 tons, the Franconia and Laconia of nearly 20,000 each, and a dozen or so of 10,000 ton ships, no longer held worthy of remark, and it would not be easy to say how many round about 5,000 tons, the number of vessels is much less.

Swan, Hunter & Wigham Richardson, Limited, of the Tyne, were the largest builders of the year, having sent from their yard over 125,000 tons. Harland & Wolff, of Belfast, hold the second place with more than 118,000 tons, and William Doxford & Sons, of Sunderland, followed with upwards of 95,000 tons. One cannot help noticing the rise of new builders to supplant those who once held the first place. Not so long ago John Brown & Company and the Fairfield Company, both of the Clyde, were the premier builders of Great Britain, turning out ship after ship for the Cunard and other great lines, so that it came to be looked on as a matter of course that the vessels of those companies should be from one or other of them. But the Swan, Hunter Company began to reach out, and actually got the contract for the Mauretania. That for the Lusitania had been given to the Clyde, and knowing ones foretold all sorts of evil for the venture with the new builders. The Lusitania came into service first, and her performance seemed to make the fulfilment of those forebodings inevitable. But the prophets were disconcerted and the friends of the new builders were relieved when the Mauretania proved herself the better ship of the two. This is one of the reasons, though not the only reason, why her builders are now in the first place while names so famous as those of the two Clyde companies and Lairds of Birkenhead, rank only sixth, eighth and tenth.

The great Belfast builders, Harland & Wolff, are an exception to these vicissitudes. Over forty years ago they won fame with the first White Star steamer, the Oceanic, and changed the type of the Atlantic liner. The Cunard had stuck to paddles until the Inman line came and proved the superiority of the screw; yet



when the *Oceanic* reached New York it was not only running the *Scotia*, built nine years before, but was actually charging extra fares on that vessel on account of the greater comfort and stability of a paddle steamer! Still the *Scotia* was the last of the paddlers. The ships built since 1862 were screws, but in design they were practically clipper ships with a sail spread less than their tonnage would have called for and fitted with screw engines working up to a couple of thousand, or so, horsepower, with their staterooms below the main deck, with the saloon aft over the screw because that had been the place for the cuddy for centuries, and the wheel for steering in the stern, because in sailing ships it had been there and could be nowhere else. The *Oceanic* appeared in 1871, with her four stumpy masts, two square rigged, with her straight stem and oval stern, with her pilot-house forward and her saloon amidships, and with a length so excessive in comparison with her beam—more than 10 to 1—that the old builders were horrified and prophesied disaster. She was what to-day would be a little vessel, little more than 3,000 tons, and she soon made way for her larger sisters, the *Adriatic*, the *Republic*, the *Germanic* and the *Britannic*, and went contentedly to jog forth and back over the Pacific from San Francisco to Hong Kong for some twenty-five years under the Occidental and Oriental Company's burgee. But she showed the possibility of reducing the Atlantic passage to within a week; she drove the old steam-ship off the ocean and was the pioneer of increased length, of multiplied powers, of the abandonment of sails and of the making the passengers' comfort the chief object of a passenger ship. No wonder, then, that not only English companies, but foreigners also, have gone to Harland & Wolff for their ships.

Among the reasons for the large amount of ship building during the past year is the revival of trade, notwithstanding the labor disputes. Then comes the building of warships. It must not be forgotten that during the dull times of 1910 the Government laid down several cruisers in private yards. The growth of the Canadian, Australian and New Zealand trade also had an effect, and lastly the removal of sailing ships and smaller freighters from active service. Considering the average offerings of freight, shipowners have found the most economical vessel to be the six or seven thousand ton steamer making ten or eleven knots an hour.

H. W.

### PULPIT, PRESS AND PLATFORM

Another marriage annulment case was brought to a conclusion by a judgment rendered by Mr. Justice Bruneau, in the Practice Court, Montreal, on January 30, when civil effect was given the ecclesiastical decree declaring the marriage of Dame Marie Anne Meunier to François Xavier Blanchet non-existent. The main basis of the pronouncement, says the *Montreal Gazette* of January 31, both in the ecclesiastical and civil tribunals, was the existence of a diriment impediment to the union in the first instance, such impediment having the effect of voiding the alleged marriage from its inception. The civil ruling, however, is notable in the fact that it clearly declares the attitude of the Church in regard to such unions, which, through some impediment in the eyes of the canon law, have, on appeal to the ecclesiastical tribunal, to be declared non-existent.

*In such cases there is ever a remedy in ecclesiastical law, this being nothing less than a disposition on the part of the Church to legalize or regularize whatever defects were met with in the original union, provided the parties thereto are willing to reiterate the consent which they exchanged at the time of the contracting of the alleged marriage.*

Canon law decrees that under certain circumstances or conditions a marriage is null and void, such decree being preexistent to the contracting of the marriage. Catholics are, therefore, supposed to be fully aware of such decree, which rules that, as far as the ecclesiastical forum is concerned, marriages contracted

under certain conditions or circumstances are invalid, unless a dispensation is obtained from the proper authorities. Hence, if such disposition of the law is contravened by Catholics, the sanction of the law, on application being made by either party to the ecclesiastical tribunal, is visited upon them in the form of a declaration of the nullity of the union. However, there is ever an avenue open to the interested parties, who, if they are willing to do so, may have their union regularized or legalized, simply by reiterating, before the proper or delegated authority, and under certain circumstances, the promises which they made at the time of the contracting of the original union.

Mr. Justice Bruneau laid such stress upon this point that he embodied it in the first "considerant" of his ruling.

"Considering," said he, "that the parties to the union did not express a willingness to accede to the 'demand' of the ecclesiastical authorities that they be regularized in the marriage state," etc.

Proceeding, Mr. Justice Bruneau recalled the fact that an ecclesiastical ruling had been rendered in the case, and that, in view of Article 127 of the Civil Code, the union under consideration was invalid from the beginning.

The article in question refers to the impediments to marriage as prevailing in the various denominations. It is stated therein that such impediments remain subject to the rules hitherto followed in the different churches and religions. The following is the text of the article:

"Art. 127.—The other impediments recognized according to the different religious persuasions, or resulting from relationship or affinity, or from other causes, remain subject to the rules hitherto followed in the different churches and religious communities. The right likewise of granting dispensations from such impediments appertains, as heretofore, to those who have hitherto enjoyed it."

In the case at issue, Dame Meunier represented that she had been married to respondent in 1903, the ceremony being contracted in St. Bridget's Church here. She represented that she was related in the third and fourth degree of consanguinity of the collateral line to respondent, such relationship constituting a diriment impediment to a valid marriage, except due and valid dispensation had previously been obtained from such impediment. She demonstrated that both parties to the union, being Catholics, were subject to the restrictions of their Church, and that as their union was non-existent from the beginning, being subsequently formally declared so by ecclesiastical ruling, the civil tribunal should step in with a pronouncement of civil nullity.

### ECCELESIASTICAL NEWS

Cardinal O'Connell arrived in Boston from Rome, on January 31, and received a most enthusiastic welcome, in which all classes of the city's population joined. On the steamer, before his Eminence landed, Bishop Anderson and Mayor Fitzgerald extended a welcome home in behalf of the million and a half of Catholics in New England.

The cardinal, in his response, alluded feelingly to the goodwill manifested toward him by non-Catholics, and said that when he mentioned this to the Holy Father the latter exclaimed: "That is good, because I know that many of the good Americans who are not Catholics are better than some of our Europeans who are so-called Catholics."

Cardinal O'Connell told the committee that he believed this to be one of the memorable statements made by the Pope, and he added: "With this word, like the dove of peace, I return to America."

Thousands awaited the party at the dock, singing patriotic hymns and waving American flags, and the procession escorted his Eminence to his residence on Granby Street in the Backbay.



Cardinal O'Connell, before landing, announced the appointment by the Pope of the Rev. P. J. Supple, of Roxbury; the Rev. Peter Ronan, of Dorchester; the Rev. Ambrose Roche, of Watertown, the Rev. William O'Brien, of Lowell and the Rev. M. J. Splaine of the Cathedral as domestic prelates.

On the following day there was a solemn Mass of thanksgiving in the Cathedral, celebrated by Bishop Nilan of Hartford. The clergy of the archdiocese gave a reception and banquet to his Eminence at the Hotel Somerset on Monday, February 5, and the Catholic laity gave a reception and banquet to the cardinal at the Hotel Somerset on Wednesday, February 7.

President Taft has directed Commissioner of Indian Affairs Valentine to revoke an order issued by him prohibiting the use of religious insignia or garb by employees of the Indian service in general assembly exercises or in schoolrooms at the Indian schools maintained by the Government.

The Rev. W. H. Ketcham, Director of the Catholic Indian Bureau, lodged a protest against the order. He called to the President's attention that the Catholic teachers were employed by the Government as the result of an agreement at the time the Government took over certain Catholic schools. The order of the Commissioner gave the teachers until the beginning of the next school year, September 1, to comply or leave the service. There are twenty-three Indian schools in which Catholic teachers have for years been accustomed to wear their habits. There are said to be seventy nuns and several priests who would have been affected by Commissioner Valentine's order.

In transmitting the President's letter to Commissioner Valentine Secretary Fisher says:

"When you have compiled and transmitted the information with respect to this whole subject which you are now collecting I desire to make appropriate arrangements for a hearing of all parties concerned."

This is the President's letter:

MY DEAR MR. SECRETARY:—It has been brought to my attention that an order has been issued by the Commissioner of Indian Schools. This order relates to the general matter which you and I have had under consideration and concerning which, at your request, the Commissioner was collecting detailed information for our advice. The Commissioner's order has been made without consultation with either you or me.

It prohibits not only the use of distinctive religious insignia at school exercises, but also the wearing of distinctive religious garb by school employes, and provides that if any school employe cannot conscientiously comply with the order such employe will be given a reasonable time, not to extend, however, beyond the opening of the next school year, to make arrangements for employment elsewhere than in Federal Indian schools.

I fully believe in the principle of the separation of the Church and State, on which our Government is based, but the questions presented by this order are of great importance and delicacy. They arise out of the fact that the Government has for a considerable period taken for use of the Indians certain schools theretofore belonging to and conducted by distinctive religious societies or churches. As a part of the arrangement then made the school employes then employed, who were in many cases members of religious orders wearing the distinctive garb of these orders, were continued as teachers by the Government, and by ruling of the Civil Service Commission or by Executive action they have been included in the classified service under the protection of the Civil Service law.

The Commissioner's order almost necessarily amounts to a discharge from the Federal service of those who have entered it. This should not be done without a careful consideration of all phases of the matter nor without giving the persons directly

affected an opportunity to be heard. As the order would not in any event take effect until the beginning of the next school year, I direct that it be revoked and the action by the Commissioner of Indian Affairs in respect thereto be suspended until such time as will permit a full hearing to be given to all parties in interest and a conclusion to be reached in respect to the matter after full deliberation.

Sincerely yours,

WILLIAM H. TAFT.

The Most Rev. Edmond F. Prendergast was invested with the sacred pallium, the insignia of an Archbishop's jurisdiction, in the Cathedral of SS. Peter and Paul, Philadelphia, on January 31. The ceremony was one of unusual impressiveness and grandeur and was witnessed by a large number of distinguished prelates, priests and laymen. The solemn pontifical Mass was celebrated by Bishop Fitzmaurice, of Erie, and in the sanctuary were Cardinal Gibbons and Cardinal Farley, twenty Bishops of Eastern dioceses, and as many monsignori of Philadelphia and New York. The laity were represented by the six Philadelphians who have been made Knights of St. Gregory by the Holy Father: Walter George Smith, Peter F. Kernan, James J. Ryan, Samuel Castner, Edward J. Dunne and Martin Maloney. Bishop Canevin, of Pittsburgh, delivered the sermon. At the conclusion of the Mass Cardinal Gibbons, after a short address of congratulation to Archbishop Prendergast, officiated at the ceremony of investiture.

In the notices that have been printed of the appointment of the Right Rev. Denis J. O'Connell as Bishop of Richmond it has been stated that he "is a Southerner by birth." According to the "Gerarchia," which is the official list of the prelates of the Church, Bishop O'Connell was born in Donoughmore, County Cork, Ireland, on January 28, 1849. His name therefore adds another to the illustrious list, commencing with John England, the first Bishop of Charleston, S. C., that Cork has supplied to the hierarchy of the United States.

A bronze statue of the Most Rev. John Carroll, of Baltimore, founder of Georgetown College in 1789, and the first Catholic Bishop and Archbishop in the United States, will be unveiled in the university grounds on April 27.

The National officers of the Ancient Order of Hibernians and of the Ladies' Auxiliary, meeting in New York last week, were good enough to make special mention of AMERICA in their report, and commend it to the members of their Order in the United States, who now number over 200,000. They warmly approved of the articles on the "Irish Players" in AMERICA, and sent a deputation inviting the presence of the writer, who was honored by receiving from President Regan and each of the National officers the thanks of the Order.

To promote the success of the Laymen's League for Retreats and Social Studies an enthusiastic audience filled Carnegie Hall on the evening of February 3, to listen to Father Bernard Vaughan's eloquent discourse on "Some Dangers That Threaten Society." To the watch tower of the Vatican, he said, must we look for the solution of the social problem of the day. Mr. Thos. F. Woodlock, President of the League, with great felicity of allusion introduced Father Vaughan as his old professor of more than thirty years ago. In conclusion Father T. J. Shealy, S.J., Moderator of the League, once more put forth a strong plea for support towards a movement whose great object is the intelligent and zealous promotion of the Laymen's League.

At Horticultural Hall, on February 1, a distinguished gathering of clergy and laymen attended a banquet given under

the auspices of the Knights of Columbus in Philadelphia, in honor of Archbishop Edmond Prendergast, who a few days before had been invested with the pallium. Among the guests present were his Eminence Cardinal Gibbons, Bishop James J. Carroll, of Nueva Segovia, P. I., Bishop John E. Fitzmaurice, of Erie, Bishop James A. McFaul, of Trenton, Bishop S. S. Ortynsky, Ruthenian Catholic Bishop for the United States, and Abbot Obrecht of the Trappists.

### PERSONAL

Of the numerous candidates for Congress, Governorship and Senate in the recent Louisiana primary, Mr. Joseph Eugene Ransdell is the only one who was elected on the first ballot. Congressman Ransdell is now Senator for Louisiana for the term commencing 1913. Born in 1858, Mr. Ransdell was admitted to the bar in Providence, La., in 1883, and dividing his activities between law and cotton planting, was elected to Congress from 1899 to 1911 for the Fifth Louisiana District. He was a leading member of the Louisiana Constitutional Convention of 1898, and has been president of the National Rivers and Harbors Congress since 1907. Mr. Ransdell has spoken and lectured on Catholic questions in all parts of the United States, and although his attitude on Catholic matters is known to be uncompromising, he has been elected for six successive terms in that part of Louisiana where Catholics are not predominant. Of the few other officials who were elected on the first ballot, at least three, Messrs. Capdevielle, Grace and Hebert, are representative Catholics.

Henry F. Ashurst, United States Senator elect from the new State of Arizona, is a Catholic. He was born in 1875, and his father was a native of Kentucky.

### SCIENCE

The January *American Review of Reviews*, in its section "Leading Articles of the Month," gives a rather generous amount of space to some "gleanings" from the *Bulletin* of St. Louis University for December, 1911, and the initial number of the *Bulletin* of the Seismological Society of America. As the title given to the article is the "World-Wide Study of Earthquakes," we feel certain that its writer will thank us for making his work a bit more "world-wide," by adding a few facts which he, inadvertently perhaps, failed to glean from the St. Louis University *Bulletin* above mentioned. He tells us, and quite to the point, that: "Nowadays, an earthquake is not studied chiefly as a local phenomenon. The earthquake waves are followed in their course around the world; the automatic records traced by seismographs at widely scattered stations are promptly exchanged and compared; and the history of the earthquake is not considered complete until its utmost ramifications have been taken into account. Hence the urgent need of filling up gaps that still, unfortunately, exist in the international network of stations."

With a clear knowledge of the advantage to be gained by "filling up gaps," and by a concerted system of observation it is rather strange that the reviewer should have passed over in silence the record in the St. Louis University *Bulletin* of a noteworthy achievements of American Jesuits in this very line. The *Bulletin* tells us that at the suggestion of Rev. Father Alguè, S.J., director of the Manila Observatory, in the Philippine Islands, sixteen seismological stations were founded, in the last few years, at as many Jesuit Colleges in this country, viz.: Georgetown, D. C.; Brooklyn, N. Y.; Fordham, N. Y.; Worcester, Mass.; Buffalo, N. Y.; Cleveland, O.; Mobile, Ala.; New Orleans, La.; Chicago, Ill.; Milwaukee, Wis.; St. Mary's, Kan.; Denver, Colo.; Santa Clara, Cal.; Spokane, Wash.; St. Louis, Mo.; and St. Boniface, Manitoba, Canada.

From this fine crop of hard facts, which have brought seis-

mology into prominence in this country, the *Review of Reviews* gleaner could glean only the following: "The United States is still conspicuously backward in the study of earthquakes, though gratifying progress has been made in the last year or two." We may be pardoned the mild protest that his statement seems scarcely fair to this country, or to the generous endeavors of the above-named colleges which set this work on foot.

Moreover, if the reviewer was anxious, and we gather from our first quotation that he should have been, to record any move in the direction of encircling the earth with a chain of seismological stations, he might have noted the following significant paragraph taken also from the St. Louis University *Bulletin*: "In other countries, too, the members of the Society of Jesus have given a practical proof of their devotion to seismology. It may be of interest to note that there are under the management of the Fathers of the Society the following meteorological observatories, many of which have already opened a department for seismological study, and all, no doubt, are looking forward to the day when they, too, will be enabled to subscribe their names to the daily increasing number of earnest and devoted seismologists: Bulawayo, Rhodesia; Stonyhurst, England; Cartuja (Granada), Spain; Madrid, Spain; Pueblo, Mexico; Kalocsa (Pestmegye), Hungary; Gijon (Oviedo), Spain; Comillas (Santander), Spain; Galicia (Pontevedra), Spain; Tortosa (Tarragona), Spain; Orduña (Viscaya), Spain; Ambohidembona (Tananarivo), Madagascar; Kildare, Ireland; Itu (Estado de S. Paulo), Brazil; Riverview, Sydney, Australia; Nova Friburgo (Estado de Rio Janeiro), Brazil; Cienfuegos, Cuba; Havana, Cuba; Manila, Philippine Islands; Calcutta (Bengal Presidency), East India; Specula Vaticana, Rome, Italy; Ksara (Beyrout), Syria; Zi-Ka-Wei, China; and Boroma, Zambesi."

W. J. B.

The Department of Commerce and Labor has just issued the following statement regarding the pulp-wood consumption in 1910:

The total consumption by the 272 mills reporting in 1910 was 4,094,306 cords, an increase of 92,699 cords, or 2.3 per cent. over the quantity used by the 253 mills reporting in 1909, and an increase of 131,646 cords, or 3.3 per cent. over the quantity used by the 258 mills reporting in 1907. As compared with the quantity used by the 261 mills which reported in 1908, a year of business depression, the increase was 747,353 cords, or 22.3 per cent. Of the wood used for pulp in 1910 about one-fourth was furnished by Canada and the remainder was grown in the United States. The average consumption of wood per mill was 15,053 cords in 1910, compared with 15,817 cords in 1909.

Of the wood used in the manufacture of pulp in 1910, 54.9 per cent. was reduced by the sulphite process, 28.8 per cent. by the mechanical process, 16 per cent. by the soda process, while the percentage reduced by the sulphate process, for which detailed statistics are given for the first time, was only .2 per cent. As compared with 1909 increases are shown in the proportions reduced by the sulphite and soda processes, and decreases in the proportions reduced by the mechanical processes and the relatively unimportant sulphate processes. Hemlock and balsam fir are the only woods for which the mechanical process was used more extensively in 1910 than in 1909.

### OBITUARY

The Right Rev. Mgr. Richard Lalor Burtzell, D.D., died on February 4, at Kingston, N. Y., of pneumonia. He caught cold while attending the recent ceremonies at St. Patrick's Cathedral, in this city, incident to the homecoming of Cardinal Farley. Mgr. Burtzell was born in this city, April 14, 1840. His early studies were made at St. Francis Xavier's College; after he went to the Propaganda, Rome, where he was ordained in 1862.



Returning to New York he was made an assistant at St. Ann's, and in 1867 was appointed pastor of the Church of the Epiphany, where he was stationed until 1890, when he was transferred to Rondout. In 1901 he was made rural dean for Ulster and Sullivan Counties. He accompanied Cardinal Farley to Rome for the ceremony of his Eminence's accession to the Sacred College, and the Holy Father then promoted Mgr. Burtzell to the domestic prelacy. He enjoyed a widespread repute as a canonical advocate, and during the famous McGlynn controversy appeared as the friend and counsellor of the former rector of St. Stephen's.

The Rev. Richard Di Palma, S.J., died on January 20, at Trinidad, Colo., in the sixty-first year of his age. Ordained at an earlier age than is customary in the Society of Jesus, Father Di Palma's priestly labors had Colorado, New Mexico and Texas for their field. As an active and particularly robust young priest, he made so many journeys in the saddle that he became the admiration of his Mexican flock and was styled the "cowboy Jesuit." At the villages or ranches that he visited he used to ask fodder for his horse; as for himself, he carried his own provisions, which regularly consisted of bread and cheese. After bouncing in the sun for some days on the back of a sweaty horse, his modest fare became far from appetizing, but the zealous missionary thought of everybody and everything except himself. Besides looking after the spiritual interests of the faithful, he endeavored to better their temporal condition by introducing better breeds of stock and improved methods of farming. As a vocalist, there were few in his class, and it was his delight to join in the congregational singing which has never died out among the Mexicans. If hymn-books were wanting or readers were few, he would "line" the hymns and add the volume of his own voice in rendering them. Though not an elegant speaker, he spoke so strongly and forcibly that a sermon from him was a treat for those whose hearing had lost its edge. His main object was to bring home the truths of religion to the simple and unlettered, and in this he was surpassed by few; for he accommodated his words to the capacity of his hearers and introduced many of the proverbs in which Spanish is so rich.

Father Di Palma was equally at home in English, French, Spanish, and his native Italian. Full of that unaffectedness so proper to a religious, he was by no means simple and easily hoodwinked, as some Americans discovered when they tried to overreach him in certain business matters. The hardships of his earlier missionary toil told on his sinewy frame, though his final illness might be called his first, so free from bodily ills had his life been. Those to whom he so devotedly ministered and his superiors who must supply the vacancy may well unite in asking, Who can replace Father Di Palma?

The Rev. John J. Harkins, for eighteen years connected with St. Augustine's Church, South Boston, and of late pastor of St. Margaret's Church, Lowell, died in the Carney Hospital, Boston, on January 24. Father Harkins attended Boston College, and was later graduated from the College of the Holy Cross, Worcester, in the class of 1887. Among the members of the Boston Fire Department Father Harkins was well known, for several years attending many of the big fires and ministering to the injured. Until his resignation in January, 1907, he was county chaplain of the Ancient Order of Hibernians. He formed an employment agency in 1907 and secured work for hundreds of girls, nearly two-score concerns in Boston accepting his applicants. In December, 1910, came his appointment by Cardinal O'Connell to the charge of the new parish in the Highlands district of Lowell. Father Harkins was a nephew of the late Mgr. Harkins, of Holyoke.

## LETTERS TO THE EDITOR

### MASS IN PRESBYTERIAN CHURCHES.

To the Editor of AMERICA:

It seems that the articles in AMERICA on "Mass in Presbyterian Churches" have created considerable feeling and astonishment among those who did not know of such practices. A "New York City Pastor" writes, in *The Presbyterian* of January 24, as follows:

"I am just in possession of this week's issue of *The Presbyterian* and have read with keen surprise the article on 'Mass in Presbyterian Churches.' I have read the article a second time; and it seemed to me that it could not be true that such a condition of things could prevail in the great city of New York, or in the city of Newark, New Jersey, under the management of any part of our great Church without being known to those having the interests of the Church in hand. But the facts, as stated, are so clear and overwhelming, that nothing short of a severe shock must come to all readers of your valuable paper.

"It fills my heart with grief, and as a pastor of this city, I desire to thank you for bringing to my attention—through your paper—this seemingly incredible information concerning a condition of things which I feel very sure is unknown to the pastors of the Presbyterian churches of this city."

In the columns of *The Herald and Presbyter*, a leading Presbyterian weekly published in Cincinnati, in its issue of January 24, 1912, there is an editorial which takes up the subject matter of the former articles in AMERICA and the article in *The Presbyterian* of the previous week. The editor, in taking up the statements of Dr. Thompson, secretary of the Home Board of Missions, that "articles in a Roman Catholic journal published more than a year ago are long since shown to abound in misstatements and perversions, and therefore long since discredited," writes:

"We are not sure that the articles published a year ago have been 'discredited.' We ourselves spoke of them as 'probably exaggerated,' but we need proof before we can be sure they are discredited. . . . We believe, however, that Mr. Shriver protests too much and weakens his answer when he says that nothing is done 'that in the slightest degree has any resemblance to the Mass.' The trouble appears to be that the Lord's Supper is so administered that it does resemble the Mass, and that some of the communicants ignorantly use their old prayer-books and the responses of the Greek Catholic service."

I may add for the information of the writer of that editorial that both in New York and Newark the "imitation Mass" was celebrated, in two instances which I observed, without communion being given to the laity or congregation, so that it could not be considered as the "administration of the Lord's Supper" even from a Presbyterian point of view. It was clearly intended to be presented as an act of worship and devotion, and not as the partaking of communion, and in that respect was still more of an imitation of Catholic worship. Besides this "imitation Mass" takes place on *every Sunday*, and not merely quarterly or monthly, as is the practice among Presbyterians. While these practices of the Ruthenian missionaries are being examined, it would be well to inquire also into their practice (occasional, I am told, for I had no verification of it) of hearing confessions, and see whether their attitude from that point of view is correct.

ANDREW J. SHIPMAN.

Apropos of the recent inauguration of Lieut. Gov. McDermott, of Kentucky, the Rev. John F. O'Dwyer, pastor of St. Mark's, Richmond, Ky., calls attention in a note to the fact that James H. Bryan, who was elected lieutenant governor in 1887, was also a Catholic. Mr. McDermott's selection, therefore, did not establish a precedent. Several members of the present legislature are Catholics.



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# AMERICA

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Vol. VI, No. 19 (Price 10 Cents) FEBRUARY 17, 1912 (\$3.00 a year) Whole No. 149

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### CHRONICLE

**Our Policy in China's Crisis.**—Secretary Knox has addressed a note to the German government, through Ambassador von Bernstorff, setting forth the views of this government regarding conditions in China. Since the beginning of the revolution in China the Department of State has from time to time exchanged views with Great Britain, Germany, France, Italy, Japan and Russia. Judging by these exchanges, Mr. Knox says, it is quite clear "that all the powers concerned were as one as to the policy of concerted action in the circumstances." This unanimity of view resulted in the identical note presented by all of these powers, except Italy, to the peace commissioners at Shanghai, on December 20, as well as in the steps taken for the protection of their respective interests in China. The earnest hopes of the United States that a strict respect for the integrity and administrative entity of China and absolute neutrality be maintained, and that no action be taken by any nation except in concert with all the powers, appear to be in accord with the wishes of all the nations interested. The making of loans to either faction is strongly deprecated.

**Presidential Appointments.**—The nomination of ex-Governor Myron T. Herrick, of Ohio, to be Ambassador to France, was sent to the Senate by President Taft on February 7. He will succeed Robert Bacon, who resigned to become a Fellow of Harvard University. The President was informed by Secretary Knox that the French government had found Mr. Herrick acceptable as Ambassador. President Taft decided also to appoint Charles Nagel, Secretary of Commerce and Labor, to the United States Supreme Court. There is general

agreement that the President's selections for the Supreme Court during his administration constitute a monument to his wisdom and his statesmanship.

**Schwab Opposes Steel Bill.**—Charles M. Schwab, the steel magnate of Bethlehem, Pa., testified before the Senate Finance Committee on the probable effect of the House Democratic Steel bill. He said the Underwood rates on larger steel products would be of most serious consequences to the steel business in the Eastern States, and predicted that not only would American rails be driven out of the foreign market, if the proposed reductions were put into effect, but foreign manufacturers would be selling rails in this country within a year.

**The Lawrence Strike.**—The present strike at Lawrence, Mass., has shown in the concrete the antagonism existing between the Central Labor Union, which is affiliated with the American Federation of Labor, and the Industrial Workers of the World. The essential difference between these two organizations as given by the Springfield *Republican* lies in this: "Briefly, the American Federation of Labor, with its affiliated unions, stands for the principle of collective bargaining under the wage system; it wages no war upon the wage system in principle." "The Industrial Workers of the World are organized on an entirely different theory. Their constitution says:—Between the two classes (the employers and the employed) a struggle must go on until the workers of the world organize as a class, take possession of the earth and the machinery of production and abolish the wage system." Representatives of both of these societies are on the ground, and present an interesting aspect of the situation. The Central Labor Union are holding



meetings of the different classes of operatives to gain a formal statement of their grievances, which they will submit to the mill officials. The Industrial Workers of the World have appointed a committee of ten to represent the strikers, and bitterly denounce the intervention of the American Federation as the covert attempt of a rival organization to aid the mill owners. In the meantime, the speaker of the House of Representatives at Boston has appointed five members of that body who, with three members of the Senate, will form a committee of investigation. At the close of the week, ended February 10, it was estimated that 10,000 operatives were at work in the mills.

**Mexico.**—Federal Judge Castellanos has decided that in the case of General Reyes, retired officer of the regular army accused of rebellion, the military courts have no jurisdiction, and that the accused must appear before the Federal courts.—Martial law has produced no effect on the followers of Zapata in the South, where there is no convenient escape to the territory of a neutral nation. Their number is increasing and the regulars sent against them are poorly provided with the most necessary hospital stores. Zapata needs arms and ammunition more than men. He has given out that unless President Madero speedily reduces to practice his ante-election promises, he will be ousted from office.—An automobile conveying some members of the Mexican White Cross Society was fired upon by Zapatists. A physician and the chauffeur were killed. The latter, a Frenchman employed by President Madero, had offered to drive the machine, because no other chauffeur would run the risk of meeting the rebels.—The President has admitted to his official family so many friends of Diaz that the Maderist revolution may be pronounced a failure, if it was ever intended to benefit the country at large. If the same yoke is to remain on the shoulders of the people, it makes little difference who owns the yoke.

**Canada.**—Mr. L. A. Lavallée has been elected Mayor of Montreal. Five of ten candidates for the City Council, whom the Citizens' Association had declared corrupt, were also elected. The election of two of them may be challenged. Anyhow, the Reformers are in the majority. A Jew was elected in the St. Louis Ward.—The House of Commons has ordered the production of all correspondence between the late Government and the British Ambassador, at Washington, on the subject of reciprocity. The Western Grain Growers have renewed their declaration in favor of reciprocity. The Government organs deny the rumor published by the *New York Herald*, that the Cabinet is coming round to that policy.—The Government will not formulate its naval policy this session, as it has not yet consulted the British Admiralty.

**Great Britain.**—A by-election in East Edinburgh shows an unusual reduction of the Liberal majority from 2,654 in the General Election to 923. The Unionist vote increased by 357. Hence there must have been some 1,300 Liberal abstentions.—The King and Queen have reached home from India, and were received in London with great enthusiasm. Buckingham Palace was surrounded with crowds singing God save the King, and cheering as the sovereigns appeared on the balcony. The streets through which they passed were thronged, and everybody seemed relieved that the Indian expedition had been accomplished safely.—An English solicitor named Bertrand Stewart, has been sentenced in Germany to three years and a half imprisonment as a spy. On hearing the sentence he proclaimed his innocence and appealed to the English people. The consequence is great indignation in England. The trial was secret, and it is said that the conviction rests only on the testimony of a Belgian spy of very bad character. The matter will come up in Parliament.—The submarine A-3 was sunk by an attendant gunboat. Fourteen perished in her.—Out of 37,000 doctors in England, 31,000 have signed a pledge not to work under the National Insurance Act except on terms approved by the Medical Association.—The liquidator of the Thames Iron Works Company was given the opportunity by the Admiralty of tendering for two cruisers at the figures of the Northern yards. To do so, he proposed to the men that they should work 53 hours a week instead of 48, at slightly reduced wages. Both propositions were rejected, the first by 95 per cent. of the voters, the second by 50½ per cent.

**Ireland.**—Mr. Winston Churchill, First Lord of the Admiralty, addressed an audience of 6,000, chiefly Protestant Home Rulers, in Belfast, February 8. The Orange threats resulted only in booing and consigning Churchill and the Pope to undesirable places, and in making the meeting larger than was originally contemplated. Mr. Churchill's statement of the essential details of the Home Rule Bill, the first made by a Cabinet Minister, was in close accord with the forecast outlined in last week's *Chronicle*. The Irish Parliament, consisting of two elected Houses, will have control of all purely Irish affairs, including taxation. Certain restrictions with regard to religious and local discrimination are merely nominal, being intended to allay the unfounded fears of certain sections. The Imperial Parliament retains control of the military, of the old age pensions, and of Land Purchase until its completion, and, in partial liquidation of overdues, will restore a considerable sum to the Irish Parliament, which "will have real control of its finances, but the system used must be consistent with the financial system of the United Kingdom." This probably means, though Mr. Churchill refrained from saying so, that Ireland will fix and collect its own customs and excise but will be inhibited from erecting tariffs against Great Britain. A reduced Irish representation

will be retained in Westminster, and the arrangements will be so drafted as to fit into a contemplated scheme of Federation for the Empire. The chief effects hoped for by Mr. Churchill are, relief of congestion in Westminster, conciliation of Irish-Americans, and harmonious cooperation of all classes in a prosperous Ireland. Mr. Redmond declared the Bill, as outlined, acceptable to his Party. The Liberal papers are enthusiastic over the scheme, the Unionists indignant. Mr. Belloc has produced proof that the Unionist leaders had accepted Home Rule two years ago, and Mr. Childers continues to insist that full self-government after the colonial model is the only system that will satisfy both countries.—Col. J. P. Nolan, who represented Galway from 1872 to 1906, died in Dublin February 1. He broke the domination in Galway of Lord Clanricarde, who boasted he "could return his old grey mare to Parliament," was one of the original Home Ruler members, and followed Parnell through all his vicissitudes. He was a cousin of Nolan of Balaklava, and had a distinguished military career before his resignation from the British army.

**France.**—It is reported by some and denied by other papers that the Abbé Lemire has been condemned by Rome and ordered to resign his post as Deputy. Lemire had sued Mgr. Delassus, Director of the *Semaine Religieuse* for saying that the Abbé had fallen under censure for frequenting cabarets. It seems to be certain that the Rota has been considering for years the advisability of forbidding French ecclesiastics to stand for Parliament. As Abbé Gayraud is now dead, the matter has narrowed down to Lemire, who frequently voted and spoke on the wrong side.—The Parisian correspondent of the *Momento* of Turin writes, on January 27, that the French Government has entered into negotiations with the Holy See to transfer to France the ecclesiastical jurisdiction of Morocco, which has hitherto been exercised by Spanish Franciscans.—The anti-clerical negro Deputy Legitimus, who represents Guadeloupe in the French Parliament, has been condemned to go to jail on many charges. He is not in the least disturbed about it, as he claims that it is due to the machinations of his political enemies and will serve rather to increase than diminish his popularity with his constituents in the West Indies.

**Italy.**—What are said to be the political papers of Cardinal Galimberti have been published and the effect is deplorable. The dealings of Leo XIII with Bismarck are represented by a part of the press as an attack on France, a disregard of national interests in order to advance the power of the Church.—The reason of the visit of Kiderlen-Waechter to Cardinal Merry del Val has not yet transpired.—On February 7 the Turkish Cabinet decided to close all Italian institutions in Turkey, including private banks and insurance companies, and also the Italian orphanage at Scutari.—The *Avanti*,

the Judæo-Masonic organ of Italian Socialism, demands the acknowledgment by Italy of the Caliphate of the Sultan of Constantinople, that is, the recognition of Mohammedanism, which at the present day is little else than a political machine which the European backers of the Caliph propose to control in the fight which they and it are waging against Christianity.—It will be remembered that when the health officers attempted last year to clean up the little town of Verbicaro, in south Italy, against the cholera, dreadful disorders ensued. The venerable Curé Ruggiero was charged with inciting the mob. He was arrested and his picture was exhibited in the press in chains. He has been declared innocent, but the unfriendly press says not a word about his vindication.

**Belgium.**—As an offset to Van der Velde's calumnious assault on the missionaries of the Congo 2,000 people assembled at the Patria in Brussels to show their sympathy for his victims. Some of the most distinguished people of the kingdom were present and applauded vigorously the various speeches.—There is great jubilation over the completion of the Cataract Railway, in the Congo, as far as Stanley Pool on the Congo. It was a great engineering triumph and cost many lives, but it has renewed the face of the country. It has done away with the cruel caravans of human porters, has transformed great numbers of the natives into valuable railway men, such as electricians, clerks, engineers and station masters. The work has put the network of streams which form the Upper Congo in connection with Belgium and the rest of the world.—In the parliamentary debate on the Congo Missions, the fact was brought out that the Jesuit missionaries expend annually from 200,000 to 250,000 francs for the christianizing and civilizing the blacks. The Government grants them a subsidy of only 45,000 francs. The rest they gather from their friends.—Besides the mass meeting at Brussels to condemn the action of a section of the Government on its treatment of the missionaries, another magnificent demonstration was made at Bruges. The Bishop and Mayor, with barons and Senators, and judges and statesmen, were conspicuous in the assembly.

**China.**—Though a complete armistice has been arranged, bargaining between Premier Yuan Shi-Kai and the Republican leaders is likely to continue for several weeks before the Court finally retires. The Chinese papers publish the terms laid down by the Empress Dowager, which include the perpetuation of the titles of the entire Court, the retention by the imperial family of the palaces in Peking, the continuation of the Imperial Guard at the expense of the Republic, and the right of the Court to exact regal homage from the nation. It is not believed that the Republicans will accept all these terms. The conservative element among the Revolutionists seems ready to keep Peking the capital rather than Nanking, until the National Convention determines the form the



government of China will take.—With a view to discouraging Russian, British or Japanese designs on China, Secretary of State Knox has addressed to the German Ambassador at Washington a diplomatic note which practically constitutes Germany and the United States protectors of the territorial integrity of China. Consistent neutrality, moreover, requires that no nation should favor either Republicans or imperialists with a loan.

**Portugal.**—Paris capitalists have declined to loan the sum of two and one-half million dollars, their excuse being that they did not consider the security sufficient.—Heavy floods with attendant loss of life and property have prompted the Government to vote five hundred thousand dollars for the relief of the sufferers.—Official reports of public tranquillity are contradicted by private individuals, who see nothing but foreign intervention ahead.—The Bishop of Vizeu has been honored with a decree of banishment. Public services in many churches have been prohibited, for fear of riots or violent scenes hostile to the republic, such as it is.

**Opening of Reichstag.**—The solemn opening of the new Reichstag took place at Berlin, February 7, in the White Hall of the imperial palace. The ceremony was preceded by service and sermon in the chapel of the royal castle, while the Catholic representatives attended Mass at the St. Hedwig's Church. The Socialists to a man absented themselves from these ceremonies as well as from the opening of the Reichstag itself, which immediately followed. The Emperor ascended the throne in the midst of his court, and with strong emphasis read his address. His purpose, he said, was to preserve the order, well-being and strength of the nation, as well as its prestige abroad. Social questions, which within the present generation had always received special consideration in German legislation, would again be accorded particular attention. He touched upon the questions of finance, commerce, industry and tariff, expressing his satisfaction with what had hitherto been accomplished; and insisted, in the interests of peace, upon an army and navy adequate to guard the honor and possessions of the Fatherland. He pointed to the agreement with France as an instance of his desire to settle international disputes by amicable means, and promised firmly to maintain the bond with Austria and Italy while seeking for peaceful relations with all nations. Trusting in the strength of the people and the gracious assistance of Almighty God, he looked forward without fear beyond the struggles of to-day to the future of the Fatherland.—Enthusiastic applause frequently interrupted his speech and showed that the authority of the Government would be staunchly maintained in the coming Reichstag. The papers, too, commented favorably upon his words. The *Kreutz-Zeitung* remarked that with a stable Government 110 revolutionists and 50 confederates would have but little significance.—Later on in the day a formal session took place, in which the Centre refused to enter

into a combination according to which the National Liberals were to have selected the President, the Centre the first Vice-President and the Socialists the second Vice-President of the Reichstag. In the actual elections the Presidency itself was won by the Centre, obtaining 196 votes for its candidate, Dr. Peter Spahn, against 175 for Bebel, the Socialist leader. As first Vice-President a Socialist was chosen; as second Vice-President, a National Liberal. Dr. Spahn, however, resigned, refusing to serve with a Socialist.

**Bavarian Elections.**—The elections for the Bavarian Chamber of Deputies took place February 5. Again it was the battle of the Centre against the coalition of all the parties except the Conservatives, who are not very strong in Bavaria. In spite of the predictions of the radical factions the downfall of the Centre was not effected. It still maintains its majority over all the parties combined, holding 87 out of 163 votes. Although it has lost eleven seats its press organs look upon the result as a victory in consideration of the unparalleled odds it was facing. The Conservatives have been greatly weakened by a loss of ten votes out of the small number they had originally commanded. The gains of the Liberals have been eleven; of the Social Democrats, nine; and of the Farmers' Union, one. The election results are as follows: Centrists, 87; Conservatives, 7; Liberals, 35; Socialists, 30; United Farmers, 4.—The Government had called upon all parties to unite against the Socialists. Instead of this, their action, as in the German elections, was rather directed against the Centre because of the blind hatred of the radical factions against the Church. A great sensation was produced by the response made by the former Minister of the Interior, Count Freilitzsch, to the appeal of the Government. He had hitherto bitterly fought against the Socialists, he said, but would now vote for them if their candidates chanced to represent the Liberal bloc.—The Prince Regent of Bavaria has summoned the leader of the German Centre, Dr. von Hertling, and empowered him to select the Ministry of the Bavarian Diet. This is a special acknowledgment of the strength and importance of the Centre, in spite of its apparent losses.

**Austria.**—Especial significance is attached to the visit of Andreas Waldimirowitsch, a Russian grand duke connected with the imperial family, to the Emperor Franz Josef. It is the first time since the Bosnian crisis that such a courtesy has been shown by the Czar. It is therefore taken as a proof that the old difficulties are forgotten, and that henceforth the diplomatic relations between the two nations will resume their normal course.—The Emperor has likewise held a series of conferences with Count Khuen-Hedervary, the Hungarian President of the Ministry, relative to certain army demands, which were granted. Exception was however made to the privilege asked of making Hungarian the official language of command.

## QUESTIONS OF THE DAY

### Conservative Socialism

The abnormal Socialist vote of four and a half million polled in a country where woman's suffrage is unknown, and where the age of twenty-five years is required for the casting of a ballot, has naturally perplexed the American mind. Editors and correspondents have in vain cudged their brains to find an explanation. According to some, German Socialism has been drifting loose from its moorings and has broken with all its Marxian traditions. It is little more at present than a social reform party. According to others, even more bold and positive, it is only "a movement towards what in this country would be esteemed a somewhat conservative type of democracy." (New York *Tribune*.) American Socialists, on the contrary, in their New York organ, the *Call*, indignantly reject all such interpretations as capitalistic falsehoods and insist upon the red, revolutionary character of German Social-Democracy.

We have likewise read the report made at the Atlanta Convention of the American Federation of Labor by James Duncan, representative of the Federation to the Convention of National Trade Centres, held at Budapest, in Hungary. Mr. Duncan has trusted implicitly in the statements made to him by the German Socialist comrades, and heedlessly repeats all their slanders against the large and progressive body of Christian industrial trades unionists of Europe. Speaking, however, of the nature of the German Socialist Party, he tells us that its express object is to establish a democratic government "by evolution, if possible, but by revolution, if need be"; and he continues:

"When one discusses our system of government to European officials as compared with theirs, the latter immediately say, 'that is Socialism.' In short, while the European Socialists may have much more in mind than is now evident in their militant campaigns, viewed with an American eye their purpose would not lose in comparison, in practice even, if it were labeled European democracy." If the Socialist government is to be established by revolution he hopes it will be a revolution such as was our own, "which laid the foundation for the best system of popular government that has so far stood the test of time and practice."

Mr. Duncan's sympathies are strongly enlisted in favor of German Social-Democracy, and we can safely say with him that the least it is aiming at is the establishment of a Democratic government by evolution or by revolution. Such a government is not, however, to be as Mr. Duncan appears to think, in anywise like to our own, which is the abomination of American Socialists, and would never be tolerated by their German brethren. Our Constitution, Socialists tell us, was drawn up at a time "when most men believed that the

sky was a solid blue roof about a mile off, and the stars were the holes in the roof that let in light from the great white throne." (*Coming Nation*, Jan. 27, 1912.) Since then Socialism has come to teach mankind that there is neither a blue roof nor a great white throne, nor the mystery of an invisible, infinite God, Whom the Sacred Books describe in human ways to human minds.

The difference between a democracy founded by the "ignorant" signers of the Declaration of Independence, as the Socialist paper calls them, and one established by those who have grown so wise that they have learned to reason God Himself out of His creation, or at least deny His right to be considered in the Constitution of their State, is precisely the difference between our own republic and the Socialistic Commonwealth. This may be very conservative for advanced rationalistic thinkers; but it is radical and revolutionary to the mind of men who still hold faith in the divinity of a crucified Redeemer. "In God we trust" was the motto of those early fathers. "In ourselves alone we trust" will replace it upon the labor check of the Socialist State.

One of the most accurate descriptions of the present stage of development reached by the Socialist Party in Germany, and yet, for those unacquainted with the existing conditions, a most deceptive summary is that which appeared in a letter to the *Globe*, under date of January 24. The correspondent, Adam Rosenberg, writes:

"The 'revisionists' within the German Social-Democratic party, led by Bernstein, have been and are slowly but surely growing in the ascendancy. These latter have totally discarded the ultra-radical and revolutionary Marxist notions, to which the other element within the party still adhere 'officially.' Their chief aim is to promote what they believe to be the present peaceful evolution of the socialistic State to come, through parliamentary activity and legislative social reform. The recent Socialist election successes in Germany are, no doubt, mainly due to the agitation of this safe and sound wing of German social democracy, aided and seconded, as it is, by the German trade unionists."

It is undeniably true that revisionism, as here described has, during the past few years made vast gains in the ranks of German Social Democracy, and that evolutionary Socialism, as contrasted with the more radical revolutionary form, is constantly winning new adherents from among the industrial trades unionists. But while this question of revisionism or radicalism, of evolutionist or revolutionist is causing a great pothole overhead among the leaders of Social Democracy, it still leaves the final object of Socialism practically unchanged. The difference is merely that between a wasting consumption and a sudden death. It is a question of more or less delay, of greater or less violence. All alike agree with Marx in the ultimate purpose of the Socialistic Commonwealth, no matter what minor family troubles there may be. How, under what circumstances and by



what means is the common end to be compassed? This alone is the question under dispute.

Revisionism admits more freely of measures of social reform, while Marxian Socialism pure and simple looks for a constantly increasing tension in social conditions, until the strain is heightened beyond all endurance and the end shall come suddenly, as Marx describes it, like the bursting of an integument. All attempts to relieve the sufferings of the poor, or to remedy the conditions of labor can only delay this great event by relaxing for a time the stress upon the social system. Hence the hatred of Socialists against the religious orders within the Church, who minister to the sick and the unfortunate.

It is evident, therefore, that the spirit which animates both these factions of the Socialist Party, whether in Germany or elsewhere, is identical, and has sprung from the self-same Marxian traditions and materialistic philosophy. Revisionism somewhat modifies the Marxian evolution theory of society, but leaves its materialism unaffected. Cardinal Fischer, of Cologne, has not exaggerated the situation when, in view of the recent Socialist successes, he raised that cry of warning heard in the ancient days of Rome when civic dangers threatened and the safety of the State itself was tottering: "*Videant Consules!*"

That Socialism in Germany is at least as intensely antagonistic to revealed religion, as it is elsewhere over the entire world, is evident from all its literature. The same contention is made as in our own country, that religion is to be considered a private matter, while the Socialist press continues uninterruptedly its attacks upon it, and especially upon that Church of Christ, which it slanders and reviles with a truly Satanic hatred. We know of what rationalistic stamp all its leaders are. Its first object is to take from the parent the right of educating the child in a Catholic school. Nothing is more strongly emphasized than this, even in the Erfurt Program. This means nothing less than the abolition of religious liberty.

In regard to the family its attitude is no less undisguised. The greatest facility of divorce has here, as everywhere, been the aim of Socialism, showing how the sanctity and inviolability of the marriage tie is utterly ignored by it. Monogamy is for it merely an economic development, and the right of promiscuous intercourse, if not desired, is at least not denied. This is sufficient to place it entirely beyond the pale of all truly Christian society. In his standard work on school reform under Socialism, approved by the German party, Henry Schulz informs us that the transmission of productive property through inheritance became possible only "by the subjugation of women in monogamous marriage." (*Die Schulreform der Sozialdemokratie*, p. 123.)

In the *Sozialistische Monatshefte*, a review founded by the "conservative" revisionists, we meet with the proposal of a general mothers' insurance, to which both sexes, it is suggested, should be obliged to contribute a

"child rent," while the commonwealth is to supply all deficits. Its object is that mother and father can freely mate with other comers, and yet the child be safely provided for. "In fact," says the writer, "the child rent seems to me the only way of solving the otherwise insuperable difficulty of the conflict between free love and the existence of the child, and it will solve this in a thoroughly Socialistic way." (1911, 1382.) That such matters can be freely discussed in almost any Socialist family paper in Germany, as in our own country, is again sufficient to show how utterly incompatible with Christian civilization Socialism is, even when heralded throughout the land as a sane and safe revisionism.

The fact is, that too often our American press, heartily as Socialists despise it, has either not had the courage to speak out boldly and unequivocally, or else has openly sympathized with rationalism and materialism, no less than with many of their logical consequences. If so, it is sowing the storm, and can only expect to reap the whirlwind. Gratitude there will be none, in the day of retribution, for the yeoman's service it is doing now.

JOSEPH HUSSLEIN, S.J.

### Catholic Eugenics

The so-called science of "Eugenics" is gaining followers every day. Outside of the Catholic Church men and women stand aghast at the havoc wrought amongst the youth by shameful excesses; and not having the same means as Catholics of combating the evil by the help of the Sacraments, they are proclaiming, with seemingly honest and upright intentions, that the only remedy is to be found in sexual instruction. They desire to enlighten young men and women, and even school children, about the evil consequences of indulging carnal passions, and flatter themselves that this will be an all-sufficient means to stop the ravages of immorality. That some good may be expected from this course of action when dealing with persons well disposed, and of strong moral fibre, need not be denied. But that it is a panacea for every form of sexual evil is a claim unsupported by experience; nay, experience teaches all too plainly that indiscriminate enlightening is itself a prolific source of manifold evils.

Catholic educators in great numbers have advocated absolute silence as being the better and safer course to pursue. With the intensive cultivation of modesty and the help of the Sacraments they are confident that every crisis can be met successfully; that the child, as well as the young man and woman, left in ignorance, will all the more easily remain virtuous and chaste. Yet, on the other hand, we can scarcely deny that certain factors in life are bound to awaken the passions, render boys and girls curious, make them question themselves and others. At times they cannot avoid hearing bits of conversation that will set their minds to work; they will see pictures that arouse latent feelings; their corporal development

brings a new, hitherto unsuspected something into their lives that seems to clamor for further enlightenment. Hence, Catholic educators not a few—and their number is continually increasing, at least in Europe—have come to the conclusion that something can and must be done, both from a psychological and a moral standpoint. But the Catholic Church, with an experience covering many centuries and every country of the globe, can alone solve this perplexing problem.

That it is a delicate and perplexing problem is admitted; but that we need not overrate the difficulties and find therein an excuse for inaction, seems equally clear. It might be well to recall to mind the words of St. John Chrysostom (12th Homily on St. Paul's Epistle to the Colossians). Explaining the words: *Erunt duo in carne una*, and noticing that some of his hearers showed manifest uneasiness at his utterances, he concluded in this wise: "I see manifested on your countenances a feeling of distress. Whence this feeling? Did I speak to you of matters which we must be ashamed to mention? Most certainly not. What I have said is pure and holy. 'Marriage honorable in all, and the bed undefiled' (Heb. 13, 4), this is the doctrine of St. Paul. That any mention of these matters should put you to blush, I cannot but ascribe to the vice of impurity."

Instead of putting sexual information directly into the hands of children and the young through the medium of books and pamphlets, and thus doing more harm than good, it is preferable by far to let parents and teachers address themselves to the task. Yet even they are generally at a loss how to go about it, what to say and what to withhold, what expressions to use, what examples and comparisons to adduce for a better comprehension of the subject. This want is admirably filled by a little volume recently published by two professors of theology at the Catholic University of Innsbruck, Austria: "Die Erziehung zur Keuschheit," by Dr. Michael Gatterer, S.J., and Dr. Frans Krus, S.J.—Innsbruck, Felizian Rauch, 1911. A safe, sane, authoritative and thorough presentation of the whole subject is to be found within the small compass of the book, which has the approbation of the Ordinary and the superiors of the Order. If offered to English-speaking Catholics in an English translation, it could not fail to be of the greatest service to parents and educators, and would go far towards counteracting the baleful influences that surround our children on all sides.

The authors at the very outset protest that absolute secrecy is not the best policy.

"The sexual life presents problems of the gravest importance, whose consequences are far-reaching; it arouses the interest of young and old; it influences one's feelings, and through them the whole character. The happiness of most people here on earth and the eternal salvation of not a few are closely bound up with it, as are the weal and woe of future generations. To leave our young men and women absolutely ignorant on this point when they stand in

need of education in every other domain, or to dismiss them with a few meaningless phrases when the question is broached, is to run the grave danger of leaving them without knowledge and without direction on a most dangerous path. You withhold from them the light of Christian instruction, which should never be denied them, especially in this case, since it affords the only safe guidance. What is the result of your studied secrecy? The imparting of the needed information is left to the apostles of the flesh, who, with a thousand voices, on the street, in many a school, and even in the home, are ever striving to reach the ears of the young. Do not Holy Writ, the Apostles and the Fathers of the Church speak out on these matters with a plainness and truthfulness that almost seem out of place to us? Careful instruction, definite warning and prudent guidance of our youth we hold to be absolutely necessary in sexual matters, as well as in other and equally dangerous life-situations, in which our youth should not be left to themselves and the threatening dangers that beset them on all sides." (pp. 6-7.)

With the teachings of faith as a safe beacon light, the authors meet and solve the questions that confront children, young men and women, their parents and teachers. Casting aside for good all the meaningless stock phrases that an artificial modesty and an exaggerated prudery have made current amongst us, they succeed admirably in showing how the full truth and nothing but the truth may and must gradually be brought home to growing minds, to their lasting physical and moral benefit, and without impairing in the least that fine sense of modesty always and everywhere so characteristic of Catholic youth. Anyone interested in combating the dangerous tendency manifest in the eugenics of the day, and in furthering genuine Catholic eugenics, will derive invaluable help from the perusal of this volume.

J. B. CEULEMANS.

### A Igreja Lusitana

The *associações cultuaes* in Portugal, which were borrowed almost word for word from the Law of Separation of the French Republic, have failed to work in Portugal, just as they failed in France. It was an excellent device to exclude the clergy and bishops from any control of the churches and the worship therein, and to hand it over entirely to lay associations controlled by the State and local authorities. The Patriarch of Lisbon, the Archbishop of Guarda, and the Administrator of the Diocese of Oporto, have each prohibited in their respective dioceses the constitution and formation of such lay associations, because they are absolutely opposed to the Catholic Church, and have been explicitly condemned by the Pope. Viewing them from any standpoint, even the most lenient, they are a union of Church and State in the worst sense, that of having the Church in the persons of her ministers completely subservient to and at the mercy of bureaucratic laymen and State officials.



The present republican, or, to be more exact, *ring* government of Portugal, professes to be very much astonished at the attitude of resistance shown to this part of the Portuguese Law of Separation by the Portuguese clergy and bishops. Still they had the example of the French bishops and clergy of four years ago, who preferred to sacrifice their worldly position and possessions than allow the Church to commit moral suicide in such a manner as the government proposed. So the present Portuguese government is about to improve upon the steps taken by the French government in the same situation, and proposes to establish a schismatic church in Portugal, which shall be entitled "A Igreja Lusitana"—the Portuguese Church.

The governmental authorities have empowered Dom José do Nascimento Neves, parish priest of São Bartolomeu da Lurinha, and now in trouble with his ecclesiastical superiors, to take up the task of establishing the "Lusitanian Church" and calling together a National Synod to enact suitable canons "*em harmonia com a doutrina de Christo e as leis da Republica portugueza!*" (Canons in harmony with the doctrine of Christ and the laws of the Portuguese republic). That this is a difficult thing to do is admitted by the governmental organs, for they already speak of it as "*o scisma da Lurinha;*" and the government far from being satisfied with the progress made by anti-pope Neves, has inaugurated an era of persecution against the Patriarch of Lisbon and all the "rebel" bishops who have dared to protest against a law which violates the right of the Church to govern itself in its worship, doctrines and discipline.

To enforce obedience to that law a decree was issued on December 28, 1911, by which such prelates were to be deported from their dioceses and deprived of their temporalities. On the first of January, 1912, the Patriarch of Lisbon, Dom Antonio Mendès Bello, was notified that he was subject to the penalties of the decree of December 28 previous, and that he would be forthwith expelled from his See. The same notification was sent to the other bishops, and the new decree will be also enforced against them.

In this manner the various episcopal sees of Portugal will be rendered vacant, and in a short time it is hoped that new schismatical bishops of the so lately organized "Igreja Lusitana" may be found to fill them. When the Republican government shall have had a brand new church made to order it will doubtless be a valuable ally to the makeshift republic.

ANDREW J. SHIPMAN.

### Eucharistic Congress at Vienna

Beginning his pastoral with the words of the Eucharistic hymn, "Lauda Sion Salvatorem," the newly created Cardinal, Prince Archbishop of Vienna, Dr. Nagl, reminds his flock of the great honor accorded them of holding the twenty-third International Eucharistic Con-

gress within the walls of their city. He asks them, therefore, to devote the entire ensuing year to the special adoration of Jesus in the Most Blessed Sacrament. The magnificence of the preceding Eucharistic Congresses held at London, Cologne, Montreal and Madrid is even to be surpassed in the splendor and devotion of the great pageants and gatherings expected to take place at Vienna. Such certainly is the enthusiastic hope of Austrian Catholics.

The cathedral of St. Stephen has already been selected to hold the vast concourse of people, while the public benediction is to be given in the Heldenplatz of the city. The route of the procession has been so mapped out that it will touch at the sites once hallowed by the earthly presence of two saints: the ancient home of Clemens Maria Hofbauer, recently raised to the honors of the altar, and the house within whose chamber the angels brought the Bread of Life to the angelic Saint Stanislaus.

This is to be the first International Eucharistic Congress held in Austria, and to show his appreciation the Emperor himself has taken it under his special protection. The Archduchess Maria Annunziata has assumed the protectorate of the women's work, and various ladies of the highest rank are at the head of the different sections of the Eucharistic preparations allotted to the Catholic women of Austria. Hungary likewise is called upon to look upon this event as a common honor which she shares with her sister State, and to unite with her in preparing for it with all becoming splendor.

September 12 of the present year has been chosen for the opening of the Congress. It is the anniversary of the day when, in 1683 the citizens of Vienna, joined the host of Sobieski, and freed themselves and the entire civilization of the West from the Turkish domination. That day, before entering into the momentous conflict, they had first knelt at the altar of the God of battles and had fortified themselves with the Bread of the strong.

If the choice of the opening date for the Congress has been a most fortunate one, the closing day, as it so happens, is no less auspicious. It falls upon the feast of the Holy Name of Mary, September 15, the solemnity which the Holy Father instituted to commemorate the liberation of Vienna from the yoke of the Turks. So the Congress will be doubly blessed by having Mary, the Patroness of Austria, as its heavenly Protectress. The entire student body is for this reason called upon to unite under the sodality banner in showing before all the world their devotion to our Lady of the Blessed Eucharist.

Especial stress is laid upon the need of bringing together the delegates of all the industrial unions and the associations devoted to social interests among the people. These above all others must rally around the Eucharist, for it is here that they shall find the light and strength which they require to fight the battles of the Faith. The altar is the last citadel of supernatural life, the

fortress which no power of earth nor hell itself can ever storm. To the Sacred Heart that beats within the Tabernacle the Cardinal therefore directs the gaze of the faithful, and asks them to honor It with all their love and devotion, while he likewise lays the strongest insistence upon the early and frequent Communion of the young. The Eucharistic preparations begun so zealously and wisely cannot fail to produce the most magnificent result. We congratulate the Catholics of Austria no less upon the fervor of the faith they are displaying than upon the honor which has been accorded them. Let the Gentiles rage and the people devise vain things, our hope is with our Lord in the Eucharist. To Him alone have been allotted the uttermost parts of the earth.

H.

### Pragmatism and the Higher Life

#### II.

The absolute disregard of Pragmatism for everything which is capable of directing a man in his search for truth raises an interesting question about Professor James' guide. What is it? It is himself. He is the beginning and end of his own philosophy. Like the Modernists, he is a sentimentalist, a subjectivist. His standard is Goethe's "*Gefühl ist alles.*" With him to feel is to think ("The Meaning of Truth," pp. 2, 6, 10, 17, 18). Every emotion, every pulse and throb of the wild, unrestrained will is a sacred movement which the intellect must formulate somehow or other. Moreover, everything, even self and the outside world, must be sublimated in a "stream of consciousness" before it becomes anything. To quote his own words: "Philosophy is the expression of a man's intimate character, and all definitions of the universe are but deliberately adopted reactions of human character upon it. In a recent book from which I quoted the words of Professor Paulsen, a book of successive chapters by various living German philosophers, we pass from one idiosyncratic personal atmosphere into another, almost as if we were turning over a photographic album" ("A Pluralistic Universe," p. 20). That is clear enough, but it is put more clearly by one of James' disciples, who judges that genuine philosophy, like poetry and art, is only the expression of a soul. And, as a consequence, he cannot see why all philosophies are not true, in so far as they are genuine and really express human nature then and there (Booden, *The Monist*, April, 1908).

This is soul-withering, tragic. Yet the elect are basing an exalted spirituality on it. The most we can do is to gasp in astonishment at a sanctity sans God, sans ethics, sans truth of any kind. But perhaps we can learn a lesson of caution from all this. Maybe we shall carry away from it the conviction that we cannot go to school with German philosophers and Swedenborgians and Evangelical Protestants without harm to our souls. James did not. The Modernists did not. A thousand

others did not. They became obsessed with subjectivism in one form or other. The "throbbing heart" was made the standard and measure of right and wrong in religion, science, morals. The effect is hardly encouraging. The sad example of the Modernists is too fresh in the minds of all to need mention. Nor is their case extreme. Should anyone think so, he may ponder Emerson and Jacobi with good results. The former brought himself to believe that "Nature, literature, history are only subjective phenomena." He is foolish in this, but he is outrageous when he tells us that the transcendentalist "does not respect government except so far as it reiterates the law of his mind, nor the church . . . nor arts, for themselves; but hears, as at a vast distance, what they say, as if his consciousness would speak to him through a pantomimic scene. . . . His experience inclines him to behold the procession of facts you call the world, as flowing perpetually outward from an invisible unsounded centre in himself, centre alike of him and of them, and necessitating him to regard all things as having a subjective and relative existence. . . . From this transfer of the world into consciousness . . . follows easily his whole ethics. . . . It is simpler to be self-dependent. The height, the duty of man is to be self-sustained, to need no gift, no foreign force. . . . Society is good when it does not violate me. . . . In action (the transcendentalist) easily incurs the charge of antinomianism by his avowal that the Lawgiver may with safety not only neglect but contravene every written commandment" (*Nature*, "The Transcendentalist," pp. 323, 324-326).

In passing we might remark that it is unfortunate Mr. Emerson did not say whether it was his heart or his stomach that functioned so wonderfully. We fear that his reticence cost the world a remarkable pathological specimen. But be this as it may, it is certain that the transcendentalists deserved the epithet "heathens in thought" applied to them by the distinguished Father Hecker. However, the subjectivist is not at his worst in the New England dreamer. It remains for Jacobi to cap the climax by writing in response to Fichte: "I am that atheist, that godless person who, in opposition to an imaginary doctrine of calculation would lie as dying Desdemona lied; would lie and deceive, as Pylades, when he personated Orestes; would assassinate like Timoleon; would perjure myself like Epaminondas and John de Witt; I would resolve on suicide like Cato; I would commit sacrilege with David. . . . For I have assurance in myself that in pardoning these faults according to the letter, man exerts the sovereign right which the majesty of his being confers on him, he sets the seal of his divine nature to the grace he accords."

Such is the logical outcome of subjectivism, with which pragmatism reeks. And this is not the higher life, nor an exalted spirituality. It is rebellion, anarchy, blasphemy, infidelity. Sanctity does not dethrone God and put man in His stead. Subjectivism does. Noble spirit-



uality cannot be attained through pragmatism. It will not come by yielding to every impulse and whim. To get it man must rise "on stepping-stones of his dead self to higher things." He must flee the turmoil of his soul and ascend in spirit to heaven, and cast himself prostrate before the Saviour, Who will heal the wounds of his soul by pouring into them the wine of His love and the oil of His mercy. This is sanctity. Give us this, Lord, and save us from the other, and from pragmatism, too.

Indeed there is stern need of God's saving grace in this matter. Else this philosophy and others of its kind will make sad inroads on faith and morals. Pragmatism itself fits in well with our characters. We are an active, energetic, nervous people, fretful of restraint and anxious for novelty. Pragmatism releases us from the one and furnishes the other. It has no respect for "old intellectualism" and "hoary traditionalism." It supplants both by a new superstition which allows the will to bound whither it wishes, and insists that the intellect note each leap with a view to practical use. It is like a game of chance, a sort of matching of pennies or throwing of dice, which keeps the spiritual faculties in a state of perpetual fermentation. Its whimsical contradictions are not appreciated, principally because few take the trouble to view the compound in its entirety. They are satisfied with scraps that are sputtered from platforms or featured in magazines. And so the harm is done. It is hard to say how widespread the evil is. But pragmatism is now taught in many of our universities. In fact, it is the only philosophy which many Catholic students know. In one place the young ladies are "quite charmed" with it. They drink hot tea and talk pragmatism between sips. The effect is bad. Faith oozes out through the open pores. Cold water and the catechism would produce better results.

Then, too, literature overflows with it in one form or another. Its principles, which are identical with many advocated by the Modernists, are scattered everywhere. As is quite clear, it is natural that they should be found in Schleiermacher, Ritschl, Kant, Spencer, Balfour, Le Roy, Blondel, Sabatier, Loisy, Tyrrell and a thousand others who treat expressly of philosophy or theology. This is not a matter of surprise. But they are not confined to such treatises. The so-called polite literature is well permeated with them. Coleridge rings the changes on them. So do Tennyson, and Emerson, and Matthew Arnold, and Maurice, and Mrs. Ward, and Mallock, and others, too, whom we forbear to mention.

To-day the approach to God is made difficult in many ways. And, sad to say, modern philosophy does its part to obstruct the path which leads to Him. Current pantheism envelops Him in a fog; idealism makes Him an "*ignis fatuus*," and pragmatism gives His place over to hobgoblins dancing in a miasma. Were Novalis alive at present, he might think twice before re-expressing the conviction that philosophy gives us freedom, immortality, God. Certainly he would never admit that pragmatism

is the foundation of a higher life, a suitable medium for the expression of a noble spirituality.

R. H. TIERNEY, S.J.

### State Ratification of Constitutional Amendments

In view of the discussions in the secular press as to whether a State which has ratified a proposed amendment to the Federal Constitution may reconsider its action and annul it before the requisite three-fourths of the States shall have ratified the said amendment, it is interesting to recall the course pursued when there was question of the Fourteenth Amendment.

This amendment, which defines United States citizenship and limits the power of the individual States in legal proceedings connected with questions of citizenship, was proposed by the Thirty-ninth Congress on June 16, 1866. It was ratified in due course by the legislature of New Jersey on September 11, 1866, and by that of Ohio on January 11, 1867. But New Jersey withdrew her ratification in April, 1868, and Ohio withdrew hers in January, 1868. Nevertheless, on July 21, 1868, there was adopted in the Federal Congress a resolution reciting that "the legislatures of Connecticut, *New Jersey, Ohio*," etc., "having ratified the fourteenth article of amendment to the Constitution, it is hereby declared to be a part of the Constitution, and it shall be duly promulgated as such by the Secretary of State."

The mind of Congress, then, seems to have been that, once its ratification has been given to a proposed amendment, a State cannot, by subsequent action, recall or annul that ratification.

Four States absolutely rejected this amendment; four States first rejected it and then ratified it; and one State, Virginia, formally ratified it three months after it had been proclaimed a part of the Constitution. The action of New Jersey and Ohio, therefore, had no effect on the ultimate fate of the amendment; but the action of Congress was significant.

From St. Paul, Minnesota come cheering tidings of a practical step taken by Catholic women to work effective reform in our theatres and in other places of amusement. Six hundred members of The Guild of Catholic Women, an organization in that city, have signed the following promise:

"I pledge myself to remain away from all places of amusement where the standard of morality is not of the highest. It is not necessary that I take such a pledge, but I hope by so doing to influence others to do likewise; also to try to influence others to attend anything commendable."

The pledge is one that deserves to be brought to the notice of members of the Society of the Children of Mary and kindred organizations everywhere. It shows the right Catholic spirit, and its purpose is genuinely helpful.

## CORRESPONDENCE

## Count de Mun's Recent Speech at the French Academy

PARIS, JANUARY 31, 1912.

The readers of AMERICA were informed, some weeks ago, of the striking effect produced in the French Chambers by Count Albert de Mun's appearance in the tribune, where, in an eloquent speech, he denounced the attitude of the late French Premier, M. Caillaux. On Thursday, January 18, he spoke once more, before a very different audience, and again with striking success. He was appointed to "receive" the new Academician, M. Henri de Regnier. According to the custom on these occasions, the newly elected member of the Academy gave an outline of the career of his predecessor, who, in this case, was the essayist and historian, the Viscount Eugène Melchior de Vogüé, and it was to this speech that M. de Mun had to make answer. Seldom, even at the Academy, was so eloquent, harmonious and felicitous a speech listened to by an audience where the flower of the literary world in France was brilliantly represented. Between M. de Regnier and M. de Mun there are few points in common beyond the fact that both of them are men of letters, that both are highly cultivated, and have made their mark in the history of modern French literature.

M. de Regnier, a poet of no mean talent, is the son-in-law and the pupil of the still greater poet, José Maria de Heredia; he has also written a number of novels, but his poetry, brilliant and subtle, full of symbols, color and charm, constitutes his chief claim to celebrity. He makes no secret of being an unbeliever and something of a pagan, and in spite of the literary beauty of many of his writings, their theme is often limited to purely sensual enjoyment. Even his poems, exquisitely chiselled, with a fascinating charm, are sometimes absolutely pagan in tone, although his novels are, in this respect, more open to criticism than his poems.

M. de Mun's criticisms were fearless and sometimes severe, but uttered with a courtesy that took away any bitterness, and his generous and eloquent recognition of M. de Regnier's great gifts was charmingly expressed. Seldom were the poet's verses better interpreted than by the great Catholic orator; those that he read aloud had a martial ring and evidently appealed strongly to him as "an old soldier."

Not only did he reprove the tone of M. de Regnier's novels, he also rectified the judgment passed by the latter on M. de Vogüé, his predecessor at the French Academy, whom he believed to have been more deeply and sincerely religious than his successor seemed to imply.

It would be impossible in a brief paper, and in a language other than French, to give a complete idea of the charm, eloquence, penetration, high-bred courtesy and merited severity that were combined in Monsieur de Mun's speech. Those who were present noticed the close attention with which it was listened to and the enthusiastic applause with which it was received; how even the Academicians, whose opinions are most at variance with those of the orator, were warm in their approval.

M. de Mun is always, and above all, a devoted Catholic, and it was this fact that gave an under current of earnestness to his speech and a deeper value to his words. He is too highly cultivated and too broad minded to let his faith make him either violent or narrow, but it is there, deeply rooted in his soul, giving depth, strength

and earnestness to an eloquence that, without it, might be delightful to listen to, but would certainly lack the persuasive charm that it now possesses. Like M. de Regnier, he is keenly alive to beauty, either natural or artistic, but his appreciation has a touch of idealism, his aspirations have a breath of something higher, purer and nobler than earth can bestow. He conveys the impression of one who, while judging men and things with open eyes and a receptive mind, draws his deepest inspirations from "the light behind."

From this point of view M. de Mun's appearance at the Academy on January 18 touched on wider issues than those implied by a mere literary tournament; it was an indirect but very real homage to the Faith that he is proud to profess.

ANGLO-FRENCH CATHOLIC.

## The Y. M. C. A. in Jamaica

KINGSTON, JAMAICA, Jan. 27, 1912.

Nearly a year has elapsed since the attention of Jamaicans was called to a second attempt on the part of the Young Men's Christian Association to establish itself in our Island. Previous efforts a decade or so before had come to nought for reasons connected probably with the financing of it, and certainly with its inability, in spite of the attractions it was able locally to offer, to hold the young men who had joined it. An American Methodist resident in Jamaica and prominent in the fruit trade, was the moving spirit in the effort made then for its permanent introduction, as he is now in the new plans with regard to it. It may be that the increased commercial importance which is likely to belong to Jamaica at the opening of the Panama Canal has something to do with the desire to see the Association well started here; for the one link wanting to the geographical chain of its influence from the United States to the Isthmus of Panama would thus be supplied, and undoubted material advantages to so many of our young Jamaicans who travel both to the Isthmus and to Cuba for employment would in all likelihood act as enticements to membership. Be that as it may, a warning was sent out for Catholics as far back as last April.

In a letter published in the two Kingston dailies, one of the fathers of St. George's College, in that city, pointed out the distinctly Protestant nature of the object and methods of the Y. M. C. A., and gave the public a long citation on the same subject from the *Catholic Standard and Times*, of Philadelphia. A canvass in the interests of the Association had already commenced in order to obtain the sum of ten thousand pounds, half the amount which would be required for purchase of the site and the erection of suitable buildings, the other half to be forthcoming from the United States when an equal amount had been subscribed in the Island. The letter referred to had, therefore, as a further aim to open the eyes and strengthen the will of those of our own people upon whom pressure would be brought to bear, that they might aid what a legal decision in an American court of law during the preceding year had made clear to be a Protestant religious organization.

A Presbyterian clergyman, commenting adversely in the press on this Catholic utterance, said: "Protestants in Kingston should take note. . . . Catholics will not give for things distinctly Protestant. Why? Because Protestantism undermines Catholicism. And yet Protestants give for and support things distinctly Catholic, which are being used to undermine Protestantism."



It [the priest's letter] is a timely publication. I hope it will bear fruit on the Protestant side." Back of the bitterness of this representative of Scottish Calvinism there was at any rate no demurrer to the sectarian character of the Y. M. C. A.

A correspondent of the *Telegraph and Guardian*, signing himself "Guildite," a member, evidently, of the Young Men's Guild connected with the Scotch Kirk in Kingston, went even further in acknowledgement of the same. "Father X —," he wrote, "steps in to add fuel to the flame. His cry: 'Come to heel, lads; this Y. M. C. A. is inimical to Catholicism,' should advance the cause more than anything else which has been written about it. The members sing hymns, read the Bible in the mother tongue, determine moral actions on the authority of their own conscience and no other, and believe Christianity a religion for this life with its sorrows, joys and duties. Of course, it is inimical."

What special brand of varied Protestantism is favored by the Y. M. C. A. may be gathered from an occurrence here set down. About the same time the above communications appeared in print, one of our zealous Catholics was approached by the Methodist gentleman already mentioned as the Jamaica godfather of the Association, and asked under promise of a liberal commission to canvass for the donations necessary for its start and progress. When Catholicity was objected as the obstacle to working in with such a decidedly Protestant purpose, the reply—a significant one—was that no one should allow that to stand between him and the grand object of the Y. M. C. A.; for "in it," urged the advocate of the latter, "we get along without Catholic priest and without Protestant priest, too; we are priests to ourselves." Certainly this declaration fits in with what we have heard mentioned as a well-grounded suspicion by one whose acquaintance with the American navy is that of many years of membership in it—a suspicion that Y. M. C. A. activity contemplates the substitution, sooner or later, of its own spineless ministrations for that of Catholic and Protestant naval chaplains alike.

Whatever the cause—and we are of the opinion that we can guess it—ten months have gone by, and so far Kingston has not seen even the beginnings of a Young Men's Christian Association Building. Not that the design of erecting it has at all been abandoned; for a committee is still active which, though rather reticent as to its movements in the metropolis, is with all vigor pushing ahead in insistent appeal for means to put that design into execution. As a prominent Kingston merchant, a Catholic, too, informed Bishop Collins only two or three days ago, affairs have come to such a pass that it is no easy task at present to say nay to financial requests from the promoters of the Jamaica Y. M. C. A. Secretary Nuttle, who will be remembered as the associate campaigner with Secretaries Tibbitt and Beck, last April in the abortive attempt of the Y. M. C. A. to have a quarter of a million dollars subscribed in Havana, has been in Jamaica for a month, and there are signs to be read by those who care for Catholic interests that he has not been idle. The writer has himself been favored with an introduction to the gentleman, and it came from an energetic young Catholic, whose acquaintance with influential persons he was evidently using and whose connection with the Y. M. C. A. movement in Jamaica has since, thanks to the timely intervention of one of the Kingston priests, altogether ceased.

Col. Wm. Jennings Bryan's visit to Jamaica in December was made the occasion of a reception tendered to him at the Myrtle Bank Hotel, Kingston, at which very many of our notables and some of us not notable were present. Even his Excellency the Governor, Sir Sydney Olivier, put in his appearance at the close. Mr. E. B. Hopkins, the well-known Y. M. C. A. promoter in Jamaica, and the Methodist godfather to whom reference has already been made twice, were called upon by the American Consul, Mr. R. N. Snyder, to introduce the Nebraska statesman. In the course of the introduction, and much to the surprise of not a few of the audience, the Colonel was asked to say a good word for the cause the speaker himself had so much at heart. We make no comment here on the propriety of such a request at a gathering of such a character, where it ought to have been known that many would be out of sympathy with it. However that may be, Col. Bryan's declaration that he had been a member of the Y. M. C. A. from the years of early manhood, and so far saw no reason to apologize for the fact, might be taken as the fair summary of his laudatory remarks. In conversation afterwards with Bishop Collins, who had humorously taken him to task for the accepted championship thrust upon him, he remarked that for Catholics there was, of course, another organization on lines much similar—the Knights of Columbus, and that this organization met in a Catholic way the requirements of Catholics, where for them the Y. M. C. A. had no power or right to appeal.

Outside of Kingston there are up to the present two localities, Linstead and May Pen, where the Y. M. C. A. has made a start, and two others, Murtigo Bay and Mandeville, where committees have been formed with a view to its introduction in the near future. To judge from appearances it would seem to be making its move upon Kingston from the outlying parishes. Meantime, what are we doing in Kingston to safeguard our Catholic people from what, when it comes—and it is bound to come—will prove a temptation to some of the weaklings amongst us?

PATRICK F. X. MULRY, S.J.

### The Vicariate of Rome

ROME, January 28, 1912.

The Holy Father has now published, under date of January 15th, an Apostolic Constitution for the government of the diocese or, as it is commonly called, the Vicariate of Rome. The Cardinal Vicar will hereafter have the administration of the affairs of the diocese divided into four departments, with a prelate, appointed by His Holiness, for each department as its executive chief: each department shall also have a secretary by pontifical appointment.

The departments are: I. Divine Worship and Apostolic Visitation, whose chief shall be known as the Commissioner; II. Discipline of the Clergy and the Faithful, with an Assessor as its head; III. The Judiciary, under a Monitor; IV. Finance, with a Prefect in charge. Mgr. Cepatelli, at present Vicegerent of Rome, has been appointed Commissioner; the other department chiefs are yet to be appointed.

Under the head of Worship will be included, besides the ordinary supervision of divine service, the guardianship of relics and of archeological treasures, as well as the supervision of Sacred Music and of Sacred Art: hence the present Commission of Sacred Music in *Urbe*,



the Archeological Commission and a new Commission to be appointed over Sacred Art, will all be under the jurisdiction of this department. The apostolical visitation of the diocese will be made by a Commission of Cardinals consisting of the Cardinal Vicar, the Cardinal Prefect of the Council and the Cardinal Prefect of Religious, who may increase the membership of the Commission, with the approval of the Holy Father, and shall make a visitation of the diocese and render a report every five years, beginning with 1916, at the same time that the ordinaries of Italy make their report to the Consistorial Congregation.

The department of discipline will look after the clergy, both secular and regular, will have special care of doctrine, of the circulation of books, of the publication of Catholic newspapers and periodicals, of all associations and enterprises for religion, charity or justice to Catholics, of all seminaries and colleges, parochial schools and convents and all priestly faculties. Hereafter no cleric from any other diocese, not even of cardinalial rank, may take any office or benefice requiring permanent or extended residence in Rome, without first obtaining the *placet* of the Cardinal Vicar. For the schools there is to be appointed a Scholastic Council to serve under the Cardinal Vicar and the Assessor to supervise the conduct of the schools with authority to appoint inspectors of the same. For catechetical instruction there is to be a special committee of six priests, who will see to the proper conduct and encouragement of such instruction in churches, schools or wheresoever catechism is taught. For the convents, the city is divided into six districts with a priest appointed for each district, who is to look after the convents in his district. The Cardinal Protectors will remain, but without authority or jurisdiction, the communities hereafter being entirely under the authority and jurisdiction of the Cardinal Vicar. Hereafter no religious or nun may be set to serve in the hospitals of the city without the leave of the Cardinal Vicar, who is to look after them, and may revoke his leave when he judges expedient to do so. For all organized social efforts the Diocesan Council of Catholic Action will still have supervision, but subject to the authority of the Cardinal Vicar and his Assessor.

In the department of the Judiciary the ordinary tribunal will consist of the Cardinal Vicar and the Monitor (the latter hearing the case), and in special cases, where a fuller tribunal is called for, the Monitor will preside over it, unless the Cardinal Vicar sees fit to reserve the right to himself. The office will also be equipped with a Proctor of Justice and a Defensor Vinculi, to be appointed by the Cardinal Vicar with the approval of the Holy Father.

The Finance department will have charge of the economic administration of all the revenues of the diocese, of the returns from all parochial benefices and of all foundations for pious purposes whose administration is not otherwise provided for by ecclesiastical law. It is noteworthy that all revenues for the maintenance of schools, from whatever source they come, will be merged together under the administration of the Cardinal Vicar. This is readily intelligible, as the Catholic schools in Rome are not really parochial, but of a diocesan character.

The staff of the new administration of the Vicariate of Rome is rapidly being filled by pontifical appointment. Mgr. Faberi, as Assessor, will head the Department of Discipline of Clergy and People; Mgr. Chimenti as

Auditor (wrongly reported last week as Monitor) will preside over the Judiciary; Mgr. Cisterna is the Prefect of the Department of Finance. Under Mgr. Faberi, Mgr. Sinibaldi will be secretary for the Discipline of the Clergy, Mgr. Mingoli secretary for the sub-department for the supervision of convents; Mgr. Cordeschi, secretary for the schools, and Mgr. Pascucci for Catholic benevolent institutions.

Yesterday the Vatican appointed as Nuncio to Austria at Vienna, to replace the late Mgr. Bavona, Mgr. Raphael Scapinelli de Leguigno, at the same time designating him as Archbishop of Laodicea. Mgr. Scapinelli is a man of fifty-five years of age, who has been in the official service of the Vatican for the last nine years. Prior to that he had been long a professor in the Academy of Noble Ecclesiastics, where he had himself been educated. Trained to diplomacy and long occupied with ecclesiastical diplomatic business, he is looked upon as particularly well equipped for his present position. At the moment of his appointment he was on the staff of the Cardinal Secretary of State as secretary of extraordinary affairs.

One of the Berlin journals, the *Vossische Zeitung*, in its account of the decease of Mgr. Bavona bitterly inveighed against him as an intriguer sharing in the campaign against Count Aehrenthal. However, as the *Zeitung* has little sympathy with Catholic affairs and stands alone in its criticism amidst a chorus of kindly appreciation of Mgr. Bavona's character, ability and conduct, the diatribe has little value, and will have less effect upon the public mind.

Poor Mr. Nathan is having trouble again. The Republican members of the Giunta and Council have resigned because the town's contract with the English corporation which controls the gas works was renewed without a proper effort to municipalize this public utility, as promised in the original understanding between the sections of the "bloc." Nor is this all. The Socialists are discontented over the condition of the street-cleaning department. They aver that the streets are unclean. He retorts that things are not so bad; that, in fact, a lady from Boston a few days back asked an explanation of the neatness of the streets, which she found worthy of all admiration. "This is too much," quoth they; "outrageous in sooth." "Suggest me a better solution of the difficulty," rejoins the doughty mayor, "and I will adopt it at once." Silence follows, profound and eloquent; and so the chapter is closed. I fear the lady from Boston was more than a few days back.

The German Minister of Foreign Affairs, Baron Kiderlen-Waechter, was in Rome during the week, and though his business would seem to have been with the Quirinal, he also called on the Cardinal Secretary of State and spent half an hour with him.

Mr. Asquith, the Premier of England, is idling about the pleasant places in southern Italy, and gradually drifting towards Rome, where he is expected within a week or so.

The Ambassador of France at the Quirinal was called off to Paris some ten days ago, and sent back in a hurry to negotiate the settlement of the Carthage and the Manouba affairs. Really the prefects or proctors of the school are altogether too busy for us poor school boys to feel secure.

Cardinal Mercier, Archbishop of Malines, is expected in Rome within a few days on his visit *ad limina*.

C. M.



# A M E R I C A

## A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, FEBRUARY 17, 1912.

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## Religious Garb and the Constitution

Protestant ministers display a wonderful zeal in seeing that others preserve the Constitution of the United States as they understand it in the matter of Separation of Church and State. When it was proposed that the "Irish Ninth" of Boston should act as escort to Cardinal O'Connell, the Evangelical Alliance of Greater Boston, representing clergymen of nearly all of the Protestant denominations, made formal protest and appointed a committee to confer with Governor Foss regarding the matter. The Right Rev. Joseph G. Anderson, Auxiliary Bishop of Boston, in the interests of peace and harmony requested the Ninth not to take part in the parade, and thus the issue was avoided.

A week ago President Taft suspended an order of the Commissioner of Indian Affairs, who had prohibited the use of their religious garb by Catholic teachers in the Indian schools. No sooner had the action of the Commissioner been given to the press than the following telegram was sent to the President by Charles L. Thompson, President of the Home Mission Council of the National Protestant Mission Boards and Societies:

New York, Feb. 1, 1912.

The President, the White House, Washington, D. C.

The action of the Honorable Commissioner of Indian Affairs, issued Jan 27, relative to sectarian insignia and garb in Federal Indian schools, is to our minds so manifestly American in spirit, so judicial, and righteous that we heartily approve and commend it. We did not know that such an order was in preparation. But we now express our commendation, and ask that nothing be permitted to weaken its force. We desire representatives to have a conference with you if you find opportunity and occasion for this.

Charles L. Thompson,

The President does not seem to have waited for a conference with the representatives of the Protestant

Mission Boards. Had they not already prejudged the case when in their joint letter they declared the Commissioner's ruling, "so manifestly American in spirit," "so judicial," and "righteous"? If the whole proceeding, from Commissioner down to Mission Boards, was a trap laid for the President by foes in the Republican party, and even in his own entourage, to embarrass the candidate for reelection on the eve of a National Convention, Mr. Taft took the bull by the horns and showed himself equal to the occasion. Responsibility for the action of the Commissioner he promptly disavowed, and with like promptitude revoked the order. He intimated that it was not "judicial" nor "righteous" and was assuredly un-American in spirit to violate a contract which had been entered into at the time the Government took over the schools, and clearly in contravention of the "ruling of the Civil Service Commission," or "of Executive action" by which the members of the assailed religious orders have been included in the classified service under the protection of the Civil Service law. Nor is there warrant for supposing that when the agreement to take over the schools with their teachers was entered into by the Government and the Catholic teachers, either party to the contract saw any violation in such action of the letter or spirit of the Constitution of the United States. That important document simply declares that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." But it nowhere lays down the principle that Congress or the President, or the State legislatures shall preserve an attitude of hostility to religion or discriminate against any citizens of the United States on the ground of their religious convictions, or their garb.

## Arizona and Lincoln's Birthday

What a storm was raised in Congress when there was question of admitting to the dignity and privileges of Statehood a portion of territory not included in the original Thirteen! That was back in 1812. Louisiana was admitted on April 8 of that year. The Fathers, especially those down East, thought they saw the ruin of the country looming up big and black on the national horizon, simply because others were to enjoy the blessings which they enjoyed. The end of the contest for political supremacy between New England and Virginia was heralded, for both were to retire before the new forces about to appear in the West.

Louisiana's centennial year of Statehood sees the admission to the sisterhood of States of the last, the very last, part of our contiguous holdings. The great American desert, as it appeared sprawling over the maps of the fifties, has disappeared under the white magic of the settler; the Rocky Mountains now hold no mysteries; and bands of steel have long bound the East and West together. But the position of dependence and tutelage

which belongs to territories has outlasted the desert and the mountain mystery.

Forty years before the Pilgrims sighted the bleak and forbidding coast of Massachusetts, the Spaniards had raised their flag at Tucson, and Jesuit missionaries followed closely upon their trail. "Americans" were unknown in the land until some venturesome hunters and trappers found their way there in 1824. By that time Spain's banner had given place to the red, white and green of independent Mexico. By the treaty of Guadalupe Hidalgo, in 1848, all Arizona lying north of the Gila river became United States territory; but not till 1853 did the southern part become ours, in virtue of the purchase negotiated by the United States Minister, John Gadsden. The treaty was published by Mexico on July 20, 1854. Mexico's flag, therefore, was the last foreign flag to float over Arizona.

Remaining an integral part of the territory of New Mexico for ten years, Arizona was given its own local government in 1863. It has suffered much less than New Mexico from the curse of extensive and conflicting land grants, coming down as a baneful legacy from the old régime; for few Spanish or Mexican families possessed of social rank or political influence cast covetous eyes on that little known region.

Full of young blood and youthful enthusiasm, Arizona steps into the Union just a century after the advancing American spirit bounded across the Mississippi and welcomed Louisiana. The fears of the Fathers have departed with them. The hope of the sons was in the State that was to round out the Union on the birthday of Lincoln, who saved the Union.

### "Bourgeois Convention"

Apropos of the suicide last week of a couple "who had entered upon the experiment of defying what many bright young writers are in the habit of designating in an easy-going fashion as the 'conventions of society,'" the New York *Evening Post* recently had an excellent editorial. The writer justly rebukes those "youngsters, hardly out of their teens, and clever young women fresh from college, who evidently think that they are making a great concession to the intellectual weakness of the mass of mankind when, with patronizing indulgence they use the word 'convention' to indicate that great body of laws, customs, traditions, and sentiments upon which the institution of marriage rests."

"The mere use of the word in this way," he continues, "cannot fail to exercise, upon thousands of unformed minds, an insidious influence far more deleterious in the end than any direct onslaught on the central institution of humanity could command. How far the thing can go is best illustrated, perhaps, when such an expression as 'bourgeois convention' falls quite naturally from the pen of a gifted young writer dealing with the 'advanced' views of some modern poet or novelist. He has

actually fallen into the monstrous error of supposing that the long result of time, the dear-bought fruit of ages of trial and suffering and groping, is nothing but a petty arrangement which little people who have no vision beyond their cash-accounts find it comfortable to maintain."

Well said! But to Catholics, as they believe marriage to be of divine institution, and, when the union is between Christians, a holy Sacrament, the choice of the word "convention" to designate this relationship must, of course, be even more offensive and reprehensible than to the writer in the *Evening Post*.

The increasing laxity of the public conscience with regard to the sanctity and permanence of the marriage tie is also indicated by the patience, complacency, or approval even, with which many papers and periodicals have been discussing a pernicious book called "The Morality of Women," translated from the Swedish original by one who had consistently applied some of its ideas to her own life.

That "love can dispense with marriage," that motherhood "through natural love" "whether sanctioned legally or not, shall be considered the only true motherhood," that "all vows binding forever the life of feelings are a violation of one's personality," are some of the subversive principles in the book that its reviewers are disseminating, for they quote without comment, or sometimes with an exegetical puff, passages which sound Christian morality cannot too strongly condemn.

Is it not yearly becoming plainer that nothing can better preserve our country from the disorders such books and such reviewers are encouraging than the general acceptance of the Church's teaching on the holiness, unity and permanence of the marriage bond?

### The Situation in Germany

Liberalism and Socialism stand united against the German Centre. The loss of Cologne was due to the National Liberal vote, which in the second ballot was thrown into the Socialist scale to turn the balance. The same was done elsewhere, by both Liberals and Progressives, where no hope of personal victory swam in sight. Except for the Conservatives all parties united in the campaign against the Centre which, nevertheless, was responsible for the election of a great number of the National Liberal candidates. A total of about 300,000 Centrist votes went for this purpose in order to defeat more radical candidates.

As the champion of religious liberty in Germany the Centre has ever borne the brunt of the fight. Its small loss against the formidable coalition of almost all the political parties is rather a sign of strength than an indication of any diminution of vigor. The fact is, that adding the votes which the Liberals themselves acknowledge to have received from the Centre to the others known to have been cast by it, the total gain of the



Centre Party at the first ballot was 130,000 over the votes cast by it in 1907. Such is the computation made by the *Allgemeine Rundschau*.

Much as the secular press may confuse the issues, the fact remains that the abolition of religious liberty is the real object kept in view by the radical parties in Germany, as in France, Italy and Spain. This is evident from the rabid anti-Jesuit laws recently passed in Bavaria, from the legislation in Baden, which disqualifies every priest from teaching secular branches in the schools, because of his anti-modernist oath, and from the battle against the Church everywhere carried on, even in the Reichstag itself. Meanwhile the doors of the schools are thrown wide open to every atheist, monist, or pantheist who desires to propagate his pernicious theories. Such is the twentieth century conception of Liberty and Equality in the radical camp. Our press, meanwhile, delights in speaking of the "reactionary" Centre; it is Socialism and Radicalism that are reactionary. The tree is judged by its fruit. Wherever these factions have entered into power there has been religious intolerance of the blackest kind. Fortunately the precarious majority possessed by them in Germany will make impossible the accomplishment of their purposes.

While German orthodox Protestantism will stand by the side of the Centre, and even Liberalism may set a limit to its radical tendencies and possibly even admit some little measure of indebtedness looking forward to future favors, Socialism is hopeless in its religious bigotry. It cannot even leave heaven at peace, and its official organ grows furious to desperation at the intolerable thought of an aristocracy of saints and angels. What particularly arouses their ire is the special influence which some possess with Almighty God. Such an autocracy and aristocracy, we are told, "not merely contradicts our natural science and historico-philosophical views, but likewise our democratic principles. If there is another world, we must there likewise demand Democracy." We can only pity them.

### Then and Now

The contrast between the magnificent reception given by New York to Cardinal Farley and the hostility manifested on a similar occasion some sixty years ago has had a parallel not less remarkable in London. When in 1850, Pius IX restored the Hierarchy to England, appointed Nicholas Patrick Wiseman Archbishop of Westminster and raised him to the dignity of Cardinal, there was an outburst of fanatical frenzy throughout England, more intense and universal than even the days of Know-nothingism had witnessed. Pope and Cardinal were burnt in effigy in town and village, a Prime Minister denounced this "insolent, Papal aggression," a Bill was rushed through Parliament forbidding Catholic prelates, and even deans, to assume their ecclesiastical titles, priests and Religious were prohibited from appearing in

public in the dress of their order, and a leading parliamentarian declared, "the Anti-papery agitation has risen to such a height throughout the country that he was astonished the Cardinal had not been burnt in person instead of in effigy." Cardinal Wiseman's entrance was made in the utmost privacy, his appearance was not seldom greeted with insult, and he narrowly escaped personal violence.

On January 20, 1912, Cardinal Bourne entered the Cathedral of Westminster amid the plaudits of cheering thousands. Accompanied by many bishops and hundreds of priests and Religious, who were dressed in the insignia of their rank and the robes of their orders, the Cardinal was received by the Lord Mayor of London and the Mayor of Westminster, who were present in State at the Cathedral, attended by Aldermen in their robes of office, to pay London's official tribute of respect to a Cardinal of the Catholic Church, who by his elevation to the Sacred College, is now judged to have added distinction to the greatest city in the world. Press and people were in accord with the civic heads of London and Westminster.

Passion and partisan hate may ebb and flow, but the Catholic Church, divinely guarded, will always rise above worldly tides, and its beneficent influence will ultimately find its vindication.

### The Motu Proprio in Ireland

Dr. O'Riordan, Rector of the Irish College in Rome and author of "Catholicity and Progress in Ireland," has a luminous article in the *Dublin Leader*, January 27, on the recent *Motu Proprio*, which gave such trouble to some Irish Protestants. On the supposition that it applies to Ireland, which he thinks improbable, he turns the tables neatly on its principal denouncers. These are Sir Edward Carson and Mr. Campbell, K. C., both members for Trinity College, Dublin. Mr. Campbell called it "a deadly blow at the sanctity and security of property," because it forbids Catholics, under pain of excommunication, to cite their clergy before the secular courts without permission of their bishops. Dr. O'Riordan shows that a similar rule exists in the Church of England, among the Scotch Presbyterians and the Wesleyans, and in most clubs and societies; but its most exact parallel is found in the chartered laws of Trinity College. The rule is also in Latin, and reads thus: "All domestic differences shall be examined and, if possible, decided within the College. He who brings another into Court without the consent of the Provost and the majority of the Senior Fellows, shall be expelled from the College."

In fact, the rule of Trinity, which Sir Edward Carson and Mr. Campbell represent, is much more severe than the Papal Decree which they denounce. The Catholic complainant has only to ask the permission of one bishop, who is enjoined to grant it; but the Trinity litigant has

to obtain the consent of the majority of the Fellows, as well as of the Provost, and has no assurance that he will get it. "Yet," says Dr. O'Riordan, "Irish Protestants have been so born into privileges and so long and exclusively enjoyed them that men of position, like Mr. Campbell, can speak without shame, in a Catholic city and county, of a solemn act of the Pope, as 'an arrogant and insolent Decree.' They have been so long accustomed so to think and speak, that they are regardless or unconscious of their offensiveness. If the Catholics of Dublin held a meeting and resolved: 'Since the *Motu Proprio* affects Catholics only, we request him and his friends to mind their own business,' Mr. Campbell would probably be surprised at their developed audacity. Such has been the fruit of Protestant privilege in Ireland, they cannot reconcile themselves to the change which a century has made. Hence, what is of divine right in a Protestant, in the Pope or in a Papist, is that sin 'which shall not be forgiven.'"

The point is well taken. Continued Protestant Ascendancy in the British Isles, and in not a few places outside of them, had left an air of insolent dominance on the one hand and servile timidity on the other, long after the laws that enforced them had become obsolete. Dr. O'Riordan's famous reply to Horace Plunkett's patronizing criticism of the Catholic Church in Ireland, and the *Leader*, the organ in which it first appeared, have done much to awaken the virility of Irish Catholics and put the party of ascendancy in its place; but even yet there is too much talk of tolerance and intolerance. There are Catholics, not all of them in Ireland, who are eager to prove their tolerance by giving their enemies everything good that is going. Under free institutions there should be no question of "tolerance," but of justice and equality of opportunity. Catholics, as well as others, have a right to claim and exact what their merits as citizens entitle them to, not more and not less.

Apropos of the recent attempt of Commissioner Valentine summarily to do away with the use of their customary garb by Catholic teachers in certain Indian schools, a fact mentioned in the life of Father Nerinckx, the great pioneer priest of Kentucky, goes to show a marked change of sentiment on the part of those in charge of our Indian wards. In earlier days there was no such scruple regarding the vesture of men or women zealous to help in the uplift of the savages as that which Mr. Valentine offers as an excuse for his action.

In the summer of 1824, Father Nerinckx was in St. Louis and there arranged with an Indian Chief and the Agent of the United States Government to have them send him twelve Indian girls, whom he was to place at the Lorette school at Bethlehem, Kentucky. The Agent agreed that the Government would pay for the girls' education.

Father Nerinckx was not able to carry out his plan, since he was called to his reward shortly after the contract had been accepted. One wonders whether there were lynx-eyed commissioners of accounts in those days to question what such men as Father Nerinckx did with the money granted them in pursuance of similar contracts. The saintly missionary, at all events, made no attempt to conceal his purpose from the Indian Agent. He meant, he declared, to use the money paid him as tuition fees for the Indian girls, to support as well thirty orphans whom he intended to send with these to the Sisters of Loretto, at Bethlehem.

It appears that the Irish County and Urban Councils in providing comfortable cottages for the working classes failed to foresee all the requirements of the situation. The owners of four adjoining cottages in Dublin presented a petition to the Council demanding additional room, as the number of children in each of the four families varied from fifteen to eleven, making a total of fifty-three; and they also entered a claim for certain prizes which they heard were offered for large families. The Chairman remarked, that were the petitioners living in France they would be enrolled in the Legion of Honor, but it would not pay to give rewards for such small families in Ireland. However, the additional room would be granted, with a promise of extension in case of future contingencies.

From the sixth annual report of the "Catholic Church Extension Society" there are gathered in a circular twenty-seven "facts" which show how zealously the work of the association is being promoted. For instance, the receipts of the Society last year were \$307,967.15, or more than half of all that had been received during the first five years. The Society on October 18th, 1911, had built five hundred and thirty-seven chapels, in places where no Catholic chapel had before existed. The assets of the association are more than \$282,000, and it has distributed church goods, old and new, approximating \$63,000 in value. The Society is also bearing the expense of educating young men for the priesthood and of establishing Sisters' schools where they are badly needed. Fifty-seven large cases of Catholic literature were distributed last year, the circulation of *Extension* increased to 115,000, and a second chapel car is now being built, which will make it possible and practicable for neglected Catholics to hear Mass occasionally. The good the Society has done during these years by thus saving or strengthening Catholicism in the United States is, of course, quite incalculable. As an answer to the doleful wail "Leakage!" has come the joyous cry "Extension!"



## LITERATURE

**The Papacy and Modern Times.** By WILLIAM BARRY, D.D. New York: Henry Holt & Company.

"I want to get the best man available . . . and to get him to write so that a miner in Australia or a coster in Whitechapel may be able to read what he writes and, with attention, understand every sentence, and also get necessary guidance as to the books he should read in order to pursue the subject further." Thus Professor Gilbert Murray expressed his idea of the "Home University Library," of which he is one of the chief editors and to which the book before us belongs. Looking over the numbers already published we are inclined to think that the editors have in view a public much wider than Professor Murray's "miner" and "coster" would imply. Other reviewers have pointed this out, and a glance at Canon Barry's bibliography confirms it. However this may be, we have no doubt at all that a Catholic, writing for such a collection, makes a mistake. The fact that a Catholic or so is on the list of authors will be used, as it has been used in other cases, to induce Catholics to buy and read the whole series to the detriment of their faith and morals.

We are sorry to have to say that Canon Barry's work displeases us greatly, especially in its treatment of the post-revolution period. Whatever his private opinions may be, he must not blame his readers if they judge his sympathies to be with Giotberti and Rosmini, and even with Cavour and Garibaldi. Nor can we read without pain the statement that the journey of Pius VI to Vienna "was a first intimation that the Church would one day throw herself upon the people." Persons better informed than miners and costers will take this to imply the common notion that for centuries the Church has allied herself with tyrants to oppress the people. Canon Barry understands very well that the Church has always rested on the people. From the people she has always drawn her priesthood; many of her greatest prelates came from the people; she has proved herself the protector of the people's weakness, the reliever of the people's wants. Her power over princes was due to the fact that with her were the people. Even though king or emperor might care little for his soul, interdict and excommunication were always terrible to him, because of the separation of his people from him which those spiritual weapons induced. The facts to which shallow agitators appeal—courtier prelates, baron bishops, ecclesiastical electors, etc.—contain many abuses which human frailty accounts for amply. But everything in the old relations between the Church and existing society was not evil. On the contrary, fundamentally those relations were good. They were the necessary consequence of the fact of the two coexistent orders, the temporal and the spiritual, and that the spiritual can do its work fully in any lawful form of social organization. Feudal systems, absolute monarchies, even Oriental despotisms and the primitive society of the nomadic tribe, can be the fields of the activity of the Church just as well as republics and democracies. All she asks from any is justice. She can never tolerate the *principles* of the Revolution. But she can and will cooperate with even usurping governments set up amid revolutionary violence, in their manifest obligation of preserving social order; and should these become legitimate by the lapse of time and the extinction of the rights of the dispossessed claimants to supreme authority, she will cooperate with them more fully still if they will but walk in the just way. She accommodates herself to the vicissitudes of human society, to the fall of old empires and the rise of new, because she is above all human society, and includes within her deathless life the members of merely human organizations, which, because they are human, have within themselves the answer of death. But she can neither relinquish her own rights nor recognize the violation of the rights of others. Against all injustice, to-day as in the past, she rests upon the people, that is

to say, upon the obedience of her own sons whom she calls upon to defend her, and appeals to the principles of justice to which no human being can be blind. This, no doubt, is what Canon Barry meant by "the Church throwing herself upon the people"; but he should have guarded himself against speaking of it as something essentially new, and should have explained that while the thing itself is as old as Christianity, its mode is determined by social conditions that now obtain. For the popular mind would take his formula to mean that after twenty centuries the Church is at last opening her eyes to a virtue in the masses not to be found in those same masses subject to lawful authority, to some intrinsic evolution pushing the multitude on necessarily to justice and truth, independently of the infallible guide given it by God, and therefore the teacher and ruler puts herself into its hands to be protected, and even taught the new social law. Such a notion is contrary not only to Catholic teaching, but also to the experience of the last hundred years, which has seen the multitude, when following its own lights, rushing on from error to error, in practice as well as in theory.

Canon Barry's bibliography is hardly adapted to the general reader. Besides recommending the Cambridge Modern History, a work not only dangerous but also as greatly over-rated as is its projector, the late Lord Acton, he gives a list of other books to be consulted. Of these at least six are in the Index by name; and others, *e. g.*, Lea's *Inquisition in the Middle Ages* and in Spain, are forbidden by the rules of the Index. We are sorry to have to give it as our opinion that in writing this little book Canon Barry has done no service to religion. H. W.

**Le Paon d'Email.** By PAUL MORIN. Paris: Lemerre. Price, fr. 3.50.

Mr. Paul Morin, a young Canadian poet—he is only three and twenty—has just published in Paris a collection of verses, entitled "Le Paon d'Email." It is made up of short poems of diverse inspiration, several of which are purely descriptive, written during the author's travels through Europe or through his atlas and history manuals. Paris has given to this book a very warm welcome, not unmingled with surprise. The praise bestowed by some reviewers has even reached a dithyrambic level, while others have struck a judicious balance between merit and eulogy.

The distinctive characteristic of "Le Paon d'Email," as indeed of most collections of this sort, is not the prevalence of great ideas—people do not generally expect them there—but the form that clothes the few ideas. What is really noteworthy is the artist's hand, technical knowledge and deftness of touch, cleverly chosen, rich rhymes, happy phrases, and often—in spite of certain finical affectations and a preference for far-fetched rather than exact terms—a delicate sense of things expressed with all the virtuosity of a true poet.

But what pleases us more in Mr. Paul Morin's work—and we delight in saying this to American readers—is not the book itself, pregnant though it is with hopeful promise, but the praise showered upon it by Paris. The *Figaro*, the *Gaulois* and the *Temps*, we are told, agree in acknowledging that nothing more remarkable than this has appeared in France during the past ten years. To be sure, French poetry no longer haunts its old-time summits. And yet there will be, we would fain hope, matter for not unwelcome astonishment, on the part of those who still believe in the "Canadian patois," in the fact that this youth, recently graduated from the Jesuit College of St. Mary's, Montreal, this boy who speaks and writes as boys speak and are taught to write in the Province of Quebec, should have leaped at one bound, without any other training, into the forefront of those who speak and write in France and in Paris.

Doubtless, this will not give the death-blow to the "patois" myth, no more than it will entirely rid us of our defects; but it certainly heads that way. We can readily imagine a similar astonishment on the part of our English cousins, together with

a similar endorsement of the American language, when the first poems of Longfellow appeared in England.

LOUIS LALANDE, S.J.

**Pädagogische Grundfragen.** Von DR. PHIL. ET THEOL. FRANZ KRUS, S.J. Innsbruck: Felizian Rauch (L. Pustet). Price, \$1.35.

A very exhaustive and scholarly treatise on the fundamentals of pedagogy. Each of the twenty-two fully developed chapters of the book may be looked upon as a monograph study, and can be read separately with enjoyment and profit. Yet the central idea of Catholicity in education unifies all the parts. There is in the present work sureness of aim and ripeness of reflection. It is not a repetition of the trite statements with which we are all familiar; but a book which takes full account of existing conditions in the educational world. The old learning is compared with the new; modern aims with those of preceding generations. The most recently advocated systems are given due consideration, while amid all the perplexity of their mutually contradictory principles the Catholic educator is given his true orientation. The volume has already received a laudatory recognition from the educational press of Germany. "It is an exceptional event in pedagogic literature," writes *Erziehung und Unterricht*, "to all who are truly interested in educational problems we recommend the perusal of this fundamental work."

The central thoughts of the author are that religious training is the core of education, and that the Saviour's two fold commandment of love must be made the leading principle of life even from its earliest glimpse of reason. The recent exposures of secular universities show how important a part of education we must consider the teaching of self-control and self-denial to be. The objection which rationalistic teachers are perpetually reiterating against us is that Christian education would deny the rights of the body. The very contrary is true. "Christian teaching and pedagogy," as the author states, "have so greatly ennobled the human body that no human wisdom could ever have surmised its high dignity." There is great need for sane Catholic pedagogic literature such as is offered us in the present interesting and scholarly work on the fundamental principles upon which all true education must rest. J. H.

**The Wargrave Trust.** By CHRISTIAN REID. New York: Benziger Bros.

A member of one of our largest Catholic publishing houses recently remarked that the writer of distinctly Catholic fiction travels a difficult path. In the first place, he must confine himself to the legitimate roads of literature. By his very title he cuts himself off from all salacious word-pictures that constitute the deplorable charm of so many of our novels. But to be really a "Catholic" author he must go further. While carefully avoiding all sermonizing, he must make his story a reflection of Catholic life and morality.

In "The Wargrave Trust" we have an instance of what can be done by the expert writer of fiction who is at the same time a cultured Catholic. As we have been surfeited of late with stories that concern themselves with the inflated values and watered stock of gigantic "trusts," the reader may be relieved to know that the book in question has to do with none of these. The younger representative of a noble English stock established himself in America before the Revolution. His ambition was to keep his broad acres intact and with them to hand down an honored name to a long posterity. But our earliest laws forbade entailment. So the smiling fields of Hillcrest have since that time been handed "in trust" to the nearest in right of succession. Thus are the wishes of the founder fulfilled. But now, in this

present year of grace, who is to receive "the trust"? The courtly old judge is stricken even to death—his son disgraced. How the problem solves itself and impresses on the very self-contained Protestant members of the family the beauty of our religion in at least one of its aspects, may be discovered in the pages of Christian Reid's well-told story. R. R. R.

**Lectures on Poetry.** By J. W. MACKAIL, LL.D. New York: Longmans, Green & Co.

The latest of Mr. Mackail's contributions to criticism ranges over a wide field. He lectures on Vergil and on Keats, on Dante and on Shakespeare, and makes an excursion into the poetry of Arabia. The thread that connects these divergent themes is the conception that "poetry is one thing, but that this one thing is perpetually transmuting and re-creating itself in the progress of history." This central thought is set forth in two or three lectures on general topics—on "the progress of poetry," on "the imagination" and even on "the definition" itself of poetry. Those who have read the author's preceding volumes are familiar with the glow of his language, with the fervor of his style of criticism, and, best of all, with his almost complete immunity from microscopic erudition. His view of his subjects, whatever these may be, has breadth. Thus, when he treats of the Aeneid, the point of interest is the problem that Vergil faced of fusing into an artistic whole the romantic element and the epic element in his poem and how the problem was solved. And in discussing Keats he directs attention to "the progress of poetry" as seen in this particular poet from "Endymion" to the later sonnets. This largeness of view is refreshing to the casual reader and to the student is fruitful of suggestion.

But when Mr. Mackail turns from poets to poetry, from the particular to the general, he appears perhaps to less advantage. To deal with a definition one needs not breadth, but its counterpart, distinctness, not synthesis but analysis. Mr. Mackail has not precisely a defining mind; he is a Platonist, not an Aristotelian. One approaches the lecture on the definition of poetry with a sense of adventure, for in truth it is a subject full of perils and possibilities. But after two or three pages it appears that there is to be no definition at all of the essence of poetry, but merely of its external form or technique, that is, verse. Our interest dwindles—for we know perfectly well what we mean by verse, though we do not know in the least what we mean by poetry. Verse turns out to be "patterned language," and "patterned language" is the rhythmical recurrence of verse-units. And so it is the long-tried definition of verse translated into the vocabulary of Mr. Yeats and the symbolists. Again, when he touches here and there on essential poetry itself, he is content to state that poetry is "a function of life," "a pattern of life," and that the imagination is the power of patterning life. This, as the author frankly admits, is not defining, neither do we think that it will furnish a test, as the author claims, to distinguish true poetry from its counterfeit.

There is another trait in Mr. Mackail's lectures that calls for remark. The charity of his criticism is sometimes so vast that one wonders whether the judge is turning advocate. It is, as has been often said, both a more difficult and a nobler task to see what is excellent than to detect what is faulty; but it is always imperative, when one speaks with authority and in "a nursery of potential poets," to point a warning finger at those "blind alleys of poetry" into which the unexperienced may stray. We do not think that a judicious critic can, as does the writer of this volume, pass favorable comment on our new school of poets, the impressionists, without raising his voice against the peril toward which it most indubitably leads. This is the peril of smothering the mind in symbols, of submerging thought in emotion, or even in mere sensation, and so of discrediting poetry itself in the eyes of all but sentimentalists. Mr. Mackail disavows indeed



any adherence to impressionism, but yet cheers it on its course with no expressed misgivings.

For the rest, those who love literature for its own sake rather than as a pasture for philological browsing will find no little delight in his "Lectures on Poetry," and will agree that the writer has achieved his ambition "to send back the reader to poetry with a fresh and quickened interest."

F. M. C.

Exception has been taken to an assertion made in an article on "The Early Manchus," to the effect that it was Father Schall who erected the first church in Peking. Did the writer forget the illustrious Franciscan Monte Corvino? By no means. But that great missionary had reached Peking as early as the thirteenth century, and the four terrible centuries which had elapsed between that period and the coming of Ricci and his companions had obliterated all vestige of Christianity. Indeed the last band of heroic Franciscan apostles who had ventured out there in 1371 were never heard of again. But on the other hand, it must not be forgotten that Monte Corvino and his zealous associates were not the first to reach China. Christianity had been taught there as early as the eighth century, and no trace of it remained when the thirteenth century missionaries appeared on the scene. Nor was even that the first time that the Gospel was preached there, for Arnobius tells us of "the new power which had arisen there in the third century from the works wrought by the Lord and His Apostles." Finally, does not every one know the tradition about St. Thomas and St. Bartholomew? Thus we have a whole series of first apostles, each glorious in the epoch with which he is identified, and each beginning a work as if it had never been attempted. "The Church," said a distinguished French politician, "is the eternal rebeginner."

As an offset to the Protestant reproach that the Church fears to entrust the Scriptures in the vernacular to the people it is pleasant to read in the new work on "The Catholic Church in China," by the Rev. Bertram Wolferstan, S.J., that Monte Corvino translated the New Testament and the Psalms for his converts in the thirteenth century, and, as he said himself, "copied them in fairest characters." His work in China is one of the glories of the Church.

"Uriel" is the title of a volume of rhymes and reasons that Father Engelbert M. Bachmann, of Louisville, Kentucky, has published to commemorate the fiftieth year of his priesthood. This worthy souvenir shows that Father Bachmann while discharging the duties of a zealous priest has not forgotten the amenities of literature.

### BOOKS RECEIVED

- Human Efficiency. A Psychological Study of Modern Problems. By Horatio W. Dresser, Ph.D. New York: G. P. Putnam's Sons.
- The Revolutionary Function of the Modern Church. By John Haynes Holmes. New York: G. P. Putnam's Sons.
- William James. By Emilie Boutroux. Translated from the Second Edition by Archibald and Barbara Henderson. New York: Longmans, Green & Co. Net \$1.00.
- Waiting on God. A Retreat for Lay Persons, with an Instruction on the Practice of Meditation. Adapted from St. Alphonsus Liguori. By Right Reverend Alex. MacDonald, D.D. New York: Christian Press Publishing Co. Net 25 cents. Flexible cover, 50 cents.
- The Angelus Series on Kindness, Character and Thanksgiving. London: R. & T. Washbourne & Co. Net, leather, 2/6 each.
- Prayers at Mass for School Children. Arranged by Rev. E. P. Graham, I.L.D. Second Edition. New York: Christian Press Association Publishing Co. 50 copies, \$1.50.
- The Little Apostle on Crutches. By Henrietta Eugenie Delamare. New York: Benziger Brothers. Net 50 cents.
- A Hosting of Heroes and Other Poems. By Eleanor Cox. New York: Benziger Brothers.

#### Italian Publication:

- La Cura d'Anima. Nelle Grandi Città. Studio di Teologia Pastorale del Dott. Enrico Swoboda. Versione Italiana del Can. Dott. Bartolomeo Cattaneo. Rome: Frederick Pustet & Co. Net \$1.50.

### EDUCATION

The February *Bulletin* of the Catholic Educational Association contains the report of that body's standing Committee on Catholic High Schools, prepared in accordance with the resolution passed by the Association during the Detroit meeting in 1910 and submitted to the Chicago convention held in June of last year. The resolution accepted by the delegates gathered in Detroit called for a "report which would exhibit the number, location and character of the existing Catholic high schools for boys, together with as much information as might be obtainable about the curriculum and the teaching, the whole to be accompanied by a statement which, while summarizing the statistics obtained, would, at the same time, present the conclusions arrived at by the Committee in regard to the entire subject of Catholic high schools."

The Rev. James A. Burns, C.S.C., chairman of the committee, is responsible for the report, since he it was who, with patient and devoted labor, collated the statistics and detailed information gathered by Father Howard, Secretary-General of the Association, and drew up the statement and discussion submitted to the general meeting in Chicago with the approval of the full committee. Dr. Burns' analysis of the situation, as deduced from the mass of information laid before the committee, leads him to affirm that the question of the development of Catholic parish high schools brings us "face to face with a movement of most profound significance for the future of Catholic education in the United States."

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To ascertain the strength of the Catholic high school movement, in so far as this was an outgrowth of, or at least connected with, the parish schools, letters of inquiry, the report tells us, were sent to 1,474 institutions, practically to all the larger parish schools in the country. Replies were received from 900, and of this number 310, or a trifle over 33 per cent., have high school grades; and if one allows for the probability that a fair number of those schools which failed to answer have high school grades, the total number of Catholic parish schools doing some high school work may be safely set down as between four and five hundred.

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Dr. Burns is emphatic in his contention that "this large number of Catholic parish high schools, representing every section of the country and almost every diocese, is a spontaneous growth resulting from a silent maturing development of the parish school system. It is not due to personal influence, it has not sprung from local conditions." It is, the report claims, simply the outcome of the general educational attitude of Catholics. Catholic parents to-day can afford to give their children a better education than the immigrants of half a century ago were able to bestow upon their sons and daughters; and those who are soundly Catholic prefer this training to be under Catholic auspices. Because of this it is, the report affirms, that "parish priests and teaching communities have been seeking to build up, grade by grade, the Catholic local high schools, as the crowning and perfection, as well as the necessary complement, of the parish school."

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Conceding all that is said regarding the attitude of present day Catholics in regard to education, one may fairly question the statement set forth in the concluding paragraph of the committee's report: "It (the parish high school) has come to stay, springing as it does from the actual necessities of the situation. It will be the part of wisdom so to foster its growth and to shape its development that it may fit in with the parish schools on the one side and with the college on the other." Would it not be well for Catholic educators, before accepting a policy that

involves a new burden of financial worryment for our pastors and people, to study to better purpose our traditions and our time-tried principles? The high school in educational work is an American innovation, and there are not wanting American educators of standing who declare that the high school as at present constituted is a failure; why then should we be eager without further ado to foist it upon our Catholic system of school training? As was well said by Rev. F. B. Cassilly, S.J., Vice-President of St. Xavier College, Cincinnati, Ohio, in discussing the committee's report: "All educators must certainly favor education of every grade, elementary, secondary and higher, provided, of course it is of standard efficiency. But it is just possible that education, like many other good things of this earth, may be pushed to excess, especially along certain lines. For instance, it is evident at once that not every grade school can or should be developed into a high school, just as it is evident that every high school cannot grow into a college, nor every college into a university. There are, then, certain limits within which high schools can increase in number, without being weakened in efficiency, and beyond which they cannot go without diminishing at each school the attendance, the supply of capable teachers, and the necessary financial support, as to become worthless."

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The truth is that "education" is not for all nor for many, and too much has always been and is now expected from schools. As a well-known principal of a New York City school recently put it, the real ground of complaint is, not that too few go to high school and stay, but that too many go and then do not stay. Is there not, unfortunately, among us Catholics more than the suggestion of a disposition to be influenced by conditions prevailing in secular education? And yet, as Father Howard said, discussing the conditions advanced by Doctor Burns, "the tradition of our Catholic teaching orders is to begin the secondary education of those who desire a liberal education or are destined for the professions at the age of eleven or twelve. This education is carried on through preparatory school and college to about the age of nineteen or twenty, when the young man may take up the special training for his profession or his work in life." And experience has taught us that the tradition is a wholesome one and that its efficiency is far more fruitful in satisfactory training results than is the public school plan commonly in vogue in America, which rigidly maps out eight years of elementary work, four years of high school work, four years of college training, and four years of professional specializing.

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It were wise, we think, before seeking to make mandatory a plan that will tend to the total uprooting of Catholic school traditions, to determine more accurately certain fundamental questions which should be clearly understood by all who deal with education. What is a high school, and what do we mean by secondary education? When should secondary education begin, and when should it end? What should be the character of this high school education, and should all, or only some of our children, be invited to partake of it? Should it be the same for our boys as for our girls? How shall the training it supposes be made to fit in with the elementary work of the lower schools and with the advanced instruction imparted in college classes?

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After we shall have come to agree upon the solution of the problem implied in these questions, the task of satisfying the desire of Catholic parents that their children shall enjoy under Catholic auspices fuller educational opportunity than they themselves have had, will be, we fancy, no very troublesome one. Where no facilities for higher Catholic training exist, no doubt it will be advisable to provide properly systematized secondary schools for boys and girls. But, as Father Cassilly argued in considering the report of Dr. Burns, "where, as in our large cities, abundant provision already exists, it is at least question-

able whether new diocesan high schools will not do more harm than good. In this connection we must keep before our minds that every convent school or academy is a high school, and that every boys' college has a high school department. In fact, without such high school department to feed its collegiate classes, almost every Catholic male college in the country to-day would have to close its doors. Is there a crying need for new Catholic high schools in most of our large cities? There may be room in some cities for further expansion, but in many there would seem to be almost too many high schools for the number of available pupils. In a city, for instance, which has only three or four public high schools why should there be six or eight convent academies and four or five Catholic high schools for boys? And yet this proportion is found in not a few places, with the result that the Catholic schools are all struggling, finding it difficult to secure a sufficient attendance of pupils and a proper income. The non-Catholics believe in concentration of effort, and in building up a few schools of standing and reputation; whereas we Catholics seem bent on further and further division of effort far below the point of efficiency. If we continue this clamor for high schools, and the policy be unfortunately followed without discrimination, the result will be a large number of second or third rate high schools and a corresponding number of poorly educated Catholics, whose efficiency will reflect disastrously on all Catholic education, and injure the good reputation we have already acquired."

M. J. O'C.

## SOCIOLOGY

Human society consists of two elements, the material of which it is composed, individual men and women, and the force that binds them together for the common good, namely, authority. Authority is in itself a moral force inasmuch as it unites the wills of all subject to it and directs them to the general good. It is therefore the function of authority to determine what this good is, the means to attain it, and the obstacles to be removed; and as all this belongs to authority essentially, it is as much the function of public authority in a republic as in a monarchy. The difference between these forms of government consists in the method of designating the lawful holder of public authority, and in the division of its functions, not in the nature of the authority itself. One can not conceive a number of individuals saying, we will constitute a complete society in which there shall not be a complete authority. But it is perfectly intelligible that they should determine not to put all the authority into the hands of one, and therefore should establish coordinate executive, legislative and judicial authorities. One can also understand how it might be conceived advisable to limit the authorities thus established, by determining, for example, that they shall have no power over external relations, but that these must be determined by a direct vote of the people. Such an arrangement might be clumsy and unpractical, but it would not change the nature of social authority. What the people should determine would be obligatory on all as strictly as any ukase of the Czar: no one might pretend to set it aside because it did not meet his views.

In a republic the division of authority and the mode of designating of the person to exercise it is determined by the constitution. As internal peace and harmony is the fundamental good of every society, it is clear that two things are absolutely necessary to a prosperous exercise of authority, in which consists the due administration of government, namely, freedom in its exercise within the limits of the constitution, and permanence in office according to the same constitution. Now, if we reflect for a moment, we shall see that these two are in no little danger to-day.

There must be differences of opinion regarding what is best for the public welfare. Private individuals have the right to form their judgment on the subject, and those charged with pub-



lic authority would act unwisely if they did not take into account matured public opinion. When public authority has determined the course to be followed and private individuals have, therefore, as a rule, to set aside their own ideas in practice, even then subjects may make their voices heard. They may organize to defend their rights, if they think they are threatened, before legitimate tribunals; they may petition; for such actions, within the limits of the law, do not interfere with the free exercise of authority within the same limits. They may not bring unconstitutional pressure to bear, still less may they threaten or use violence to compel public authority to bend to their will. With such principles before us, we see that Trade Unions, Trusts, Employers' Associations, have not been altogether guiltless of acts against public authority. Nor are they the only culprits. In England the promoters of female suffrage follow openly lawless methods, and in this country Protestant religious associations and charitable organizations sometimes forget themselves. We had a notable example of this lately. An order was issued commanding the nuns in the Indian schools to lay aside their religious dress. The agents of Catholic Missions petitioned against it, a perfectly constitutional proceeding, and the President ordered the suspension of the order, so that the rights of the matter could be examined. Instantly a body of Protestant ministers appeared on the scene, threatening the President with their displeasure, should any change be made, or, in plain English, putting upon him an unlawful pressure to hamper him in the lawful exercise of his authority. The same mode of action is being followed in Canada with regard to the marriage laws of Quebec, and in Ireland, to frighten the Government into the abandoning of the Home Rule Bill.

The Recall and its cousin, Government by Commission, attack directly the permanence in office of the depositaries of public authority, and thus would substitute continual turmoil for internal peace. "But," their advocates exclaim, "see the evils to be remedied!" There is no evil so great as the upsetting of fundamental public order. If functionaries are corrupt, there are legitimate ways of removing them. If these cannot be used, men do not hold office forever. There will soon be a regular election in which the public may choose good officers in place of bad. Anyhow, the Recall has not proved a success. It has thrown public affairs into the hands of Reformers, well meaning people, who have created confusion to remove some corrupt official, only to find that the one they substituted for him has also to be removed.

We may as well make up our minds that human frailty is always going to appear in the administration of public office. The best way to reduce it to a minimum is to observe strictly the fundamental laws of human society. When the whole people have grasped the sacredness of these, they will be more likely to designate to exercise authority over them men who will respect the sacredness of their office.

H. W.

Belgium is one of the most Catholic, as it is one of the most prosperous and progressive countries in the world. The *New Zealand Tablet*, in the course of an instructive series of articles on Socialism, gives a brief list, compiled a few years ago by Father Van Der Heyden, of the work done in the interests of the laboring classes by the Catholic party since they assumed the reins of power. According to this, the Catholic party exempted all workingmen's homes from taxation, so that 52 per cent. of Belgian homes pay no personal taxes whatsoever. It passed a bill pensioning aged workers, so that one year after the passage of the bill 177,000 old men and women enjoyed the benefit of this pension. It reduced to one-fifth of a cent per mile the railroad fares of workingmen going to or coming from their work, whilst any other citizen pays one cent per mile in third-class coaches, and almost three cents per mile in first-class. It cut down by one-half, where workingmen are the interested parties, the legal expenses attendant upon the sale or transfer of prop-

erty. It empowered the State to make loans at an interest of 2½ per cent., with every facility for payment of capital and interest, to help workingmen in securing their own homes. Eighteen thousand workingmen have in this way become proprietors of their own homes in the last thirteen years, and the Government has \$9,000,000 out now on these homes—an immense sum, considering the size of the country. Moreover, if the Government loans at 2½ per cent. where a workingman wishes to buy or build a home for himself, it pays him 3 per cent. for the money he leaves with it at the postal savings bank.

## PERSONAL

*The Pourquoi pas?*, of Brussels, is a satirical paper with liberal proclivities, and at the end of December it published the following appreciation of Father Van den Gheyn, which is worth reproduction: "Born in 1854 at Ghent, he was, like Maeterlinck, Van Lerberghe and Gregoire Le Roy, a student of the College of Ste. Barbe. After leaving college he entered the Society of Jesus. He is one of those people who seem to have erudition in their blood; a man who is never happy except when handling old books, or verifying old texts. He became a professor in the Catholic University of Paris, and also a member of the famous Society of Bollandists which, as everyone knows, has been working since the seventeenth century on the colossal *Acta Sanctorum*. That work brought him back to Brussels, and to the Royal Library.

"As soon as he appeared the word went round 'Be on your guard against the Jesuit.' All the employees of the Library were told to have their eyes on him. They were not told that Father Van den Gheyn was dreaming of assassinating the good Mr. Goblet d'Alviella, but they nevertheless obeyed orders. Some of them said that he had been delegated to ruin the Library, which was the centre of so much science and learning. They set to work to observe him, and mingled no kindness with their watchfulness. The first result of their investigation was, that he was a smoker, and smoked a pipe. Is it possible that a Jesuit could smoke a pipe? Certainly, why not? However, that may be only a pretense. The second discovery was, that he is not at all a disagreeable fellow when you have any dealings with him in the service of the Library. He chats, he smokes, he cracks jokes, and he is not afraid to call things by their name. After all he seems to be a good fellow. 'Look out,' others said, 'that good fellowship is only put on, for after all he is a Jesuit.' Meantime, whenever an occasion presented itself of using his authority, he did it in a most agreeable fashion. He is not a martinet. He lets his workers have all the liberty possible, provided they do their work. He accepts everything smilingly; does not maltreat any of the clerks or servants, and without having the air of doing much he is working like a giant, publishing nine volumes of a catalogue of manuscripts, which is a masterpiece of erudition; organizing an exposition of old writings; starting new workshops, and allowing the public to photograph the texts; doing it all in such a way that the people who had kept off from him began to say: 'Really, he is a kind of nice fellow, that Jesuit.' Indeed, they began to think they were wrong in mistrusting him. Others, however, continued to say, 'The very confidence that you are showing in him is proof that you should mistrust him more.' 'Why so?' 'Because don't you see Van den Gheyn is carrying on a most detestable propaganda in the Library?' There are on the staff a good number of anti-clericals who had a most salutary fear of the Society of Jesus, and now you hear them saying: 'My Lord, there is something good in these Reverend Fathers! They make religion amiable and sociable, and, after all, were they not the saviors of art at the epoch of the counter-Reformation? Were they not the heirs of the Humanism at the time of the Renaissance? Did they not give splendid impulse to the study of liter-

ature? Were they not always on the side of civilization? And in the Catholicity of to-day, which is becoming more and more narrow, don't they represent all that is broad and generous? At the present moment in Belgium they are most active in the study of French literature, and, thanks to them, Belgian Catholics are restrained from developing the wildest gallophobia. They are putting a check on the holy fury of the Flemish curés, who are looking at French as if it were an instrument of Anti-Christ. 'They are learned; they are artistic, and their Review, the *Études*, is admirably edited. Their colleges are equipped with the best scientific instruments. In a word, they are the least clerical of the Catholics.' That is what the anti-clericals in the Library are now saying of Father Van den Gheyn and his collaborators. He has made friends with all of them, and now they are all for the Jesuits."

### SCIENCE

Water Supply Bulletin 273, U. S. Geological Survey, contains some interesting items concerning the effects of iron upon water. A half part per million of the metal in water can be detected by taste, and more than four or five parts render the water insipid. In case of some mineral springs iron imparts a medicinal value to the water, whereas ordinarily it is undesirable. When used in the laundry water which has an excess of 2.5 parts per million of iron causes stains in fabrics, and the same happens in the manufacture of paper. When not removed from water used for artificial ice iron makes the product cloudy and discolored. Waters with high iron contents cause sometimes a good deal of trouble and expense to the municipalities using them, as they promote the growth of the organism *Crenothrix*, which clog the pipes by adhering to their walls.

The United States Consul at Jerusalem reports that while touring through Hauran he was shown a curious rock, which may be classed as a self-burning limestone. It was imbedded between strata of common limestone, was of gray black color, and on being broken gave forth a distinct odor of petroleum. The stone, crushed into small pieces, is ignited in a clamp. Twelve hours suffice to convert it into lime. The product is white and makes a consistent plaster. Its market price is insignificant because no fuel is needed in the burning.

Metallurgists have noticed recently that an alloy of equal parts of nickel and aluminum disintegrates spontaneously. An ingot will pass into a powder in a few months on exposure to the atmosphere. That oxidization does not account for this is proved by the fact that the powder possesses the same properties as the ingot.

A recent paper, communicated by R. Kanoldt to the Bavarian Section of the Verein Deutscher Ingenieure, summarizes measures necessary for the highest practical security against fire in plants operated by internal combustion engines. Glass receptacles should be discarded for iron containers with emptying and filling openings provided with fusible plugs, and furnished with brass wire screens of fine mesh on the principle of the Davy safety lamp. Air should be absolutely excluded from the fuel receptacle by the admission, as the fuel is drawn off, of carbon dioxide, nitrogen or some other inert gas, or when the nature of the fuel permits, of water or some other neutral liquid. Fuel tanks should be put under ground and protected with diffusion guards, to prevent entrance of air under any conditions of damage or destruction in the conduits. The Martini-Hunke storage is especially recommended.

The ever-increasing consumption of petroleum products has made more necessary than ever an efficient extinguisher for fires

in these fuels. We may mention a new one, known as the Laurent extinguisher, which was subjected recently to extensive tests by the Prussian Fire Protection Bureau. The agent employed is foam. A solution of sodium carbonate mixed with foam-producing substances and a solution of alum, combined in equal parts, produce, without precipitation of any solid, a thick, yellowish-white foam, which can be pumped and sprayed as effectively as water. A mixture of one litre (0.264 gallon) of each of the solutions produces 15 litres (3.96 gallons) of foam, weighing 140 grammes per litre (18.6 ounces per gallon). Sprayed on a burning liquid the foam, as it accumulates, spreads gradually over the whole burning surface, effectively shutting out the air and thus extinguishing the fire. The tests demonstrated that the foam has no deleterious effects on the fuel. It remains unchanged on the surface of liquids for comparatively long periods; on water, for example, the loss in twenty minutes is only 8 per cent., and on benzine, 28 per cent. As to its efficiency in extinguishing fires, two typical examples of the tests may be quoted. A fierce blaze in a tank of benzine 40.35 square feet in area and 20 inches deep, was extinguished in 78 seconds. In another case, with a larger expenditure of chemicals, only 13 seconds were required to quench a fire in another tank 6.56 feet in diameter and 8.5 feet deep.

F. TONDORF, S.J.

### ECCLESIASTICAL NEWS

The Reverend Alexander J. Burrowes, S.J., recently head of Loyola University, Chicago, has assumed the presidency of St. Louis University, St. Louis, in succession to Reverend John P. Frieden, S.J., whose sudden death early in December was chronicled in AMERICA. The new executive has a distinguished record among the Jesuits of the Missouri Province. Following his earlier studies at the Christian Brothers' College, St. Louis, and at Niagara University, he studied Philosophy and Theology at Woodstock, Maryland, where he was ordained by Cardinal Gibbons, in 1886. Since that date he has filled important posts in his province; in 1892-1893 Father Burrowes was Secretary to the Reverend Provincial; from 1893-1897 he was President of St. Xavier College, Cincinnati; in 1901 he was called to preside over Marquette College, Milwaukee, remaining there until 1908, when he became President of St. Ignatius College, Chicago. This post he now relinquishes to take over the direction of the chief educational institution controlled by the Jesuits in the Middle West. Father Burrowes brings to his new charge fair promise that the splendid reputation achieved by the University under his predecessor will be worthily sustained. He is an eager student of educational problems, and an executive of marked ability. Within the last ten years he has had the unique distinction of planning and establishing two universities, Marquette of Milwaukee and Loyola of Chicago, having, under his administration, opened successful professional schools in law, engineering and medicine.

"Among the charitable associations which have helped us in the past in our missionary labors," says Father Biehler, S.J., in the *Zambesi Missions Record*, "the most prominent and persevering in supporting us is undoubtedly the Society of St. Peter Claver. The devotedness of its members in their labors on behalf of the natives of England's African colonies is perhaps not sufficiently recognized by people in England.

"This Society was founded in 1894, in Austria, by the Countess Ledóchowska, with the object of finding means to help mission work among the blacks in Africa. In 1902 it became a Religious Congregation, and its members have all the privileges of Religious with three vows. Although the usual spiritual exercises of Religious are their first duty, yet the greater part of the day is spent in such devout works as will help in the great work



of converting the blacks. The members of this Society are either Sodalities or lay-Sisters. The former must be educated, that they may be capable of undertaking the intellectual work necessary for the end of the Society, whilst the latter do the manual work helping the former according to their ability.

The object of the Society, as I have said, is to get alms and help for the missions among the blacks. They have publications in eight languages, publications which they write, print and publish themselves. They have meetings, they give lectures, theatrical representations, etc., to awake among the people an interest in the African Missions. This great work of the Society of St. Peter Claver is almost unknown in England; there is consequently a dearth of English novices, who are sorely needed to help in the Society's English publications. The centre of the whole body is now in Rome, and all communications should be addressed to the Countess Ledóchowska, via dell' Olmata, 16, Rome.

"The novitiate is in Salzburg, Austria. Zealous souls unable to go to foreign countries have in this vocation a great opportunity. Perhaps in such self-sacrificing work they will bring about the salvation of more souls than they could have won to God had they themselves gone to foreign lands. And the work may be all the more meritorious from the absence of the consolation which encourages the missionary at the sight of the progress of his work. This life of devotion should appeal more especially to young ladies in England, since the work is done for abandoned souls in English colonies.

"May these few words, an expression of gratitude from the members of the Zambesi Mission, move some generous young souls to help and even to join the Society of St. Peter Claver."

The laymen's retreat movement is meeting with gratifying success in the Middle West. To meet the growing demand among the laity, Rev. Adolph J. Kuhlman, S.J., who is in charge of the work at Mt. St. Mary's College, St. Mary's, Kansas, announces that six retreats will be held there during the coming summer. Three of these gatherings of laymen for the spiritual exercises will take place in July, and three in August, the dates advertised being July 6, July 13, July 20, and August 3, August 10, August 17. Each retreat lasts three days—Saturday, Sunday and Monday being the days chosen. Any layman is welcome; and while the exercises are primarily intended for Catholics, non-Catholics are not excluded. Serious purpose and readiness to follow the prescribed order of exercises are the only conditions of admittance.

The Catholic Federation movement in Australia took shape at the inaugural meeting in the Cathedral Hall, Melbourne, December 12, 1911. The following resolutions were unanimously adopted:

"That this meeting of Catholic citizens heartily approves of the formation of an Australian Catholic Federation, on the lines of similar organizations which have been so successful in England, America, Germany and other countries.

"That the draft constitution and rules as submitted to this meeting be approved of, and that a provisional committee be appointed to carry on the work of the federation pending the formation of the various councils.

"That steps be taken to form Parish Councils throughout the State, and that the cordial cooperation of the clergy be heartily invited in the formation of these bodies in the general work of the Federation."

Politics are carefully excluded from the constitution of the Catholic Australian Federation except when they touch religion. It matters not what brand of politics a Federationist advocates. He may be a Free trader or a Protectionist, a Liberal, a Laborite, or a Conservative; the Federation asks every member to be a

Catholic all the time, to stand for the Christian life of the nation; for the proper observance of Sunday; for the Christian education of youth, for the repression of intemperance, for the sanctity and indissolubility of marriage; for the safeguarding of the Christian home; for the spread of Catholic newspapers and literature; and for the suppression of indecent and infidel literature. Moreover the Federation is prepared to cooperate with all citizens, and with all civic and social agencies, which work for truth and virtue. Membership is open to all Catholics, men and women, and the dues are fixed at two shillings a year. The Federation will embrace a Central Council, Diocesan Councils, and Parish Councils, the latter being the foundations on which the organization will rest.

In private audience, Mgr. Prior, Judge of the Rota, presented to the Holy Father, for the Vatican Library, the only complete edition in the Western world of the Buddhist Scriptures of Tibet. The donor is Mr. George Paulling. The gift is a valuable addition to the treasures of the Vatican Library, where it will be put at the service of students of Oriental philosophies and religions. A detailed description of the work, which consists of 100 volumes or more, is given in *Rome* for January 20th. The only other copy of this eighteenth century edition outside of Tibet is in the possession of the Dowager Empress of China. The value of the work is greatly enhanced now that Tibet has once more cut herself off from the outer world.

## LETTERS TO THE EDITOR

CARDINAL FALCONIO'S RESIDENCE.

To the Editor of AMERICA:

I am very grateful to you for sending me AMERICA, and I am much pleased to see that you still keep up the same tone of work which has distinguished the review in the past. I am confident that you can in this way accomplish an incalculable amount of good for religion in America. May I not ask you to change the address to No. 17 Piazza Cavour, where I am now living in Rome. I would be thankful to you if you would also put a note in AMERICA to this effect, so that it may be taken account of by your correspondents and subscribers who may desire to communicate with me.

With best wishes, I remain

Sincerely yours in Christ,

✠ D. CARD. FALCONIO.

Rome, Jan. 28, 1912.

## INSTRUCTIONS FOR DEAF MUTES.

To the Editor of AMERICA:

In your article on Deaf Mutes, in your issue of this date, you say among other things: "In State institutions for the deaf the doctrines of Protestantism and infidelity seem to form a part of the daily instruction." This is not true of the South Dakota School for Deaf Mutes, located at Sioux Falls. At present there are twenty-three Catholic mutes receiving instructions there, and they are under the spiritual guidance of Rev. W. V. Nolan, pastor of the pro-Cathedral. Father Nolan is one of that type of priests who is "always on the job," and late in life mastered the sign language in order that he could look after the spiritual welfare of the children in the State school. Some time ago one of the expert teachers from the school—a non-Catholic—stood just below the pulpit and translated the bishop's confirmation sermon for the benefit of the mutes in the class.

So you will see that even out here in the "wild and wooley" we are not so far behind on the deaf mute problem.

J. J. FITZGERALD.

Sioux Falls, N. D., Feb. 3, 1912.



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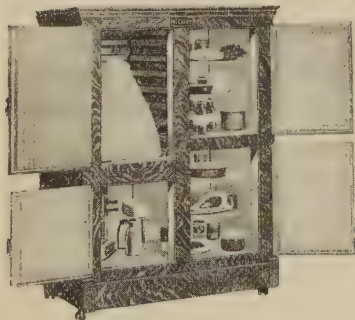
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### CHRONICLE

**Mr. Taft's Lincoln Day Speech.**—The speech of President Taft before the Republican Club of New York was confined mainly to an exposition of the entire history of the Republican party as an exemplification of the spirit of true conservative progress. He reviewed the policies of the past, stating that the party had always stood for any advance that did not hamper the country's business integrity through revolutionary tactics, and expressing his determination to stand to the end for such progress, and no other. In reference to the arguments of most Democrats in favor of a return to their party he declared "there is nothing definite in what is said; nothing definite promised, only general denunciations and general promises." He said that it was his belief that the Republicans would triumph next November at the polls, and made it plain that he had little sympathy with those of his own political faith who called themselves progressives, but "are political emotionalists or neurotics." For the first time Mr. Taft took an aggressive attitude in exposition of the purposes and record of his administration.

**Secretary Knox's Mission.**—The President has decided to send the Secretary of State upon a special message to the Latin-American republics bordering on the Gulf of Mexico and the Caribbean. Mr. Root's journey to the capitals of South America, during President Roosevelt's administration, gave the Government of the United States a more intimate knowledge of the affairs of the South American republics and was productive of a better understanding and closer trade relations between those countries and our own. A like happy result is

anticipated from the visit of Mr. Knox. In view of the approaching completion of the Panama Canal, the creation of mutual confidence on the part of the Central American republics and the United States is a diplomatic problem of vital importance.

**Crisis Feared in Mexico.**—In order to anticipate any possible anti-American demonstrations in Mexico growing out of sensational reports that the United States has already decided to send an army into Mexico to restore peace, and that troops are already under way for that purpose, the Secretary of State has sent a note to the Mexican government repudiating these reports as "foolish stories" and declaring that there is no intention on the part of the American government to interfere with Mexico's internal affairs. Conditions in Mexico, however, are far from satisfactory, and American consuls in that country believe that a crisis is fast approaching. Disturbances have broken out anew in a number of States, and Mexico appears at present to be largely at the mercy of armed marauders, who are rapidly organizing and moving through the country, raiding and looting. The present state of things is feared to be more serious, as far as American interests are concerned, than at any time during the Madero revolution.

**Indicted As Dynamiters.**—In the most sweeping action of the kind ever taken by the United State government, forty-nine out of fifty-four labor men indicted by the Federal grand jury in Indianapolis were, on the same day, February 14, and within a few hours placed under arrest as a result of the prolonged investigation into the dynamite explosions throughout the country, which culminated in the one for which the McNamara



brothers were convicted and sentenced at Los Angeles. Among those taken into custody were practically the entire official staff of the International Association of Bridge and Structural Ironworkers, including the chief officers, members of the executive board, and about twenty actual and former business agents. These include Frank M. Ryan, the president; John T. Butler, the first vice-president, and Herbert S. Hockin, the second vice-president and successor of J. J. McNamara as secretary-treasurer. All of the defendants are named in each of the fifty-two indictments, in which they are accused of aiding and abetting in the series of over one hundred explosions, which in the course of six years destroyed more than one hundred lives and millions of dollars worth of property. Fourteen of those indicted were required to furnish \$10,000 bonds each, and forty \$5,000 each for their appearance in the United States District Court at Indianapolis, on March 12, to plead to the indictments. No evidence, it was declared by the Department of Justice, had been secured against officials of the American Federation of Labor.

**Mexico.**—The long heralded conference of Manuel Ugarte, the poet from Argentina, took place in the Teatro Mexicano. Many were unable to obtain admittance. He called on all good Latin Americans to sink their local differences and thus to imitate the United States, which, in his opinion, had sinister designs on all Latin America. He was wildly applauded.—A few days later a newspaper in the capital informed President Madero that he ought to reorganize his cabinet, for it was incompetent, and that he ought to dismiss his kinsmen from the high offices which they held. It added in a scarehead that if he was not disposed to adopt the suggested course of action he ought to resign.—Shortly after the refusal of the United States government to permit the passage of Mexican troops across American territory, some American regulars set out from El Paso, Texas, on a short trolley ride, which brought them within Mexican jurisdiction. In a moment this offence to the national dignity was resented, and Mexican citizens seized their weapons. The American lieutenant responsible for the foolish move will be court martialed.—The official assurance of the Washington Government that it does not contemplate intervention and has no aim but the protection of American citizens and their property has robbed Mexican newspapers of much copy; for they have been ringing the changes on the Yankee peril. As all Mexico is in a ferment, it is impossible to foretell what steps may be needed to protect the enormous American investments in the country.—Ex-President Diaz, who is at present in Toulon, France, expresses a melancholy satisfaction at the tribulations of Madero, but hopes peace may soon return to the country.—Report has it that Francisco L. de la Barra is to be recalled from Europe and admitted to the cabinet.

**Canada.**—The Senate, in which the Liberal majority is very large, has begun to attack the Government. It asks for a commission to enquire into the amount of money lost to the Dominion by the rejection of reciprocity. Senator Macdonald, one of the fathers of confederation, who has represented British Columbia since it entered the Dominion more than forty years ago, asked that the enquiry should include both sides of the account, the profit gained, as well as the loss incurred. To force the Government's hand, Liberal Senators are introducing a bill to repeal Sir Wilfrid Laurier's Naval Act.—The separate school question is coming up again in Manitoba. To this Province is to be annexed a part of the Northwestern Territory, and opponents of the separate schools maintain that in it there is no right to such schools. Their argument is futile, from *non esse* to *non posse*. Catholics, on the contrary, show that whether such schools exist or not, which is merely a matter of population, where there are few children there can be no fully organized schools, the law constituting the territory provides for them distinctly.

**Great Britain.**—Parliament reopened on February 14. The King's speech promised the Home Rule Bill, the Welsh Disestablishment Bill and the Manhood Suffrage Bill. The Unionists moved as an amendment to the address that such changes should not be made while the legislative power is incomplete, and therefore the Government should take up first the reform of the House of Lords.—Viscount Haldane has returned from Germany whither he went at the Emperor's invitation to discuss the means of reaching a better feeling between the two nations. He says that his interviews were very satisfactory; but the Emperor's speech at the opening of the Reichstag and Winston Churchill's at Glasgow, both foreshadowing naval expansion, hardly help the cause of peace.—Sir Edward Grey has been made a Knight of the Garter. Usually this honor is not conferred on one of lower rank than an earl, and it has not been given to a commoner since Sir Robert Walpole received it. Such an extraordinary honor seems to imply perfect satisfaction with Sir Edward's conduct of foreign affairs.—The labor situation is unchanged. It has become impossible to chronicle the monotonous succession of the patching up of strikes and the breaking out of new ones. There seems but little probability of averting the coal strike ordered for March 1.—The machinery of the Lion, which developed such remarkable speed on her trials, has been found defective. It is expected that the remedying of the defects will increase the cruiser's speed.—Lord Lister, the famous surgeon, who discovered antiseptic surgery, is dead in his eighty-fifth year.—Speaking in London, Mr. Campbell, M.P., denounced the Pope's *motu proprio* on the subject of compelling ecclesiastics to appear before secular tribunals. He said this is a new act of aggression which excommunicates any Catholic law officer of the Crown who

puts the law in motion against ecclesiastics. If such persons are really subject to excommunication it comes from legislation much older than the *motu proprio*, which is to settle a doubt as to whether private persons come under the censure. As a matter of fact it does not touch England at all, where such privileges of ecclesiastics have long been lost by disuse. This is a specimen of the ignorant railing against the Holy See which Protestant fanatics are indulging in.

**Ireland.**—At the annual meeting of the National Directory of the United Irish League, held in Dublin, February 8, it was resolved that only "full self-government in all purely Irish affairs" would prove a final settlement. "The attempt to satisfy the Irish people by half measures was proved impossible by the rejection of the Irish Councils Bill of 1906." The object of the League was "to obtain full National self-government," and they had reason to believe that the Bill about to be introduced will secure it. The Land Bill of 1909, though shorn of its most valuable provisions by the House of Lords, had proved of immense benefit to the congested districts and to the evicted tenants, of whom 3,000, five-sixths of the whole number, had their holdings restored. The tenant purchasers now number 250,000, representing two-thirds of all the land of Ireland. There are about 150,000 holdings still unpurchased. Over 50,000 cottages for agricultural laborers have been erected, and the rent for these and the acre or half acre adjoining averages a shilling a week. The Clancy Act is doing similar service for the housing of town workers. The League also claimed credit, with the Irish Party, for the University Education and Irish Insurance Acts, and for advantageous service to home industries and the Irish language. A tribute was paid to the late Cardinal Moran, "one of the glories of our Race." The resolutions did not touch the details of Home Rule finance, but Mr. Dolan, a member of the Directory, said "the Government cannot fail to understand that the sentiment of the Irish people and their sense of the material interests of the country require that the Customs and Excise, as well as the rest of our internal affairs, should be put in our own hands."—The Irish Party, meeting in Dublin, reelected Mr. Redmond chairman, and presented him with a motor car, "the best that money could buy," in token of sympathy on his recent accident and of congratulation on his recovery. It was resolved, in view of the expenses of the final Home Rule campaign and the lavish expenditure on the other side, that each member of the Party should subscribe \$250 from his parliamentary salary to the National Fund. Resolutions of sorrow were adopted at the deaths of Cardinal Moran, Mr. Jordan and Col. Nolan, former colleagues, and of Mr. Labouchere, "who was always a strong supporter of Home Rule and a sincere friend of Ireland."

**France.**—The growth of crime continues to alarm the country, but the ruling powers refuse to admit that it

is in consequence of the growth of irreligion.—Enormous sums are being spent on new ships and aeroplanes. These war preparations coincide with the visit of Viscount Haldane to Germany, which is regarded by the French press as being in the interests of peace.—On February 16 the Chamber of Deputies adopted the most bitterly contested clause of what is popularly called the "R. P." or Proportional Representation. This clause provides that each department shall constitute an electoral division. As with us, the representation is to be in proportion to the number of votes.

**Italy.**—According to a letter from Tripoli, which has escaped the censor, Italy is making no headway in the war and is having the greatest difficulty in holding the narrow fringe of territory it has occupied. The cavalry arm is crippled by the loss of thousands of horses. Appeals, it is said, have been made to the Arabs to surrender. These appeals have descended from aeroplanes and assure the Arabs that no harm will come to them and that the past will be forgotten. The different political and religious chiefs will be acknowledged by the Italian Government and will be paid for their services.—It is reported that it is impossible to secure a majority in the Parliament to vote the annexation of Tripoli and Cyrenaica, and that in consequence its assembling has been indefinitely put off. A contrary vote would, of course, upset the Ministry. In that case stipulations would have to be made with Turkey on the basis of leaving to the Sultan the suzerainty of the country.

**Rome.**—Mgr. Duchesne, whose book "L'Histoire Ancienne de l'Eglise" has been put on the Index, has sent in his submission. He deprecates any efforts on the part of his followers to create any tumult about it. As was to be expected, the London *Spectator* denounces the condemnation as "a deplorable example of the intolerance and inconsistency which characterize the policy of the Vatican at this time."—By direction of the Most Eminent Cardinal Secretary of State to his Holiness, the old-time "Gerarchia Cattolica" has been converted into an official publication under the title of "Annuario Pontifico per l'anno 1912." From its pages we learn that there are in the Church 1,754 archiepiscopal and episcopal titles, eleven apostolic delegations, 155 vicariates apostolic and sixty-eight prefectures apostolic. There are also eighteen archbishops and abbots, one archpriest, one prior, and five prelates who exercise jurisdiction or functions without depending on the diocesan authority. The number of religious Orders and Congregations of men recognized by the Church reaches one hundred and sixteen.

**Portugal.**—"The men who yesterday preached revolution and love for the laborer show themselves practically as mean as their predecessors. The laboring class is now more oppressed than in the time of the monarchy."



which never treated the people so pitilessly, which never closed their assembly halls. This is done now against the people who, as the authorities admit, set up the republic." Thus a Lisbon newspaper speaks of the Government.—A daughter of Bernardino Machado recently contracted marriage with a certain professor. The presence of Machado at the church services attracted the attention of the public, for he was the author of the Separation Law.—The Government has seized the records of all the parishes in Lisbon.

**Spain.**—The laboring classes, who live from hand to mouth, have suffered extremely from the floods. The Archbishop of Seville has taken it upon himself to provide daily rations for three thousand sufferers.—The Alcalde of Madrid has published an order against cruelty to animals. It forbids the use of goads and other iron instruments in driving them, and all excessive beating. Small domestic animals, birds and birds' nests are also protected by the order.—The consignees of the steamer Delhi sent a letter of thanks and a pecuniary reward to the Spanish soldiers who guarded the treasure salvaged from the wreck. The money was returned with thanks. Some French soldiers are in jail at Tangier for having appropriated some silver ingots which formed a part of the ship's cargo.

**Germany.**—The election of the Centrist, Dr. Spahn, to the presidency of the Reichstag and his subsequent resignation, sanctioned by his party, with the express reason assigned that he would not serve with a Socialist, caused an intense sensation throughout Germany and threw into complete confusion the entire National Liberal camp. Prince Schönaich-Carolath, the National Liberal who had contested with Dr. Spahn, withdrew his candidacy, while Dr. Pasche, who had been elected second vice-president by the Liberals, resigned from office. At the close of a stormy session the party declared that it would not submit candidates for the new elections. The leaders of the National Liberals are at odds among themselves; Basserman, however, has again been chosen as head of the party. Its members are clamoring on all sides for a national convention to save their organization from complete disruption. It has been playing into the hands of Socialism to its own bitter cost.—On February 13 the Socialist first Vice-President Scheideman presided over the session of the Reichstag, in consequence of the resignation of Dr. Spahn. It was the first time in the history of the empire that a Socialist occupied this position. On February 14 the new elections took place, at which the Centrists and Conservatives cast blank ballots. The Progressive Kaempf was therefore chosen as president, and another Progressive, Henry Dove, was elected in place of the National Liberal. Outside of the Socialist Party, the Progressives are the extreme radicals and rationalists of the German Empire.—A complete re-election of officials for the Reichstag will occur within the course of a

month. The present offices are held only temporarily, but the preliminary ballotings are very significant, in as far as they reveal the existing political situation.—In Bavaria, the Prince Regent Luitpold has ratified the new ministry submitted by the Centrist leader, von Hertling. The latter has consented to act as President of the Diet.—Aachen (Aix-la-Chapelle) will have the next Catholic Day, which is to take place from August 11 to 17.—Great satisfaction is expressed in political circles at the agreement between Germany and the United States concerning the situation in China. According to the Berlin correspondent this is due to the initiative of Germany, which found a ready response in America.—J. Pierpont Morgan has made a donation of fifty thousand dollars to his Alma Mater, the Georg August University of Göttingen. The object of the gift is to enable the University to maintain its reputation as possessing the best equipped library of English and American literature in Continental Europe. Göttingen had already been chosen by the Prussian Government as the university centre of English literature.

**Austria.**—At Prague the Czech and Croatian students held a demonstration against the Governments of Vienna and Budapest. Count von Aehrenthal, the Minister of Foreign affairs for Austria-Hungary, and Count Heder-vary, the Ministerial President for Hungary, were publicly burned in effigy. The police upon their arrival were greeted with a shower of stones. A volley of blank cartridges and a liberal use of the official club dispersed the gathering.—Count von Aehrenthal, who had suffered for a length of time from a serious illness, died on Feb. 17. His successor is Count Berchtold.

**China.**—The revolution has triumphed. The abdication of the throne of China by the Manchu dynasty was proclaimed in an imperial edict on Feb. 12. Another edict declared that the throne accepted the republic, while a third approved all the conditions agreed upon by Premier Yuan Shi-Kai and the Republicans. "The majority of the people are in favor of a republic," read the little Emperor's decree. "From the preference of the people's hearts the will of heaven is discernible. How could we oppose the desires of millions for the glory of one family." Pu-Yi will retain his title, will receive a large pension annually and a summer palace outside Peking as his residence. On Feb. 13 a manifesto was issued by Yuan Shi-Kai, in which the premier assumed the title of "the fully empowered organizer of the republic," and Dr. Sun Yat-Sen, the president of the Nanking republic, then resigned his office in favor of Yuan Shi-Kai.—The National Assembly at Nanking that unanimously elected Yuan Shi-Kai President of the new republic, accepted Dr. Sun's resignation on condition that both he and his cabinet hold office until the Prime Minister is inaugurated. The Assembly paid the retiring President a well-merited tribute.

## QUESTIONS OF THE DAY

### Cardinal Newman\*

The "Life of John Henry Cardinal Newman," by Wilfrid Ward, the advanced sheets of which have been sent us by the American publishers, presents us with a portrait of one of the most fascinating and picturesque, and at the same time one of the most perplexing, personalities of the nineteenth century.

The dreamy, girlish, hypersensitive, and curiously superstitious boy, who, even in his unformed years, doubted the reality of the material universe, and was subsequently, under the promptings of a Calvinist minister, convinced, or thought he was, of his lasting conversion and his election to eternal glory; who was the self-constituted admonitor of his admiring family, and, though sombre and severe in his manners, was, at the same time, keenly alive to the brighter aspects of life; who in his young manhood was made a Fellow of Oriel and the leader of a movement which fairly shook the Established Church to its foundations, immediately afterwards appearing as the accredited and eagerly accepted champion of the Catholic Faith in all English-speaking countries, and the most conspicuous factor of the progress of the Church in his native land; who throughout his whole life had no other message to mankind but of things of the spirit, yet whose sermons and discourses and controversies and poems and stories, because of the exquisite perfection of their language, are ranked by universal acclaim among the classics of English literature; who was ever a high-souled, single-minded servant of God, about whose doctrine there has been considerable discussion, but of whose piety, sincerity, and desire and determination to be absolutely, and at all times, strictly and consistently orthodox there never has been for a moment any doubt; who has evoked an enthusiastic and enduring and almost unparalleled admiration and love, not only in the hearts of those who knew him intimately, but in those also who have lingered with delight over his many writings; who for what he has done in the Church will always be remembered as the scarred warrior of many a battle into which he leaped regardless of himself when the interests of the Church were imperilled, and upon whose head, bent and whitened with years of toil and combat, there finally descended the splendors of the Cardinalate to dispel the shadows that he fancied had gathered around him, while the whole world united in approving the merited honor; such a man is indeed from the beginning to the end of his life a fascinating personality, whose memory will always be a source of pride and wonder and delight.

It may be questioned whether the prevalent fashion of constructing a biography by publishing every scrap of a man's private correspondence or repeating every utterance that his friends may imagine they remember is the proper way to make a perfect human portrait. A glance, a smile, the surroundings, the occasion may give quite a different color to a word from that which it will appear to convey when spread out in cold type. The public will look at it from a different angle and in a different light. Even if the facts be true, the biographer may be in error as to what is or what is not to be admitted. In the present instance not a few readers will be inclined to think that there are some things in this otherwise unusually excellent biography which it would have been better to have left unsaid, although, on the other hand, there can be no doubt that Mr. Ward has given in this interesting Life a valuable contribution to history.

It will probably surprise many to find so much sentiment or sensitiveness or sentimentality in the great Cardinal. Similar weaknesses, however, are ascribed to epic heroes. But it is unusual, we think, for an Englishman to be so often overcome by his feelings, or to be so effusive in manifesting them as was habitual with the distinguished subject of this Life. Kissing the furniture as he was leaving Littlemore, embracing the trees, putting some of their leaves in his bosom, and, in his very old age, lying all night at the side of the corpse of his dead friend Ambrose St. John to give vent to his grief, besides many other instances that might be adduced, reveal a decidedly feminine element in his character, and may explain his annoyance at supposed neglect; his despondency in defeat; his quickness to arrive at conclusions, before he had fully reasoned out the subject he was studying, and possibly also the perfectly true, but alarmingly frequent contradictory statements that one meets with in his writings. They were the utterances of moods and impressions, outpourings of the man of the moment, and not of the entire individual. Ward tells us that "the simple and literal reader" may be perplexed by them. Of that there can be no doubt, but possibly the puzzle may be partially solved by the fact that he was a poet, and that his artistic temperament prompted him to polish and refine and elaborate his words into the most delicate and evanescent shades of meaning until the average perception failed to grasp the distinction. Thus, for instance, when he accepted the honor of the Cardinalate his friends thought he had bluntly refused it, with the result that his apparent discourtesy became a public scandal. On one important occasion he absolutely forgot that he had described the Infallibilists as "an insolent and arrogant faction." He even denied it in the newspapers, and then afterwards found it interlined in his letter. Finally, some of his theological utterances may possibly be traced to what his biographer calls his "disdain for the trammels of technical phraseology"—which is, of course, a questionable attitude of mind in theological matters.

\*The Life of John Henry Cardinal Newman. By Wilfrid Ward. 2 Vols. New York: Longmans, Green & Co.



The admiration and applause which he had won at Oxford had, unconsciously to himself, developed in his soul what Bishop Ellathorne warned him was intellectual pride. But Newman was unconvinced, and was sure the Bishop did not know him. As a matter of fact, however, it is somewhat disconcerting to see how conscious he was of his great gifts. He was surprised to find Perrone explaining "Doctrinal Development" in Rome, though he might have found something about it in Suarez. Perrone's conciliation of Faith and Reason, he also notes with pleasure, coincided with his own views. But what is most amazing is that he was eager to open a school of divinity almost immediately after his conversion. He was quite unaware of the temerity of such a proceeding. However, he had no desire to dispute the dogmas of the Church. His reverence for them was too profound; his acceptance too complete; but he often spoke of the joy which the old schoolmen of the thirteenth century had in discussing the great undefined questions that lay beyond the borderland of dogma. He would have liked to have been one of those great debaters. That yearning may explain many things in connection with the controversies in which he participated at the time of the Vatican Council.

It is to be regretted that Newman never had the opportunity of practising perfect religious obedience. While a minister in the Church of England he was a leader whose guidance every one instinctively followed. When he became a Catholic he was appointed Superior of the Oratory, and his word was law till the end of his life. It is quite intelligible, therefore, that when chosen by the hierarchy to carry out certain works, like the establishment of the Catholic University, or the founding of a school at Oxford, he resented all direction, and arrogated to himself absolute independence in the management of the undertaking. Hence the chagrin and complaints that he permitted himself to indulge in. They are regrettable, but intelligible. There was a gap in his religious formation. As a matter of fact, however, he was treated with the greatest courtesy by the hierarchy, as he himself testifies, and was entrusted with the greatest undertakings and accorded the highest honors, though there were at times many reasons why his superiors might have withheld these distinctions. His fits of fretfulness and irritation, however, were not so much because he regarded these supposed slights to be reflections upon himself personally, but rather because he fancied they might affect his friends outside of the Church and prevent their conversion. He was always thinking of them; perhaps too intensely so. Unfortunately, the report of his complainings got abroad, with the result that his old friends began to say that he was dissatisfied with the step he had taken, but was too proud to turn back. In one respect it was fortunate, for the rumor aroused his indignation, and he immediately sent a letter to the *Globe* which forever settled the question.

"I have not had," he said, "one moment's wavering of trust in the Catholic Church ever since I was received into her fold. I hold, and ever have held, that her Sovereign Pontiff is the centre of unity and the Vicar of Christ, and I have ever had and still have an unclouded faith in her creed in all its articles; a supreme satisfaction in her worship, discipline and teaching, and an eager longing and hope against hope that the many dear friends whom I have left in Protestantism may be partakers of my happiness.

"This being my state of mind, to add, as I hereby go on to do, that I have no intention, and never had any intention of leaving the Catholic Church and becoming a Protestant, would be superfluous, except that Protestants are always on the lookout for some loophole or evasion in a Catholic's statement of fact. Therefore, in order to give them full satisfaction if I can, I do hereby profess '*ex animo*,' with an absolute internal consent and assent, that Protestantism is the dreariest of possible religions; that the thought of the Anglican service makes me shiver, and the thought of the Thirty-nine Articles makes me shudder. Return to the Church of England! No! 'The net is broken and we are delivered.' I should be a consummate fool (to use a mild term) if, in my old age, I left the land flowing with milk and honey for the city of confusion and the house of bondage."

In this answer we shall probably find the psychology of Newman's whole career. In the beginning he gave to the Church of England all the homage of his mind and all the love of his heart. To strengthen its position and to increase its glory was the exclusive and absorbing purpose of his life. When to his dismay he discovered that the Church of his love was only a religious body in schism and rebellion, he fled from it in terror, though his heart was breaking. When the grace of God opened his eyes and he saw where the True Church was, to her he gave without stint or limitation his absolute allegiance and assent. Whatever she defined he accepted and adhered to and gloried in without qualification or reservation. It was only when there was question of something that was not yet defined, or something which was to be defined, that he became nervous and agitated and troubled. But that nervousness and agitation and trouble, exaggerated, no doubt, sprung solely from his intense love of the Church, and his eager and excessively solicitous insistency and endeavor to remove the slightest suspicion from the minds of those outside that she was not the divinely constituted guardian of the teachings of Christ. But when once Peter had spoken there was nothing in his heart except feelings of the deepest love and loyalty, along with the profoundest sense of gratitude at finding himself lifted up in the strong, protecting and loving arms of Mother Church into a greater effulgence of that "Kindly Light" which through all his eventful career he had most faithfully and fearlessly followed.

THE EDITOR.

### Pure Food Law for the Press

Whatever answer one might be prompted to give to the venerable academic question as to whether or not the pen is mightier than the sword, there can be very little doubt that at times the pen is much dirtier than the sword. The uniform of blue and gold which goes all lovely into battle may, returning all rags and scorched and clotted with gore, be still a very much cleaner thing than many a daily newspaper.

During the past summer a shadow was thrown upon a fair name by a leading morning journal of a great metropolis. A tale, worked up with journalistic skill, had been sent in as "news." It was put in the middle of the first page, and the black headings were chosen to catch the attention of anyone who might glance casually at the paper. There were heart breakings amongst the members of the family in the great metropolis, which was the birthplace of the distant one whose name was clouded.

Now, the whole story was a lie. It was made up for money. It was sent to be purchased and printed where it would be a "sensation." It was printed imprudently and unjustly on the solitary testimony of the manuscript which had come a night's journey, and which had given to the events described its own local coloring to further the deceit. And all through the details of the fiction the victim of this mercenary mendacity was living in a very quiet home, a thousand miles away. The lie, of course, came out. It was acknowledged to be such in the next issue of the paper. But the acknowledgement was not given the prominence and gorgeous setting that were put at the service of the false accusation. It was relegated to a place that is not turned to by perhaps one in a score of those who see the black-heads on the face of the paper.

One would be inclined to ask whether there might not be a wider interpretation of the law that is supposed to be to the citizen some assurance of "life, liberty and the pursuit of happiness." Certainly, a man's reputation enters very largely into his life, his liberty and his happiness. There are those who count the good name as more in life than home or money. Home may be gone and money, too. The last earthly credit left to them may be the credit of their honor. But they would not give this up to have back the days of affluence.

There is a pure food law to protect a man against the stomach ache. There might be an equivalent protection against the greater ill, especially as coming unjustly from a public licensed cause. If somebody gets a pain from a can of tainted meat, the thunders of Congress are set rolling over the head of the responsible offender. All that is necessary is that the case be duly brought to official notice, and the supreme power of the United States of North America is evoked to seek out and punish the delinquent, and the whole public pays the cost of all the apparatus of law. But if a man reviles you in

a public licensed journal you cannot get redress without the local law's delay and a promise to fee the attorney. If the calumny had been hermetically sealed in a bottle or a can you might have some chance. But, as it happens to be spread out over the first page of a morning paper there is no public official cognizance. It is too open. It does not enter into the natural object of the detective instinct which prompts to the search for secret and hidden things. If the real poison on the page could be classified with the possible poison in crates and cans and bottles of concoctions, and if, by public official initiative, the rigors of the same law should be visited upon all offenders, there would be created a more general sense of security.

One may not even sell flour for mustard—to the possible benefit of the customer; and everything that he does sell, in a package, must have the true table of contents and the analytical index pasted on the outside. What an advantage it would be to have the grains and quarter-grains of reliability attached to each output of the printing press! And there are ways and ways of injuring a good name. To this effect it is not necessary to call a man a liar, a murderer, a thief. In fact, when the charge is direct there is, at least a chance of partial correction, if one has the time and the money to seek as a luxury what ought to be a primary, social right. But there are turns of indirect narration by which the publicist can shield himself, and leave his victims under suspicion from which they have no means of escape. The expressions, "It is said," "It is supposed," "Some think," "There is a suspicion," can blacken a character with a stain that is never rubbed out. The suspicion of murder fastened upon one who may be fully as innocent of it as is the poor fellow who received the dollar and a quarter for providing the "news."

Mr. Henry Watterson addressing the members of the National Press Club in the city of Washington, on November 17, 1909, in the course of his speech, said:

"Pretending to be the especial defenders of liberty, we are becoming the invaders of private right. No household seems any longer safe against intrusion. Our reporters are being turned into detectives. As surely as this is not checked we shall grow to be the objects of fear and hatred, instead of trust and respect. Some one ought to organize an intelligent and definite movement towards the bettering of what has reached alarming proportions.

"I say this in your interest, as well as the interest of the public and the profession, for I am sure that you are gentlemen and want to be considered so, whereas the work you are often set to do is the reverse of gentlemanly. It subjects you to aversion and contempt—brings you and a high and mighty calling into disrepute—by confusing the functions of the newspaper with those of the police and the scavenger."

We call to mind that, about sixteen years ago, at a banquet of journalists, the most distinguished amongst them, touching on the subject of misrepresentation, ven-



tured the opinion that it was hardly worth anyone's while to bring the newspapers into court for libel, since people did not take them seriously. There is no more objective reason now than there was then to take them seriously. Nevertheless there exists now, as there did then, the subjective impulse to put more trust in the printed page than the printed page may sometimes merit. It is not mere credulity. It is the working of an inborn trust, the working of the faith that one man puts in the word of another. It is the activity of a native instinct which is a necessary postulate of social life. If no man believed another there would be an end to the civil order, to the amenities of life, to the commercial and economic status.

W. POLAND, S.J.

### Socialism and Christian Marriage

Thomas Kirkup in his book, "An Inquiry into Socialism," informs us that "it is still by many believed that Socialism tends to subvert the family and the Christian ideal of marriage." "Some of the leading Socialist writers," he admits, "have indeed enunciated theories at variance with these institutions. But it should be remembered," he says, "that such opinions are not peculiar to Socialism, and that they have been most strenuously opposed within the Socialist schools." "As a theory of economic organization," he concludes, "we can not see that Socialism can have any special teaching adverse to marriage and the family." And Professor Richard Ely in his book, "Outlines of Economics," maintains that "a number of questions having no connection with Socialism have been, even by Socialists, not infrequently associated with it. Infidelity and free love may be mentioned." But "of course," he says, "these have nothing to do with Socialism."

Now, what are we to think of this? Is it true that "Socialism as a theory of economic organization has no special teaching adverse to marriage and the family"? Most assuredly it is not true. The present marriage system, Socialists tell us, is based on the general supposition of the economic dependence of woman on the man, and the consequent necessity for his making provision for her, which she can legally enforce. This basis would disappear with the advent of social economic freedom, and no binding contract would be necessary between the parties as regards livelihood; while property in children would cease to exist, and every infant would be born into full citizenship. Thus a new development of the family would take place, an association terminable at the need of either party.

Engels, in his "Origin of the Family" (pages 91 and 99), says: "Three great obstacles block the path of reform, private property, religion and the present form of marriage. . . . With the transformation of the means of production into collective property the monogamic marriage ceases to be the common unit of society. The private household changes to a social industry. The care

and education of the children become a public matter. Society cares equally for all children, legal and illegal."

In other words, marriage is no more recognized by law; parental care and responsibilities are wholly abrogated if the individual so elects, because the State in abolishing the present system of property assumes all those responsibilities.

But here the doctrines of Socialism stand in flagrant contradiction to the teachings of the Church. Pope Leo, in his encyclical on the "Condition of Labor," says: "Parental authority can be neither abolished nor absorbed by the State; for it has the same source as human life itself." "The child belongs to the father," and is, as it were, the continuation of the father's personality; and, speaking strictly, the child takes its place in civil society not of its own right, but in its quality as a member of the family in which it is born. And for the very reason that "the child belongs to the father," it is, as St. Thomas of Aquin says, "before it attains the use of free-will, under power and charge of its parents." "The Socialists, therefore, in setting aside the parent and setting up a State supervision, act against natural justice, and break into pieces the stability of the family."

But let us suppose that marriage were to continue as it is, the children surely would not be brought up at home. All are to work for the State, the women as well as the men. The mother, therefore, will not be able to devote her time to her young children, nor can she employ any one else to look after them at home, since the State is to be the only employer. "Every child," says Bebel, "that comes into the world, whether male or female, is a welcome addition to society; for society beholds in every child the continuation of itself and its own further development; it therefore perceives from the very outset the duty, according to its power, to provide for the new-born child." The children must, therefore, be taken at the earliest possible age into the care of the State, and this is the Socialist ideal. All means of education and instruction, even clothing and food, will be supplied by the State. The Erfurt platform demands: "Secularization of the schools. Compulsory attendance at the public schools. Instruction, use of all means of instruction, and board free of charge in all public elementary schools and in the higher institutions of learning for such pupils of both sexes as, on account of their talents, are judged fit for higher studies." The American Socialist Party platform adopted in Chicago, 1904, advocates "education of all children up to the age of eighteen years, and State and municipal aid for books, clothing, and food."

Thus the chief duty for the sake of which marriage has been instituted as an indissoluble union would cease to exist; for a lifelong union and cooperation on the part of parents are not required for the mere propagation of children. As Pope Leo has it in his encyclical on "Christian Marriage": "By the command of Christ," he says, "marriage looks not only to the propagation of

the human race, but to the bringing forth of children for the Church, fellow citizens with the saints, and the domestics of God; so that a people might be born and brought up for the worship and religion of the true God and our Saviour, Jesus Christ." . . . Parents are bound to give all care and watchful thought to the education of their offspring and their virtuous bringing up: "Fathers, bring them up (that is, your children) in the discipline and correction of the Lord" (Eph. vi, 4). To the parent belongs the right to educate the child.

From this we clearly see that the doctrine of the Church is very different from the teaching and demands of Socialism. The demands of Socialism, however, are quite logical. For if Socialism is to effect absolute equality in the conditions of life it must, first of all, remove the universal source of inequality, namely, unequal education; and this can be done only by making education a social concern.

But Socialists do not stop here. According to their leaders, neither the State nor organized religion should have ought to do with control of the family or of the sexual relation. They would make love supreme. They would have it unfettered by any tie whatsoever. They argue that compulsory love is not love; that all marriage save from love is sin; that when love ends marriage ends. For this statement we have the important testimony of Bax, the renowned English Socialist and author. In his book, "Outlook from a New Standpoint," pages 114 to 159, he says: "There are few points on which the advanced radicals and Socialists are more completely in accord than their theoretical hostility to the modern legal monogamic marriage. The majority of them hold it, even at the present time and in the existing state of society, to be an evil. . . . To live in a state of unlegalized marriage defileth not a man, nor woman neither. . . . Enforced monogamy and its correlative prostitution are the great historical antithesis of civilization. . . . Socialism will strike at the root at once of compulsory Monogamy. . . . Where the wish of the maintenance of the marriage relation remains, there is external compulsion unnecessary. Where it is necessary, because the wish has disappeared, there it is undesirable. . . . Now, a man may justly contend he is perfectly at liberty to join himself temporarily or permanently with a woman. . . . It would in no wise be immoral, provided it were done without hypocrisy."

Surely, if this is the doctrine of Socialism, and nobody can doubt it, then C. S. Devas is right when he says: "The sacred union of man and woman for mutual help, for educating and supporting their children, for providing for their future welfare, the sense of mutual responsibility and care, the true and healthy communism, that of the home, the countless cooperative associations which each family forms, the thousand ties of dependence that are occasion for the display of the best qualities of human nature—this realm of self-devotion and

self-sacrifice—all this becomes unmeaning and impossible where the Socialist State provides for the nourishment and education and technical training and material and moral outfit of each child. The moral office of parents is gone, the sacred enclosure of home is violated, the sacred words father, mother, sister, have been degraded to a lower meaning, and the next step is to reduce the rearing of man under approved physicians and physiologists and the latest professors of eugenics, to the level of a prize-cattle farm. The Christian family and Collectivism are incompatible; their antagonism is so rooted that reconciliation is impossible."

H. J. MAECKEL, S.J.

### From an Old Handbook

"This work is not designed for the information of those who are conversant with the history of our country in all its parts; (this class of community is comparatively small;) but for those who cannot spare the time or expense of reading or procuring a full and complete history."

With this modest announcement of his claim to patronage, the author of the "United States Book" (entered according to act of Congress in the year 1833) sets before the reader a large and varied assortment of information for the gratification of Yankee inquisitiveness and desire to learn. Beginning with the voyages of the Cabots, he takes us at a brisk pace through four hundred pages to the capture of Black Hawk, "a famous Indian chief," on August 27, 1832. Some events are chronicled in a line: "1640. The general court of Massachusetts prohibited the use of tobacco. 1647. Legislature of Massachusetts passed an act against the Jesuits. 1649. The government of Massachusetts, with assistants, signed a declaration against men's wearing long hair, as unscriptural." But others, of greater general importance, receive ample mention. After detailing the treatment dealt out to the unfortunate Quakers by the stern New England religionists of the seventeenth century, the compiler appends a very sensible note, which might well be kept in view when we of the twentieth century study the times and customs of the past: "The principles of the Quakers were considered by the Colonists not only as destructive to true religion, but also destructive to their civil government and hazarding their existence as a people."

Prefixed to the volume is a skilfully executed map of all the States then in the Union. Michigan, then consisting of only the lower peninsula, and Arkansas, soon to be admitted as a pair of States, are duly outlined and colored. Missouri is shown with its original boundaries, for the "Platte Purchase," by which the State was enlarged by an area equal to Delaware and the provisions of the Missouri Compromise were evaded, was not annexed until 1837. Indian tribes are sprinkled liberally over the map. The "Potawatomees" wander at will



through Chicago's vast suburbs and the Winnebagoes range from Lake Michigan to the "Ouisconsin" River, where it skirts the future Dog Prairie and tumbles into the Mississippi.

Like all patriotic books of the time, the work includes the Declaration of Independence, the Constitution and amendments, and Washington's Farewell Address. How many village "lyceums" have been electrified by stentorian renditions of selections from that immortal message! In that simple and hearty age it shared the honors with "Sink or swim, survive or perish" and "Give me liberty or give me death!" Nowadays, the elocutionist goes far afield (in more senses than one) in search of effective "material."

By an awkward occurrence, the only one of its kind in our national history, the Constitution and its amendments, as set forth in our patriot's handbook, is misleading and "unconstitutional," inasmuch as it gives an "amendment" which was never duly ratified, even though it was accepted as such and introduced into the official copy prepared for the wise men who attempted to direct, or to wreck, the fortunes of the republic while they represented the States and the people in Congress. It is an old story, so old as to have been well nigh forgotten, so there is at least a shadow of an excuse for repeating it.

To our mind, it may be safely said that our country had no childhood, for it passed almost with a leap from the helplessness of infancy to the vigor, the enthusiasm, and the venturesomeness of buoyant youth. That soberness of judgment, that calculating spirit, proper to the full maturity of men or nations did not descend full-blown as a gift from Heaven upon the nascent republic, for it seems to be a part of the divine plan that nations, like men, should live and learn. Be that as it may, the silver jubilee of the Declaration of Independence marked a decided change in our national attitude. An independence which had begun as a beautiful theory had developed into a strong reality, and had brought itself home to the hearts and minds of the people. It was but natural, therefore, that it should find some new expression of itself in the national life. What form should it take?

The political storms which had agitated Europe and had lashed the ocean into a frenzy had affected America only as gusts of wind might send ripples curling over the beach; where American arms had been employed the result had been inspiring; Europe seemed farther away, less helpful, less desirable than before. The child soon yearns to disregard the go-cart. Certain it is that along about 1810 a strong anti-foreign feeling swept over the country. No particular nation was singled out as the recipient of this dubious compliment, no particular political or commercial or religious motive can be assigned, for in none of these respects had America's foreign relations undergone a marked change. It was the feeling of self-sufficiency taking shape and finding expression;

it was the sign of the nation's graduation from dependent infancy.

Voicing this anti-foreign feeling, which was not confined to any one State or section of the country, a son of Maryland, replete with the strength and verdancy of national youth, brought before the Federal Congress, where he then sat, a proposed amendment, the object of which was to deepen and widen the ocean and to bid defiance to the Old World and all its inhabitants. Representative Green worded his amendment in this wise:

"If any citizen of the United States shall accept, claim, receive, or retain any title of nobility or honor, or shall, without the consent of Congress, accept and retain any present, pension, office, or emolument of any kind whatever, from any emperor, king, prince, or foreign power, such person shall cease to be a citizen of the United States, and shall be incapable of holding any office of trust or profit under them, or either of them."

The proposed amendment obtained the requisite two-thirds majority in the Senate and the House and was sent to the State legislatures. It was to be the thirteenth amendment. But a difficulty arose, due, possibly, to the varying practice which had prevailed on former occasions of like nature. The ratifications of the first ten amendments had been sent to President Washington, who communicated them to Congress, and President John Adams followed a similar course with the eleventh amendment in 1798. But the adoption of the twelfth amendment was proclaimed on September 25, 1804, by James Madison, the Secretary of State. Thirteen of the seventeen States having, as it was supposed, ratified the proposed thirteenth amendment, it was duly incorporated in the official manuals. No legislation was enacted under it, no legal case came into clash with it, so it remained in its somnolent dignity. Even as late as 1843, Frost's "History of the United States," brought out in Philadelphia in that year, gave due prominence to the child of Mr. Green's flamboyant patriotism.

But some prying searcher of musty records took it into his head to examine in detail the ratifications of the thirteenth amendment as they had come from the sovereign States. All went well until he came to the report from South Carolina, and then he rubbed his eyes. There was no mistake, there could be none; for, plainly recorded for future ages, also for him, was the statement that, though the upper house of the legislature of South Carolina had ratified the proposed amendment, the lower house had not concurred. In other words, the State had not ratified. Therefore, the requisite three-fourths of the States had not ratified, and therefore the amendment had fallen short of adoption. As the Federal Constitution fixes no time limit for the ratification of amendments, is it possible that after a lapse of one hundred and two years the proposal of Mr. Green of Maryland to the legislatures of seventeen States is now unfinished business in a republic of forty-eight States?

H. J. SWIFT, S.J.

IN MISSION FIELDS

THE CATHOLIC CHURCH IN THE INDIES.

Readers fond of numerical data will be glad to receive the following bits of Catholic statistics, all up to date, for Bengal and India, says the *Catholic Herald of India*:

We begin with the four territories of Assam, Calcutta, Dacca and Krishnagar, which form the ecclesiastical province of Calcutta and which, with Bettiah, lie for the most part in the political divisions of Bengal, Eastern-Bengal and Assam. Here are the best details available for the last decade (1901 to October, 1911):

ECCLESIASTICAL PROVINCE OF CALCUTTA WITH BETTIAH.

Persons	1901	1911	Increase per cent.
Catholics .....	102,647	213,346	107.8
Priests .....	142	183	28.9
Lay Brothers....	70	93	32.9
Sisters .....	260	307	18.1

Thus the Catholic community has more than doubled within ten years, and the increase in personnel is satisfactory, though not adequate to the demand.

We notice the same remarkable progress in the number of Catholic institutions in the same province:

Institutions	1901	1911	Increase per cent.
Churches and Chapels.	377	679	80.1
Schools and Colleges..	253	298	17.8
Scholars .....	12,072	19,113	72.5
Charitable Institutions.	39	71	82.0

In other words, the progress of the number of institutions keeps pace with that of the Catholics. This does not apply to the number of schools, as their multiplication is often at the expense of efficiency; but it holds good for the number of scholars. On the whole the last decade has been fraught with special blessings. Of course, the lion share comes to the Archdiocese of Calcutta itself, which to-day has 186,144 Catholics (among them 71,542 Catechumens) or 87.3 per cent. of the Catholics of all the five missions in question; along with 124, or 67.75 per cent. of the priests; 296, or 74 per cent. of the Brothers and Sisters, and 15,239, or 79.7 per cent. of all the students and pupils. But all soils are not equally productive and some well-nigh barren. What shall we record in 1921?

INDIA, BURMA AND CEYLON.

The details kindly supplied by the 41 Catholic Missions of these countries for the "Catholic Directory of India," now in the press, enable us to submit the following comparative statement for the last decade:

	1901	1911	Increase per cent.
Catholics ... {	India .... 1,860,876	2,103,636	13.5
	Burma ... 55,788	88,447	58.6
	Ceylon ... 285,018	322,163	13.0
Priests ..... {	India .... 2,356	2,554	8.3
	Burma ... 88	105	20.45
	Ceylon ... 166	229	37.9
Churches and {	India .... 4,218	4,914	16.5
	Burma ... 219	478	118.3
	Chapels - Ceylon ... 607	712	17.3

Colleges and Schools {	India ....	2,745	3,230	17.35
	Burma ...	157	144	....
	Ceylon ...	528	725	37.3

These figures are cheering and encouraging and the reader will forgive their apparent dryness for the sake of definiteness. The increase of 13.5 per cent. of the Catholics of India compares favorably with that of 7 per cent. of the whole population in the same decade; while that of Burma is remarkable. In Ceylon both Catholics and all others have increased 13 per cent.

The proportionate growth of priests is minimized, owing to a decrease in the native clergy of the Syrian Catholic vicariates only. But its explanation would lead us on an off track.

An important item given for the first time by the present Census is that of the auxiliary forces at work, we mean lay brothers, sisters, catechists and teachers. We can give here only the grand totals of the combined Mission personnel, including priests, at the end of 1911:

	India	Burma	Ceylon
Number of Missions.	33	3	5
Total personnel ....	12,737	1,007	1,941
Average per Mission.	386	336	388

The Missions of the three areas concerned are almost equally well equipped.

This short retrospect is indicative of a satisfactory rate of progress. Ceylon leads the onward move all round. The Catholic educational department seems developed less in Burma than elsewhere. Yet in the main both India and Burma have had a prosperous decade.

CORRESPONDENCE

The Dutch University

There are three State Universities in Holland, Leyden, Utrecht and Groningen, and also a Communal University at Amsterdam. Amsterdam, being the capital, insists upon establishing and supporting its own university. In all these schools there are faculties of theology which, of course, is Protestant, besides law, medicine, science, literature and philosophy. Generally speaking, these latter courses are rationalistic and materialistic. Until recently Catholics were systematically excluded from the chairs of these schools, but at present three Catholic professors are engaged in teaching; one in medicine, another in law, and a third, a secular priest, in the science of labor legislation.

The theology taught is not so much Protestant as anti-Catholic and rationalistic which, of course, shuts out Catholics from the courses. However, that is not much of a hardship, for there are Grand and Little Seminaries organized throughout the country, and if the ecclesiastics in such establishments aspire to the doctorate they have Rome, Louvain, Freiburg and Innsbruck to go to.

Protestants, however, have not that advantage. They have their seminaries indeed, but for the doctorate they were until 1905 compelled to go to one or other of these Universities. As early as 1876 they had insisted on having some orthodox professors, but the scheme worked badly, and rationalism insinuated itself even in those chairs. Hence, in 1880, Dr. Kuyper, the Calvinist leader, began the Amsterdam University, but unfortunately it had not the same rights as those of the State



in conferring degrees, and consequently it could not bestow the resulting civil advantages. Thus, although the graduates might become ministers, they were debarred from becoming professors, even in a Gymnasium or a High School. That condition remained until 1905, when Kuyper had the law changed, and since then free universities, provided they satisfy certain requirements, obtain a subsidy for the erection and support of their buildings and have the right to confer degrees with the consequent civil rights, just as the other universities. But, in order to begin such an establishment, they must guarantee a certain sum of money, and possess at least three of the five faculties. In consequence of this arrangement the free University of Amsterdam enjoys these privileges since the year 1905.

The Protestants have done that much to neutralize the bad influence of the State Universities and the Catholics have not lagged far behind in their efforts, though naturally they have not achieved the same results. The danger of doctrinal corruption in the State Universities affects the laymen chiefly, for the clerics have the seminary for theological instruction. Moreover, for the laymen association with Protestant students has not only a bad effect on faith, but on morals. For as the Faculties of Medicine are materialistic and the Faculties of Law entertain modern views about culpability, making it the concern of medicine rather than of the conscience, the influence upon the student body is necessarily evil. Added to this the literary and philosophical courses are frankly anti-Catholic.

Evidently something had to be done, for although a certain amount of protection had been secured by means of Catholic Clubs, which were presided over by priests who organized philosophical courses of instruction, yet it was insufficient. Hence recourse was had to private professors who could be installed in these universities by royal permission. The bishops availed themselves of that faculty fifteen years ago by appointing for Amsterdam a teacher of Thomistic philosophy in the person of Father de Groot, a Dominican. But after de Kuyper had made his successful fight, the Catholics determined to get something more than private professorships, and asked leave to have a University of their own. As a means to that end, they established St. Radboud's, which is to develop into a University. It is controlled by a committee, of which the Archbishop of Utrecht is President, and also by other diocesan and parochial committees. It has already the disposal of a considerable sum of money, but because of the great expense of construction has not made much progress in the way of buildings. Hence, while waiting for the proper moment, the founders of St. Radboud's had recourse to other measures, and has twice asked permission to have an extraordinary professor in one of the universities. The request was granted and two secular priests have been appointed as private professors in the University of Utrecht, one for Neo-Scholastic philosophy and the other for the History of Ancient Christian Studies.

For some Catholics, however, this progress has not been satisfactory, and a discussion has been started in one of the most influential Catholic papers, but it is to be feared that it will only result in discord. The reason being that Holland is divided into Protestant and Catholic Provinces. The latter number only three, whereas the Protestant Provinces amount to nine, and precisely in the Protestant Provinces the four universities exist. The proposed Catholic University would naturally be in one of the Catholic Provinces, and that fact has caused

the strife. Which one will be chosen? This discussion has not excited much attention in the northern part of the country, and probably will have no immediate effect there. Indeed, it may only serve to accelerate the foundation of St. Radboud's. But when the University is established it will be in all probability in the centre of the country at Utrecht or Amsterdam, for example, and in that case the hopes excited in the North by the newspaper controversy may, at least, hamper the growth of the new establishment. Let us hope that these fears may not be realized, and that all will cooperate energetically in the great work that is projected. Y. Z.

### Cuba and the Threatened Intervention

CIENFUEGOS, CUBA, Jan. 23, 1912.

The question which has agitated Cuba for the past several months is one raised by the veterans of the war of independence. As distorted reports of it may possibly have reached the United States, we shall give the gist of the matter from the beginning of the discussion up to the presentation of the official note by the American Minister.

In a former communication we spoke of the various political parties in Cuba. The association of veterans was not, properly speaking, a political party, nor did it have political aims; but a few months hence some of its members began an agitation against the so-called *guerrilleros*, that is, the Cubans who had been loyal to Spain during the war of independence. After the change of régime, some of these loyalists accommodated themselves to the new circumstances and took part in politics; they contributed notably towards the success of the present President, and even rose to important public positions. The veterans wished to oust them from their offices, but the civil service law which is in force prevented the execution of the plan.

Satisfied that it was less easy to override the law than to ride around it, a measure was proposed in Congress to suspend for eighteen months the civil service law which prevented the removal of the officials in question. It was duly passed and approved by the President, and a board of revision was named to examine, and decide on the charges preferred against the officials. The triumph of the veterans was greater than they had expected, for some of the officials resigned forthwith, and others found pretexts for leaving the Island. Thus the citizens of the republic were divided into good Cubans and bad, which was equivalent to a race war. Is it true that all good citizens upheld the claims of the veterans? No, for from the outset there were not wanting worthy Cubans who came out against the action of the Consejo Nacional of Havana, which was the storm centre of the whole movement. The veterans of the eastern part of the Island did not second the efforts of those in Havana, in spite of a campaign of enlightenment which the "advanced thinkers" undertook in furtherance of the scheme. As it was well put in a local newspaper, the Consejo Nacional of the veterans in Havana began by splitting up the citizens into factions and ended by doing the same thing to the veterans.

It was said at the outset that the movement had nothing to do with the political administration of the country, but it soon gave signs of developing into a distinct political party. Its object, in the opinion of many, was to prepare the ground for a future presidential election, and thus be ready to scale the heights of power. As soon as the board of revision was at work, denunciations



of bad Cubans hailed down upon it from all quarters; there was a widespread feeling of unrest; and there was even talk of a forthcoming revolution. Such was the state of affairs, when on January 16 the American Minister handed to President Gómez the following note:

"The situation in Cuba as now reported causes grave concern to the Government of the United States.

"That the laws intended to safeguard free Republican government shall be enforced and not defied is obviously essential to the maintenance of the law, order and stability indispensable to the status of the Republic of Cuba, in the continued well-being of which the United States has always evinced, as cannot escape you, a vital interest."

The leaders of the Cuban revolution, therefore, bind themselves to fulfil the office of guardians of the moral and material welfare of the Island. S. B. S.

### Alfonso's Royal Clemency

MADRID, January 19, 1912.

For the past few days it may be said that Spain has been holding her breath while awaiting the final decision in the matter of commuting the sentences of those condemned to death for the murders committed last December in the town of Cullera. The Spanish soul, highminded, knightly, and Christian, shrinks from the horror of the gallows; but, keeping in view that the most precious social interests are continually threatened by the torch, the bomb, and the assassin's dagger, and that armed revolution is ever ready to sack and to lay waste, it sees most clearly that only exemplary chastisement for crimes of blood can save the social fabric from utter ruin. It was for this reason that public feeling, smothering its more tender sentiments, left the criminals of Cullera to pay the penalty of their atrocious deeds.

Opposed to this sentiment in behalf of outraged justice was the attitude of the radicals, who clamored in all tones for a commutation of sentence. Was their action based on humanitarian or merciful grounds? It is hardly credible. Those very men call Barcelona's bloody week "glorious"; with dry eyes and with no show of feeling, they contemplated the awful picture of the Calle Mayor of Madrid, when it was converted into a sea of blood by the bomb of Morral, on the day of the royal wedding; they have gone to the lengths of insulting and sneering at the memory of the innocent victims of blood-maddened mobs. How could one expect from them an outburst of generous pity?

Long before the Supreme Court confirmed the death sentence pronounced on the criminals of Cullera, Lerroux had declared publicly in Seville that the condemned men should not be executed, because the Radical party would not permit it. The threat of Lerroux has borne fruit. Canalejas, yielding to his own feelings in the matter, for he is on record as being opposed to the infliction of the death penalty, and not deaf to the clamor of the radicals, advised the king to commute the sentences of six of the seven condemned men. Public opinion underwent a sudden change. "Why six and not seven? All or none." Such expressions were heard on all sides from all classes of people. Canalejas insisted on the execution of the seventh, Juan Jover; the nation besought a commutation; two prelates knelt before the king in behalf of the man; his mother fell weeping at the monarch's feet. Alfonso granted the grace. Then the doughty Canalejas flared up and resigned, taking with him the whole cabinet. We shall not describe the return of the "prodigious son" and all

his sheep behind him; suffice it to say that, when the resignation was announced, the whole country received the news with a hearty guffaw. "What! Canalejas, the declared enemy of capital punishment, who had signed six commutations, resigned because the king insisted on signing one more?"

Here we may ask what public opinion, that variable quantity, has to say on the subject. Some hold that the premier smiled on six for the sake of currying favor with the radicals, and that he determined to sacrifice one to the fury of the reactionists. Others, with equal reason, think that he was sure that the king would not suffer the execution of Jover, and that the premier could take the act of royal clemency as an excuse for retiring from office, thus leaving to his successor the unwelcome task of solving Spain's grave domestic and foreign problems. Finally, there are not wanting those who say that the whole affair was carefully prepared and staged by Canalejas for the sake of "showing off" before the Cortes and the country.

Whatever truth there may be in any or all of these surmises, the stern fact remains that the sentences were commuted, that the death penalty has been practically abolished in Spain, and that the people in general harbor grave misgivings; for the question now uppermost is, whether the action of the authorities is to be laid at the door of weakness and fear. Will the mercy just shown and the impunity with which the crimes were committed be an incitement to fresh excesses in the near future? For, be it well noted, what gives concern now is not the clemency shown a few wretched men, but the absolute impunity of those who urged them on to commit those heinous crimes, of those who publicly advocate violence, arson, insubordination and rebellion, of those whose one occupation is to sow in the minds and hearts of the people seeds of misrule and lawlessness.

The Spanish temperament is in itself Christian, generous, good. When the religious spirit suffers an eclipse and noble sentiments disappear, when hatred lurks in the heart, and the hand seizes the assassin's dagger and the incendiary's torch, be firmly persuaded that outside influences have done their deadly work of deceit and perversion. But, go a little deeper into the question and you will not fail to see that pollution has not reached the source, which is still a well-spring of fidelity and honor.

Juan Jover is himself an illustration and a proof of our assertion. The brutal criminal of last September asked for the consolations of religion, and in particular begged that the Sisters of Charity might be admitted to comfort and encourage him in his distress. When the rioting was at its height in the town of Carcagente, the infuriated populace destroyed telegraph and telephone lines, tore up railways, burnt bridges, and set fire to the city hall and to a convent of nuns. Then they began to destroy the statues of the saints, which, according to a pious Spanish custom, are often exposed for public veneration in niches and on pedestals. Thus they went on in their blind fury until they came upon a sculptured representation of the monstrosity and the Sacred Host. They paused; they drew back; they dropped their missiles; some even reverently uncovered. Behold the psychology of the nation. Childish, easily deceived, readily exploited, but in the heart's depths, believing, religious, sound. Ah, if the propaganda which iniquity keeps up untiringly were checked as it ought to be, how different would be the present state of Spain!

NORBERTO TORCAL.



# A M E R I C A

## A · CATHOLIC · REVIEW · OF · THE · WEEK

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### The New Republic

February 15, 1912, will be a memorable day in the history of China. By a revolution as sudden and startling as any the Western World has experienced, a form of government that had lasted more than 3,000 years was then radically changed, and on the ruins of an absolute monarchy a democracy was built. It is in a nation, moreover, considered until lately the most conservative of the "unchanging East" that this violent change has taken place. Until five months ago 400,000,000 people inhabiting provinces whose combined area is vaster than that of the whole of Europe were the subjects of a dynasty of aliens that had governed the country for nearly three hundred years. But last October there started in Southern China a revolutionary movement that has now swept through all the provinces of the empire, and has resulted in the abdication of the Manchu princes and the establishment of a republic.

The chief credit for the success of the revolution is due to Dr. Sun Yat-Sen, who some time ago was made provisional president of a southern confederacy, and to Yuan Shi-Kai, the dynasty's prime minister, who brought to a successful issue the delicate and dangerous negotiations ending in the retirement of the Manchu princes. Little Pu-Yi, the baby emperor, renounces the throne of his fathers with a philosophical composure quite unusual in a child of six, and Dr. Sun with rare patriotism promptly yields the presidency of the new republic to Yuan Shi-Kai.

Since it has taken English-speaking nations all the centuries since Magna Charta to fit themselves for representative government, no one should expect that this sudden launching of an Oriental democracy will prove at all simple and easy. Many forms and usages in vogue under the empire must, no doubt, be observed for many years to come. But if the Chinese republic

is allowed to work out its own destiny without let or hindrance from foreign nations, and its territorial integrity is guaranteed by a convention of the powers, there seems to be no reason why this new democracy in the Orient, with statesmen like President Yuan and Dr. Sun to guide it, should not one day hold in Asia the position the United States has attained in America.

### Varying Morality

A series of articles in a secular magazine, showing that chaotic and revolutionary views on morals and religion obtained largely in secular universities, created a sensation some two years ago, and evoked angry protest. Times are changing rapidly. No one would think of denying such an arraignment now or feel surprised by its content. Professor James' pragmatic vagaries and his frank abandonment of logic left the field open for any kind of view on any subject, no matter how subversive of what was commonly held as immutable truth, and made it popular to be so subversive. To be new was more important than to be true. The former created a sensation, the latter either existed not at all or not for long. Truth in the moral and intellectual order is more changeable than fashion. What is true to-day will be false to-morrow; nothing is so new that it will not some time be true, and like fashion, the latest is the best. This is the philosophic pabulum that our great universities are feeding to the future leaders of American thought.

Nor do they now confine such lucubrations to their lecture halls. They air them in the public prints and even carry them into so-called Christian pulpits. Some months ago Columbia University brought over a professor from Germany to teach its students that they had no souls worth talking of—that the soul is of a piece with the rest of the body, and dies with it—and his "scientific" proof was widely published. As if to ratify his views two prominent Columbia professors proceeded to deliver utterances that befitted unspiritual and mortal souls. Just before the Christmas vacation Professor Dewey mounted the Mount Morris Baptist Church pulpit to explain the "Evolution of Morality." Assuming Darwin's theory as gospel he saw morality continually changing, but it remained of slight account, being only a family matter, until within the last hundred years, when universal education had raised it to the height attained by the International Arbitration Board. Morals are indeed ceasing in his environment to be a family matter, but even so, he had to regret "that the superstitious belief still prevailed so largely that morals are and could be fixed and unchanging."

Scarcely had Professor Dewey abolished static morals when Dr. Kirchwey, late Dean and present Kent Professor of Law in Columbia Law School, arose to abolish law. Putting on the same level Moses, Mohammed, the founder of Mormonism, and Alexander Hamilton, he insisted that there is nothing fixed about law or morality;

that "the standards of morality change time after time," and law changes with them; and hence "the Law is not a thing to be revered." As the Constitution is already out of date, judges were enjoined to interpret it by "moral consciousness," which we are told is a continually changing quantity.

This blurred and shallow sophistry, which knows no chart or guide, confounds the fundamental with the accidental, belies the laws of nature and denies the laws of grace, is the mental and moral diet of "our great universities." It is now advertised abroad, and Catholic parents who permit their children to partake of it can no longer plead ignorance to excuse their culpability.

### High Church and Low Church

How far some of the High Church Episcopalians have departed from the spirit and practice of the Church by Law Established appears in the differences existing between the Rev. Guy L. Wallis, Rector of St. Paul's Episcopal Church, Staten Island, and some of his congregation. A few of the charges said to have been filed with Bishop Greer of New York by one hundred members of this rebellious flock are as follows:

The Sacrament of the Lord's Supper reserved, lifted up and worshipped. Its removal to parish house for adoration.

Preaching and teaching the doctrine of transubstantiation, which is expressly forbidden by the Thirty-nine Articles. Auricular confession compulsory as condition for receiving the Holy Communion. Doctrine that only through a priest can there be mediation between God and man.

The protests include the further charges: Water is kept in the vestibule, which, being blessed by the rector, is asserted by him to be holy. Stations of the cross, insertion of a service for them not provided in the Book of Common Prayer, and therefore illegal. Also the blessing of candles and encouragement of their use at home.

Opportunity not given the people at regular Sunday morning service to receive the Holy Communion. Rector receives for them.

"All these statements concerning my teachings," says the Rev. Mr. Wallis, "are true. I am rector of this parish and I know my ground." What a hubbub there would be among Episcopalians if all the High Church congregations were to protest against these practices in their own respective churches in America! In many cases the introduction of "Roman Catholic practices" has been effected so gradually that the good people are now aping Catholics without any consciousness of their progress Romewards. Even where they are alive to their advanced position, many seem to be well satisfied, either because they close their eyes to the historical lie which they countenance in trying to be good Episcopalians or fail to see the contradiction in

striving to be Catholics and Protestants at the same time. The pastor justifies his conduct by declaring that he is "rector and he knows his ground." With as much reason he might go further and state that he is pope and has as much authority to teach what he thinks is Episcopalian doctrine as the bishop over him. Not so in England. There the King is the head of the Church, and with or without his State council may declare what is orthodoxy and what is heterodoxy within the realm. In America, the land of the free, there are no such petty interferences to be expected, except, of course, from the bishop. What will Bishop Greer do? Decide that these practices and teachings are unepiscopalian? He cannot very well do that in face of the prevalent usage among High Church people to-day. The easiest way out would be to remove the present rector and appoint one who would not attempt to Romanize his congregation in a day. The Rev. Mr. Wallis may suffer a shock, but, judging from his present stand, his nerves will not be permanently affected.

### Lister and Pasteur

The press of the day is filled with high and merited encomium of Lord Lister, one of the founders of modern surgery, who died recently in London, in his eighty-fifth year. "Sundry standards may be used in the measurement of human excellency, but none that takes due account of service done in the relief of suffering humanity and the preservation of human lives," say the *New York Evening Sun*, "can fail to establish the father of modern surgery as one of the greatest benefactors in any age in history." Catholics will be pleased to know that Lister's initial success in surgical treatment was wholly due to the wonderful experiments of Pasteur. This Lister himself acknowledges in the following letter written to Pasteur nearly forty years ago:—

"I flatter myself that you may read with some interest what I have written on the organisms which you were the first to describe in your works. I do not know whether the records of British surgery ever meet your eye. If so, you will have seen, from time to time, notices of the antiseptic system of treatment which I have been laboring at for the last nine years to bring to perfection. Allow me to take this opportunity to tender you my most cordial thanks for having by your brilliant researches demonstrated to me the truth of the germ theory of putrefaction, and thus furnished me with the principle upon which alone the antiseptic system can be carried out."

"It was to Pasteur," says the same journal, "that Lister always gave the credit. The chemist's great work on fermentation, his demonstration that putrefaction is due not to the air, as was formerly supposed, but to micro-organisms growing in the putrescible substance, was what set Lister thinking, and Lister was the first to apply this new knowledge in his own field of work and utterly to revolutionize the whole practice of surgery."



The marvelous advance in surgical science brought about by the joint labors of these two great men suggests a reflection on the theory of evolution as applied to one of the great sciences of which the modern world is justly proud. Evolution, as generally understood, is a blind mechanical force working necessarily and undeviatingly to an end or object of remote or indefinite attainment. But in the perfection reached in this particular field of surgery there are no intrinsic forces acting blindly, but painstaking experiments and intellectual processes brought to bear on a method of medical procedure which, if left to itself, would run on indefinitely in the rut of centuries. A theory hopelessly inadequate to explain the workings and development of one acknowledged branch of scientific accomplishment is at least to that extent weakened and discredited as a working hypothesis.

### A "Period of Repose" for the Public Schools

One may venture the remark that City Superintendent Maxwell will find widespread agreement with him in the wish to which he gives diplomatic expression in his thirteenth annual report. By all means let the good people of New York have "a period of repose" from the disturbances by which, in the words of one of his own teachers, "the schools of the city are demoralized and degraded." The period of repose imperatively demanded, however, will probably not be described in like terms by the people and by Mr. Maxwell.

The disturbances enumerated by the City Superintendent as harmful invasions of his jurisdiction appear to the outsider to be rather legitimate and opportune inquiries by men and women interested in the progress and development of educational work in the city. Mr. Maxwell does not believe that anything ails the city schools, notwithstanding the unsatisfactory results so universally complained of. Just let us alone, he practically tells the people of New York, and we shall bring our system into line with approved and progressive educational theory.

Meantime the unprejudiced outsider questions whether the present school management in New York has so used its almost unlimited powers as to merit the "period of repose" Mr. Maxwell craves. His report assures us that "any wholesale revision of the curriculum is not only unnecessary, but undesirable, because it upsets the work of the individual teachers, and their pupils inevitably lose ground while the former are adapting themselves to new conditions." Yet the same report tells us how, since 1902, in the ten years namely during which Mr. Maxwell and his board of superintendents have exercised complete control of the course of studies in the city schools, "there have been two complete revisions of the elementary course."

Nor is this all. Although Mr. Maxwell's defense of his system in his present report claims to be an argu-

ment against revision along lines suggested by his many critics, he proposes a series of changes and novelties that amaze one who still cherishes a regard for the simple purposes originally intended by the founders of our common schools. He would establish an agricultural school to teach New York boys farming; a school for the cure of stuttering and stammering children; a child's savings bank in each school; "Continuation schools" from 7 to 9 a. m. and from 4 to 6 p. m., and to favor these latter he would secure legislation to compel employers to give each employee under nineteen years four to six hours a week for forty weeks in a year, and to make it compulsory for these "youngsters" to go to school.

Strangest of all, Mr. Maxwell now affirms that an institution built up with much expense and solicitous care during thirty years is a "gigantic blunder" and ought to be abolished. It matters not that most of us believe the night schools of the city to be fairly entitled to credit for excellent work done in their classes. Our City Superintendent has needed a long time to make the discovery, but he does finally recognize their lamentable inefficiency, and they must go.

By all means let the people have a "period of repose" from various and disturbing invasions in the schools, but let it be rest from tinkering with school courses and school work, and a return to safe and sane ways, such as used to characterize our common schools

### Hoisting the Red Flag

A picture which appeared in the Socialist *Call* has attracted considerable attention in our German Catholic press. It is a candid confession of what the American Socialists would do with the Catholic churches of our country. The sketch represents the cathedral of Cologne. A Socialist with the liberty cap of the French revolutionists is hoisting the red flag in triumph over the cross upon the steeple. Bishops and priests, drawn in detestable caricatures, are seen fleeing away with mitre and crosier and money bag. "Down with the black and up with the red!" is the slogan that is raised as the party cry.

Coming from the official organ of the Socialist Party, this makes sufficiently clear what the designs of Socialism are no less upon Saint Patrick's cathedral than upon the minster of Cologne. There is nothing new or startling in this, since we have been accustomed to find attacks upon the Catholic Church to be an inseparable part of the Socialist propaganda. The *Call* often devotes half of its editorial page to this systematic campaign. Confiscation of churches to serve as dance halls, and of their sanctuaries to be converted into stage or lecture platform, would be the first step after the closing of the Catholic schools could the Socialist dream be fully realized.

The clause in the Socialist platform, "That religion be treated as a private matter," means nothing more nor

less, as here interpreted for us, than the hoisting of the Socialist flag over the steeples of our churches and the crosses of our schools.

### Critic Called to Task

One is gratified to note any evidence of alertness on the part of our Catholic laymen to correct false statements regarding the action or the practices of the Church. A few days since a New York friend of Père Hyacinthe sent a communication to the *Times* making a correction in the published American reports of the dead man's career. Doing so he permitted himself to fall into a more serious error than any of those he sought to correct. "It is interesting," he said, "to observe that Leo XIII offered to take him back into the fold, permitting him to become a priest of the Greek rite and to retain his wife, on condition that the former monk would make a profession of faith in Papal infallibility. Père Hyacinthe unconditionally refused."

Andrew J. Shipman—the readers of the *AMERICA* will recognize the name of a frequent and valued contributor to its columns—met this erroneous assertion promptly. He wrote to the editor of the *Times*, assuring him very properly that this statement of Père Hyacinthe's friend "is utterly without foundation in fact." "No priest of the Greek Catholic or the Greek Orthodox Church," he added, and there should be little need of the addition in our day, when the practices of the Church are so widely known, "is permitted to marry, and neither the Catholic nor the schismatic Church of the Greek rite allows anyone who has taken solemn monastic vows afterwards to marry."

We had occasion lately to call attention to an oversight in the advertising columns of two of our Catholic contemporaries. Our action was prompted by nothing but the sincerest desire to see the Catholic press above reproach. One of the papers in question frankly admitted the mistake, which we said then, and repeat now, was only due to a momentary lack of supervision, whereas the other, while withdrawing the objectionable notice, makes an insinuation for which it has no warrant whatever. It is based on a supposition which is absolutely and utterly false. The person mentioned has not and never has had anything to do with *AMERICA*, financially or otherwise. He is not even a subscriber.

The report for 1911 of the Ozanam Association of New York shows four clubs now in successful operation there, with a membership of nearly 4,000 boys. The clubs are managed by devoted laymen, who freely give their money, time and personal service to furthering the object of the association, "the physical, mental and moral training of Catholic boys." As the president's report wisely observes: "The banding of boys who are

Catholics in clubs, where they may spend their evenings in innocent and healthful amusements, and where they may receive proper instruction, advice and guidance, will be the means of making staunch Catholic men of many who, because of the lack of good influence, might otherwise in time be lost to the Church."

To those who have followed the somewhat long list of revelations about the unreliability of the new "Encyclopædia Britannica" the information in the "Life of Cardinal Newman" just published will be of interest. The author, Mr. Wilfrid Ward, says in a note at the foot of page 32 that he "was at pains to ascertain the evidence for the alleged Jewish descent of the Newman family and it proved to be a curious instance of how stories grow out of nothing. It is stated definitely in Dr. Barry's Cardinal Newman that 'its real descent is Hebrew.' Dr. Barry, in answer to my inquiries, referred me to the article on J. H. Newman in the 'Encyclopædia Britannica' as his authority. And undoubtedly that article first broached the suggestion. I happened to know personally the writer in the 'Encyclopædia Britannica,' and communicated with him. In reply he pointed out that he had in his article never alleged Jewish descent as a fact, but only suggested its possibility. 'There is no evidence for it,' he added, 'except the nose and the name.' For those, then, who agree with the present writer that the nose was Roman rather than Jewish, the evidence remains simply that the name 'Newman' betokens Hebrew origin—a bold experiment in the higher criticism. I may add that in a more recent correspondence Dr. Barry agrees with me that no satisfactory evidence on the subject has been adduced." Thus the "Britannica" led even Dr. Barry astray.

Of the fifteen amendments that have thus far become a part of the Federal Constitution not all have enjoyed an equally calm sea and favorable winds from the time of their submission to the State legislatures to the moment when their incorporation in the Constitution took place. The first ten, which are declaratory of the instrument and chiefly limitations on Congress, were submitted on September 25, 1789. Not until December 15, 1791, two years, two months and twenty days after their submission, could President Washington communicate to Congress that the requisite ten of the fourteen States had ratified them. The eleventh amendment, which limited the jurisdiction of the Federal Courts, was buffeted about for three years, ten months and three days, before it reached port. The twelfth amendment, on the method of electing a President, the want of which had sent the first election of Thomas Jefferson to the House of Representatives, was so plainly needed that it spent only nine months and thirteen days on the journey. It holds the record for speedy ratification, although the thirteenth amendment, for the abolition of slavery, took only ten



months and seventeen days. The fourteenth and fifteenth amendments, which, very regrettably, were perhaps not prompted exclusively by statesmanship of the highest type, waited two years, one month and twelve days, and one year, one month and three days, respectively, for the official notice of their adoption.

## LITERATURE

### THE RECANTATION OF THE MAID

"And then did Jeanne d'Arc commit the one great crime, the one great frailty of her stainless life; for a frenzied moment she ceased to believe in herself! It was true—all that they witnessed against her—she had been deluded; but the guilt was upon her shoulders, not the King's." These lines of an article on Joan of Arc in the February number of the *Catholic World* are calculated, I believe, to leave a wrong impression of Joan on the ordinary reader. Did she commit a crime? Was she guilty of a great frailty? Did she cease to believe in herself? Did she admit the truth of all they witnessed against her? With these questions before me, I turn back to some of my readings on this subject, particularly to the volume of original documents, edited by Douglas Murray, and honored by a letter of commendation from Pope Pius IX. These are some of the things I find: She said, "I did not intend to deny my apparitions—that is to say, that they were St. Catherine and St. Margaret; . . . I have done nothing against God and the Faith, in spite of all they have made me revoke. What was in the schedule of abjuration I did not understand. I did not intend to revoke anything except according to God's good pleasure" (Page 141 Douglas Murray, New Edition).

De Macy, a witness, testifies that she smiled and signed the paper of abjuration with a round cipher, O, in sign of mockery; and that Colot, secretary of Henry VI, took her hand with the pen in it and made her trace some other sign. Five witnesses declare under oath that Joan did not sign the abjuration, contained in the official documents of the trial, and did not therefore admit all that her enemies charged her with. Besides, nobody knows or pretends to know at the present day the contents of the shorter formula of abjuration which was signed (if indeed she signed any formula at all).

Another witness says, "She cried with a loud voice that she submitted to the judgment of the Church." Was it a crime for her, erroneously supposing maybe, for the moment, that her judges represented the Church, to submit to them; if, indeed, she did in fact submit to them? Moreover the account of her abjuration was given by her enemies, of whom she complained: "What is in my favor you omit; what is against me you record."

Concerning the veracity of one of these enemies, Guillaume Erard, she says, specifically: "He reproached me with many things I never did." Besides, is it not against the whole character of Joan of Arc to suppose that she would prove false to herself, even when confronted with fire? Add to this; would the Church have beatified her as a heroic virgin, had she been guilty of that "great crime and great frailty?" For we must remember that she was not beatified on the score of martyrdom.

Must not considerations like these give us pause? Who would not hesitate to say, in view of them, that Joan of Arc recanted; or that, if she did recant, the recantation had any formal guilt; or that, if it had formal guilt, that guilt was more than venial in a slight degree? It may be objected, however, that Joan grieved heartily for her offence, and that

God had told her she had done very wrong. But we know that all the saints exaggerate their own slight faults, and that God by His grace puts on their lips words of self-depreciation which appear to us to be more applicable to gross sinners than to them.

JOHN A. McCLOREY, S.J.

**Practical Handbook for the Study of the Bible** and of Bible Literature, including Biblical Geography, Antiquities, Introduction to the Old and the New Testament, and Hermeneutics. By Dr. MICHAEL SEISENBERGER, Royal Lyceum, Freising. Translated from the Sixth German Edition by A. M. BUCHANAN, M.A. (London), and Edited by the Rev. THOMAS J. GERRARD. New York: Joseph F. Wagner.

It is refreshing to meet with a synopsis of questions pertaining to Bible study in our day of biblical monographs and special scriptural treatises. At first sight, the book carries one back into the age when Biblical Introduction was in its nascent stage, and was not as yet differentiated from Biblical Geography, Biblical Archeology, and other auxiliary branches of Bible study. But a glance at the index corrects this impression; one sees that treatises on these various topics are bound in the same cover merely on account of their relation to the study of the Bible, while their actual treatment is as different as if each one had been published separately. The author does not join what the scholars of to-day separate, much less does he mix together questions that are heterogeneous.

There is no confusion in the author's mind as to the contents of Introduction properly so called and of the other auxiliary branches of Bible study; but does he guard against such a confusion in the minds of his readers? The Editorial Preface says of the work: "It is a handbook for the hard-worked parochial clergy. It is an introduction for the Seminary student." No doubt, these two classes of readers will bless Dr. Seisenberger for writing such a handy book on Bible study, and will be grateful to the translator for rendering it accessible to English readers. But there is another class of readers, much more numerous than either of the two mentioned in the Editorial Preface. The educated Catholic layman, too, will be glad to avail himself of the "Practical Handbook," in order to gain an insight into, or at least a bird's-eye view of, the biblical question from a thoroughly Catholic standpoint, suitable to the exigencies of the present day.

There are three classes of readers who will be glad to avail themselves of Dr. Seisenberger's Handbook; but will they be able to distinguish between the questions closely connected with the Bible and those which are only incidental helps? Seminarians will be directed by their professors; hard worked parish priests will have learned the relative importance of these various branches during the course of their theological studies; the layman will read what he most needs, without paying any further attention to the systematic connection of his subject with the other questions treated in the Handbook. To-day he will be interested in the Mosaic authorship of the Pentateuch, to-morrow in the synoptic Problem, the next day in the early history of Israel, again in the authenticity of the Fourth Gospel. The analytical index gives the page or pages devoted to the various topics, and ten or fifteen minutes will suffice to introduce the reader into an elementary knowledge of anyone of them.

The knowledge of Biblical questions, which Dr. Seisenberger gives his reader, is elementary; but he points out ample sources of a deeper study. There are references to more specialized works on every page, and a detailed list of these books is added on pp. 475-478. Without the aid of such additional literature one can hardly hope to obtain clear and accurate information on a number of questions

vitality connected with Bible study: the relation of revelation to inspiration, the distinction between prophetic and scriptural inspiration, the way in which inspiration belongs to every authentic translation of the original text, the nature of scriptural inspiration itself, these are only a few of the questions which need more thorough treatment than they receive in the Handbook in order to be fully understood. Not that we blame the author for his brief statement of these topics; the synopsis is admirably well done, and the writer cannot be held responsible for shortcomings which are essential properties of every compendium.

We do not blame the author for what he cannot avoid without destroying his own work; but he might perhaps have changed part of the arrangement of his matter, and modified his expressions so as not to convey a false impression to his reader. According to his chapter and section division, Inspiration belongs to "Introduction to the Bible," while Hermeneutics forms a distinct part; according to the more natural method, Hermeneutics belongs to Biblical Introduction properly so called, while the treatise on Inspiration is of a more dogmatic nature. This illustrates what has been said about the author's arrangement of matter; the misleading character of his expressions may be exemplified by the following instances: On p. 195 the writer appeals to "Caiphas, who prophesied unconsciously" in proof of the opinion that the inspired persons were not always aware of the divine influence; as if prophetic inspiration were identical with the inspiration to write. On the same page, the writer draws the inference "that inspiration belongs not only to the original text but to every authentic text" from God's care that "the deposit of faith contained in Holy Scripture shall be correctly rendered in various languages"; here we have an element of inspiration otherwise unknown to us.

Some of the author's chapter divisions might be less misleading, some of his expressions might be more carefully chosen; moreover, the proof reader might have done his work more satisfactorily. But these are mere trifles in comparison with the general excellence of Dr. Seisenberger's Practical Handbook. If we do not blame the work for not being more than it pretends to be, if we are satisfied with a synopsis of the various branches of information which pertain to Bible study, Dr. Seisenberger's work is the best of its kind that can be safely read by the Catholic student, whether he be ecclesiastic or layman.

ANTHONY MAAS, S.J.,

**The Moral and Religious Challenge of Our Times.** By HENRY CHURCHILL KING. New York: The Macmillan Company. \$1.50.

The President of Oberlin College must know "Middlemarch," and how Dr. Casaubon wore himself out in thrashing the old straw of the "Key to All Mythologies." In his book before us he does on a small scale what Casaubon did on a large one. This seems to come from the fact that he has no definition of personality, the foundation of it. If he would accept an indisputable one from Catholic philosophy, he would see that whatever is true in his book flows from it so obviously, that those he challenges would have to accept such conclusions, or deny that personality exists. As he sets out to write without a clear notion of what personality is, one is not surprised to see him falling into blunders not a few.

H. W.

**Christian Ethics and Modern Thought.** By CHARLES F. D'ARCY, D.D. New York: Longmans, Green & Co.

Ethics, the science of right and wrong in human acts, draws its principles from human reason. When we speak of Christian ethics we mean ethics under the protection, so

to speak, of revelation, which indicates errors into which unaided reason may have fallen, or truths to which it has not altogether attained. But the former are to be refuted and the latter are to be demonstrated, by proofs drawn from the natural order. Some take Christian ethics to signify a code of morality drawn from the Gospel. This is an abuse of the term; for if it supposes the principles to be revealed, there is no longer question of ethics; if it ignores revelation the injury to the Gospel is incalculable. The latter alternative is embraced by Rationalism; and the author of the book before us, though a Protestant Bishop in Ireland, allows himself to do the same virtually, and to speak of pagan ethics, Christian ethics, Buddhist ethics and Confucian ethics, as if they were all on the same level. The difficulty of reducing the Gospel to an ethical system, of which the Kingdom of God is the centre, and the impossibility of expressing adequately in such a system, the idea of that Kingdom as revealed by Our Lord, should have warned Dr. D'Arcy that he was on the wrong path. But he seems to have poisoned his mind with German Rationalism, and to be quite unaware that he could find in Catholic writers the antidote. He seems to be a person of considerable ability who has undertaken a task beyond his powers. He writes pleasantly round about his subject, blundering very frequently through lack of exact philosophical and theological science. How little practical value he attaches to his book may be gathered from his definition of ethics as "the endeavor to express in a systematic way the principles and rules which should govern human conduct." A practical science that is no more than an "endeavor" to get at rules of practice, is not going to influence human conduct.

H. W.

The publishers of Robert Hichens' books are sending literary editors a note to the effect that that writer, "though not a Catholic, yet writes of Catholic people and Catholic practices in many of his books, treating them with a peculiar sympathy and understanding. His new novel, 'The Fruitful Vine,' has its scenes laid in Rome, and the Church is treated with his own skill in backgrounds."

But Catholics should not be led by such statements to buy or read a story of which the plot turns upon a crime so detestable and foul that other novelists, however "popular," have the decency to avoid using it.

Father Petit is a famous director of men's retreats in Belgium, and he has been importuned to write a book on the "Spiritual Exercises" of St. Ignatius. He is ninety years of age, but he has set to work and has added one more treatise to the numberless studies of the "Exercises." He calls it "My Ship." The reason of the title is found in the fact that each one has to guide his own ship over the stormy ocean of life. The vessel is launched from the ways in the shipyard of a "retreat"; it is equipped with all the necessary instruments demanded by the science of navigation, and has its cargo of provisions and merchandise aboard. The purpose of the book is to tell the captain how to steer his ship over the perilous waste that lies between the starting place and the haven of the other world. "My Ship" has not yet been translated, but such a novel presentment of the problems of life may inspire some one to do the work.

In a pamphlet entitled "The Chinese Madonna in the Field Museum," by Mr. Berthold Laufer, we are told that "the beginnings of Christian painting in China coincide with the arrival of the great Jesuit missionary, Matteo Ricci, who deeply impressed the minds of the Chinese with wood-engravings brought from Italy. Their perspective drawing also dates from that time." In 1910, Mr. Laufer found a



Christian Byzantine Madonna in water color in the mansion of a Chinese official in Si-ngan. The figure of the Virgin betrays its European origin, whereas the child is Chinese. Native experts who examined the picture insist that it could only have been a production of the later Ming period (sixteenth century). The texture of the silk on which it had been painted left no room for doubt. The Franciscan Fathers at Si-ngan without knowing the opinion of the artists ascribed a similar date to the picture. There was another point to be settled. It had the signature of Tang-yin, the foremost master of the Ming period. He was a contemporary of Raphael, and lived from 1470 to 1523. It was evident, however to Mr. Laufer, that the signature was a forgery. In the first place Tang-yin was a pagan; secondly if he had been really the painter the picture would have been of great value, whereas it was purchased for a very insignificant sum. The conclusion finally arrived at was that the famous name was put on it to save it during the time of the persecutions. The name of the great painter would cause it to be respected.

"Sorrow for Sin," by Rev. E. Nagle, S.T.L., (Dublin: M. H. Gill & Son), is a well printed booklet of 113 pages, reviewing with much learning and clearness of expression the opinions of theologians on the amount of sorrow required for attrition in the sacrament of Penance, and reaching the conclusion that if the sorrow is sovereign, fear of hell is motive sufficient. The last chapter is devoted to demonstrating an apparent laxity in the easy requirements laid down by Father Faber in "The Creator and the Creature," but their differences seem merely verbal; substantially Dr. Nagle and Father Faber are at one in making things easy for the sinner. The book will be useful to priests and theological students.

"The Wounded Face," by Mabel A. Farnum (Boston: Angel Guardian Press), is a well conceived and striking story in 156 pages of the salutary good effected by the work and example of two manly, and zealous, because well-informed, Catholic men. The narrative centres on the vicissitudes that befall a remarkable painting of the Saviour by an unbelieving artist. The author is well read and possesses the essentials of good writing, but her zeal would be more efficacious if her preaching were less formal. The handsome setting of the book is somewhat marred by a few very infelicitous misprints.

"The Economic Principles of Confucius and His School" is a two-volume work by Chen Huan-Chang, Ph.D., a Chinese student of Columbia University. Western readers, the foreword promises, will find in Dr. Chen's book "the representation of Confucianism from the purely Confucianist point of view by an author who is a Confucianist himself, and has had the advantage of sifting his ideas through the methods of western science," for Confucianism, it seems, "is a great economic as well as great moral and religious system." Longmans, Green & Co., are handling the work.

A fourth edition of Father Andrew Klarmann's "Crux of Pastoral Medicine" is being published by Frederick Pustet & Co. Chapters on vasotomy and the instruction of the young about "sex hygiene" have been added to the book. Though the author's treatment of the latter question is at times a little wanting in directness and decision, he wisely counsels that "in taking in hand a child in whom concupiscence of the flesh has broken down the natural barriers of purity—delicacy and modesty—the barriers must be re-erected; a pity it is that they cannot be rebuilt of the same material. The instructor will reach out after that bridle and

cheek which had never before been laid on the unfortunate child, its conscience, its personal honor, its dread of disgrace. The threat of the physical ills will generally fall flat. The child has no experience of these ills, and may suspect the zeal of its mentor. Without an awakening of the sense of responsibility to God for the abuse of the body—the gift and property of God—little prospect of success may be entertained. It is for this reason chiefly that the pest of impurity has spread over so large an area among the young who are left to grow up without religious teaching." Catholic children, however, are fortunate in having in their confessor a guide and counsellor in these matters.

"John Ayscough," writing in the *Catholic World* on "Sir Walter," says: "Side by side with feudalism in the Middle Ages, and much above it, stood the Catholic Church and of the Catholic Church Scott, with all his genius and his knowledge, was extremely, almost entirely, ignorant. For his interest in the Church was never more than antiquarian." The heart of the Middle Age, its faith, he never grasped; he had merely read of its behavior. "The Antiquary," "Guy Mannering," "The Heart of Midlothian" and "The Bride of Lammermoor," in the opinion of the essayist, are the novels of Scott that belong in the "inner group of the very greatest."

In one of its aspects story writing contains an element of awe. It is the educational one. A book leaves its author's hands to imprint on thousands of hearts the lessons and views of life that have impressed themselves on the writer. When there is question of a child's book this awe deepens and the author's obligations are increased as the heart of the child is more susceptible to impressions. This sense of responsibility has long ago been recognized as a hall mark of Miss Waggaman's work. It has again evinced itself in her latest girl's story, "The Queen's Promise." Uncle Jake Dillon is drawn with a rather uncompromising hand. But this is necessary that the nobility of his later actions may be emphasized. The heart of the young likes its moral strong—subtle changes do not appeal to it. We are sure that Kitty Dillon and the results produced of her convent-born endeavors will appeal strongly to all young misses who, like Kitty, bear the burden of about thirteen years. Benziger Brothers are the publishers.

## BOOKS RECEIVED

- The Life of Cardinal Vaughan. By J. G. Snead Cox. Two Volumes. St. Louis: B. Herder. Net \$3.50.  
Intimacies of Court and Society. An Unconventional Narrative of Unofficial Days. By the Widow of an American Diplomat. New York: Dodd, Mead & Co. Post paid \$2.67.  
Narratives of Early Pennsylvania, West Jersey and Delaware (1630-1707). By Albert Cooke Myers. New York: Charles Scribner's Sons. Net \$3.00.  
Saint Patrick. (About 389-461). By the Abbé Riguet. Translated by C. W. W. New York: Benziger Brothers.  
The Douay College Diaries. Third, Fourth and Fifth. 1598-1654. With the Rheims Report, 1579-1580. Volumes I and II. Edited by Edwin H. Burton, D.D., and Thomas I. Williams, M.A. London: Catholic Record Society.  
Latter-Day Converts. Translated from the French of Rev. Alexis Crosnier. By Katharine A. Hennessy. Philadelphia: John Jos. McVey. Net 50 cents.  
Sacred Dramas. By Augusta Theodosia Drane (Mother Francis Raphael, O.S.D.). St. Louis: B. Herder. Net 90 cents.  
With Christ My Friend. By the Rev. Patrick J. Sloan. New York: Benziger Brothers. Net 75 cents.  
Early Christian Hymns. By Daniel Joseph Donahoe. Series II. Middletown, Conn.: The Donahoe Publishing Co.  
Suffer Little Children to Come Unto Me. By a Religious. St. Louis: B. Herder.  
The Duty of Happiness. Thoughts on Hope. By the Rev. J. M. Lelen. Foreword by Rev. Francis J. Finn, S.J. St. Louis: B. Herder. Net 15 cents.  
Hadjî Murad. By Leo Tolstoy. New York: Dodd, Mead & Co. Net \$1.32.  
The Golden Treasury. By Francis T. Palgrave. Edited with an Introduction and Further Notes by Allen Abbott, A.M. New York: Charles E. Merrill Co.

## German Publications:

- Im Glanze der Hostie. Erzählungen für Erstkommunikanten und für andere. Von P. Urban Bigger, O.S.B. New York: Benziger Brothers.  
Dem Sterne Nach. Ein vollständiges Gebetbuch für Katholiken. Von P. Konrad Lienert, O.S.B. New York: Benziger Brothers.

## EDUCATION

Openmindedness, a willingness to change his opinion when convinced of error, is claimed, and fairly, one may concede, to be characteristic of the average American. An instance is furnished by the growing sentiment among us that more attention should be paid to moral training in the schools of the country. True, the judgment underlying the sentiment is not yet what it should be. Many who contend for moral training do not appear to recognize that with the exclusion of religious instruction from the public schools the power that sustains morality is gone out of them. Still we live in hope that the degrading, corrupt and lawless features of our national life, which in recent years have become prominent, will open the minds of our people to the folly which persuaded a vast number of American citizens to accept for our common schools, instead of the teaching of Christian morality, an umbral and emotional substitute based on no authority, and secured by no adequate sanction. At least progress is being made. Time was when the editor of a great metropolitan newspaper would have hesitated to admit as entirely just the criticism "that we are giving too much attention to loading up the child's mind with facts and purely utilitarian knowledge, and little or none to building him a good character and laying a solid moral foundation for sound citizenship."

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In our day the editor of the New York *Globe* quite frankly concedes we can "take with profit" the warning Father Vaughan addressed to a New York audience which packed Carnegie Hall, when he told his hearers of his fears that "instead of drilling an army in the schools they were arming a mob . . . teaching and drilling children in the use of weapons of knowledge" without religious training. In its editorial comment the *Globe* (February 3) quotes President Lowell of Harvard, who, at a discussion of the subject a few years ago, referred to a letter written by his great-grandfather "more than a hundred years before," criticizing the schools for the same thing, to show that the warning is very old as well as entirely just. And it admits that the warning is based on "a lack in the elementary schools even more serious than the narrow and early specialization of our higher education. The latter affects the culture and broadmindedness of the people, the former their right-mindedness."

\* \* \*

But, says the *Globe* writer, "religious teaching is out of the question in the public schools." Are we then to permit what he concedes to be "a sore spot in our educational machinery, and one that has long puzzled the experts," to continue its malign influence? The matter is vital because it penetrates to the very bone and sinew of the moral character of the nation. Experience has taught us that no elaborate course of non-religious moral instruction adopted in the schools as a regular feature of the curriculum can supply the lack. That plan was suggested in 1909 by a special educational committee formed to consider the subject, and the suggestion appears to have produced no practical result. Nay, were the recommendation to be heeded, we have the vicious conditions apparent in France to remind us how futile it were to look for good character and a solid moral foundation for sound citizenship from such non-religious courses of ethical instruction.

\* \* \*

As the *Globe* writer grants, Andrew S. Draper, Commissioner of Education in the State of New York, has stated the real difficulties of the situation very clearly in the following sentences: "The millions of children who are steadily in the public schools of the country need something more than secular training plus the moral discipline and influence of the school. . . . They need to hear something that is sacred as well as sound, something that moves their inmost feelings. . . . That something

is in the Bible and the hymn and the Lord's Prayer." We agree with the editor of the *Globe* that "the solution suggested by Commissioner Draper himself seems more ingenious than promising." Were it possible to have the various religious bodies of the country agree upon a selection of religious readings from the Bible for public school use, we still should argue for the need of stronger food to nourish the religious and moral growth of the child.

\* \* \*

Why not, since every other expedient proposed by thoughtful men is recognized to be defective, come back to the simple plan that common sense approves? Why not insist that children in the common schools be given the benefit of formal religious instruction? Mr. Balfour, the late leader of the Conservative party in England, expresses the alternative admirably: "I have always cherished the hope that our elementary State schools eventually would be so conducted as to secure to every child the kind of religious instruction his parents desire him to receive. This is the sole solution that appeals to me as strictly compatible with our ideas of religious liberty, of parental responsibility, and of the primordial necessity of religious training in children's education. I hold it to be an evil, aye, the greatest of all evils, to permit children to be brought up in schools in which no provision is made for religious formation. And I solemnly express to-day my hope that England will never accept the responsibility of public instruction without religion."

The teaching of sex in schools and colleges formed the general subject for discussion at a meeting held at the New York Academy of Medicine, last October. The members of the New York Association of Biology Teachers united on that occasion with the American Society of Sanitary and Moral Prophylaxis to consider the problem of what topics to teach, how much, in what order, to whom and by whom. One paper read during the meeting began with the declaration: "We live in a day of remarkable awakening, both intellectually and morally, concerning sex." And even a casual reading of the opinions expressed would incline the old-fashioned teacher to accept the word as true in more senses than one. Do the men and women, who on that evening frankly expressed themselves concerning topics which St. Paul insists should not be so much as named among us, honestly believe that the measures they advocate will be a sufficient means to stop the ravages of immorality? That good will result from enlightenment regarding the vicious consequences of indulging certain passions when there is question of dealing with those who are old enough to appreciate what they are told and well-disposed to heed wise warning is, to be sure, true. But the like may not be asserted of indiscriminate teaching of such topics to children still in the elementary school grades. Unhappily the question is one regarding which the Catholic moralist is unable to find a common starting point with many outside the Church.

\* \* \*

No Catholic, for instance, can admit with the Rev. Josiah Strong, of the American Institute of Social Service, that "public discussion, plain spoken but delicate and reserved, must precede the adoption of any effective measures to eradicate the 'social evil' with all its hideous consequences. One of the elements in this discussion must be the correction of the common religious dogma that man is 'altogether born in sin' with all the myths and speculations on which it has been based." Surely the careful instruction, definite warning and prudent guidance of our youth in matters pertaining to sexual instruction should not begin with a denial of fundamental truths in the Christian concept of man's origin and destiny. And when a young lady teacher in the Washington Irving High School urges that instruction in such matters should be given "only with a biological foundation and from the physical and hygienic standpoint, not from the



moral and spiritual," we believe she allowed theory to blind her to a truth as old as human nature. The especial need in combating the evils involved in the revelations of the prevalence of excesses that shock the world is control and restraint from within. And such control and restraint will not result from putting sexual information directly into the hands of children and the young through the medium of books and pamphlets. There must be moral instruction in this matter above all, and moral motives and inspirations must be above all inculcated. He who loves and serves God cannot go very far to the bad. M. J. O'C.

The eleventh annual report of the Director of Education of the Philippine Islands for the school year 1910-1911 is now in the possession of the Bureau of Insular Affairs. During the school year of 1909-1910 the annual enrolment was 587,317. Last year it reached 610,493. There are now in operation 4,404 schools, and when the schools closed for the summer last year the number of American and Filipino teachers employed was 9,086. The Philippine government spent for public education during the last fiscal year the sum of \$3,223,883.27.

### ECONOMICS

The Panama Canal will be finished soon, and one who takes a practical interest in all that it means examines on a globe the new trade routes it will develop. Australia and New Zealand come first, perhaps, into his mind; but measuring the distance from England, he sees that the Panama route will be little, if at all, shorter than those now followed; while in other respects it will be greatly inferior. The Suez Canal route takes a ship along the highway to the Indies; the Cape of Good Hope route has South Africa on the way, and the South American route leads past the rich ports of Argentina and Brazil. But the Panama route has no such advantages. The most it offers is a share in the trade of the West Indies and the Spanish Main, while from Panama itself it would lead only through the islands of the South Pacific. Many years ago this fact put an end to the attempt to establish a Panama, New Zealand, Australian line of steamers.

What about the west coast of South America? Valparaiso is its centre of trade and the route from England will be shorter by the canal than by the Straits of Magellan. But it will not be much shorter; and it will probably be more profitable to follow the latter route than to pay the tolls of the former. Moreover, the Straits route allows ships to take their share of the rich trade of the eastern coast, from which they would be cut off should they use the canal. The voyage to China from Europe will be more than a third longer by Panama than by Suez, and through a comparatively tradeless region. Considering these things, one begins to ask whether the old idea, that the Isthmus of Panama lies outside the track of trade, was not right after all.

Of course there will be the American domestic trade, and the European trade to the North Pacific Coast; but how are these to support the canal, and how is the latter to endure the tolls? As one is turning such questions in his mind, his hand slips northward from Hong Kong to Yokohama, and as he stretches the measuring tape across the Pacific to Panama, he receives a revelation. The tape no longer passes over empty ocean wastes. It crosses the North Pacific and runs down the North Pacific Coast on almost the same route as that which, centuries ago, the great Manila galleons followed to Acapulco. A line of profitable trade which will yield to no other in the world reveals itself. Yokohama, Prince Rupert, Vancouver, Seattle, Tacoma, Victoria, Portland, San Francisco, Los Angeles, Mazatlan, Acapulco, Salina Cruz, Panama, Jamaica, Cuba, Porto Rico, New Orleans, New York, Halifax, London; and then back to Yokohama through the Suez Canal.

This shows what the Panama Canal means for the Pacific Coast. The effect it will have on domestic railway rates is a very

small question compared with the opening up of a new world trade route in which ships will be able to fill themselves two, three or four times over with freight and passengers at rates which will ensure the development of regions that have been waiting their opportunity for half a century and more. That such will be its effect is not a mere hypothesis. The German Kosmos Line has been running for years in a similar manner round the east and west coasts of South America as far north as Puget Sound, with profit for itself and for the Northwest Pacific Coast. The Blue Funnel Line has been running nearly as long from England, through the Suez Canal, crossing the Pacific to Victoria, Seattle and Vancouver; and a new English line began last year to follow the lead of the Kosmos. The traffic, therefore, which will follow the opening of the canal will be merely the development in a high degree of what exists already.

One is not surprised, therefore, to hear that every Pacific port, from Prince Rupert to San Diego, is preparing for the coming era by designing docks for the fleets already building, that San Francisco has already nearly completed this work, and that agents of the great steamship companies are seeking accommodation in its wonderful port.

Not everybody is admitted into the secret councils of these companies; but, perhaps, one will not be far wrong if he conjectures that there is a connection between the coming changes and the remarkable amalgamations that have been carried out by two of them, the Royal Mail Steam Packet Company and the Cunard. H. W.

### PULPIT, PRESS AND PLATFORM

To a correspondent's query: What is the justification for the holding of private property, especially in land, Father Hull, editor of the *Bombay Examiner*, gives the following answer:

In this matter the simplest answer is the best. The human race has down to the last century or so taken for granted that the right to hold private property is a thing rooted in the obvious nature of things. It is only under the stress of modern conditions, induced by a highly artificial and congested system of living, that doubt has been thrown upon that right, and a theory has been invented that all land ought to be owned collectively by the State. Push this theory a little further, and you can easily show that it ought *not* to be held by the State. If the Earl of Somerset has no right *individually* to own a small bit of England, then what right has the whole people of England collectively to own the whole of England; what right the people of France to own France; what right the people of Japan to hold Japan? The only proper owner must ultimately be the whole human race—so that the people of Japan have just as much right to own England as the people of England have, and *vice versa*. Suppose that every man in England corresponds to three acres, and every man in Japan corresponds to two acres—the Japanese could then begin to cry out that the arrangement is unfair, and demand a redistribution of territory. In short, the abolition of the right to private property, when pushed to its logical issue, results in an absurdity—which shows that there is something wrong in the theory.

The theological view of the question provides a balance which secular theories do not possess. According to this view God is ultimately the sole owner of the world, and all human ownership is by His authorization and sanction. This does not mean that God has promulgated a revelation on the subject. He has written His will on the surface of things, and given us common sense enough to perceive it. But when a man has taken possession of a piece of property, this does not relieve him of all duty to others. He holds his property in trust from God, to be made good use of not merely for his own benefit but also for that of his neighbor. Thus when he employs others to work his estate he must pay them properly, and so enable them to live. He must look after them, and see that they are decently helped in their

necessities. Under circumstances of need he might be obliged to let his land be used for the benefit of the public, or let people live on it if there is no room for them elsewhere, and so of the rest. Thus the possession of land, though a rigid right in itself, is made elastic by the duties and responsibilities which possession carries with it. And so the evils which are supposed in socialistic theory to arise from the ownership of land are met and, in principle at least, mitigated. This is of course not a thorough discussion of the question; but it will probably suffice to set our correspondent thinking on the right lines.

### ECCLESIASTICAL NEWS

At the Polish Confernece, held at the Cadillac, in Detroit, in the second week of February, a resolution was passed asking the Pope to send Polish bishops to this country to be placed in charge of American dioceses; the parochial schools were endorsed; the "yellow" Polish press condemned; a grand council of Poles suggested; temperance leagues encouraged, and money voted for the support of the Poles' Home for Polish Immigrants in New York. On the other hand, a Pastoral Letter from the Prelates of the Milwaukee Provinces was read in all the churches, on February 11, condemning the agitation for the appointment of Polish bishops, and warning the people against "nationalism and nationalistic passions" as calculated in this instance "to form a Polish Church within the Catholic Church of America." The letter also condemned two Polish papers and put under the ban "The American Federation of Polish Catholic Laymen."

The *Catholic Register* of Madras gives an interesting account of the ceremonies connected with the Fourth Eucharistic Congress in India, which were held on the 2d, 3d and 4th of January, in the cathedral town of San Thomé, diocese of Mylapore, Madras. The Congress was held under the auspices of the Priests' Eucharistic League, which has for some years been in existence in India, where the Rev. P. Caspar, a member of the Order of Discalced Carmelites fills the place of Director-General. The whole diocese was *en fête* for the occasion, though the San Thomé Cathedral and its neighborhood were the chief scene of festivity and rejoicing. Four archbishops, eight bishops, including one Prefect Apostolic, and 120 priests from the twenty-six dioceses of India took part in the proceedings. At the opening ceremonies in the Cathedral the Bishop of Mylapore, the President of the Congress, delivered an address of welcome to the delegates and read an autograph letter from His Holiness, Pius X, expressing his pleasure and joy at the Eucharistic Congress in heathen lands, and imparting his blessing to all who should take part in it. There was a solemn pontifical Mass each morning, and during the day the usual sessions given over to the reading and discussion of papers on the Holy Eucharist and the means of spreading devotion to the Eucharistic Lord throughout India. The procession of the Most Blessed Sacrament through the narrow roads near the Cathedral was most impressive and witnessed by many thousands. The closing sermon was preached by the Most Rev. A. Kenealy, O.S.F.C., Archbishop of Simla. Of former Eucharistic Congresses in India, one was held in the archdiocese of Madras in 1898, another in the archdiocese of Goa in 1900, and the third in the diocese of Mysore in 1904.

The Rev. W. J. Fitzgerald, of Millville, N. J., has the following timely letter in the *New York Sun* of Feb. 15:

"It seems to me that the title, 'Christianity in China,' of an editorial article in the *Sun* of February 11, is a misnomer, unless it be assumed Protestantism and Christianity are *quid unum et idem*. The article quotes Mr. Barton's figures giving a total Christian population of 278,628. These figures are very much at fault, or Dr. Barton is simply ignoring or passing by as non-Christian the work of the Catholic missions in that vast empire.

"I have before me the yearly report of the Seminary of Foreign Missions of Paris for the year 1909, and under the charge of that one community alone in the Chinese Empire are 871,001 Christians, with 712 foreign and 626 native priests; 32 seminaries with 1,841 students, and 3,505 schools with 82,301 pupils. Now this, remember, is the work of only one of the many communities laboring in that fertile field. In the pontifical year book for 1912 I find fifty-nine bishops and five apostolic prefects, equivalently sixty-four dioceses but under another name. Of these fifty-nine bishops twenty-two belong to the Paris Seminary for Foreign Missions, ten are Franciscans, nine Lazarists, four Dominicans, two Jesuits, three come from the Italian Foreign Missionary Seminary, four from the Society of the Immaculate Heart, and five from various communities. Consequently the figures given by the Paris Foreign Missions for their work must be multiplied considerably.

"It is a fact that when there is a question of foreign mission work the immense part the Catholic Church has in it is deliberately ignored, so much so that sometimes even Catholics are ignorant of the great work constantly going on. Evidently the missionaries keep in mind the word of Our Lord, 'Let not thy left hand know what thy right hand doth.' Matthew vi, 3."

A gift of \$100,000 to Villanova College, Pa., for the erection of a new building was announced at the sixty-first annual banquet of the Villanova College Alumni Association. The donor is Mr. Bernard Corr, of Philadelphia. The building will replace St. Rita's Hall, recently destroyed by fire.

### PERSONAL

Professor William Hoynes, dean of the Law School of Notre Dame University, Ind., has been created a Knight of St. Gregory by His Holiness, Pius X.

The will of Eugene Kelly, the banker, gives \$400,000 for the completing and furnishing of the Lady Chapel of St. Patrick's Cathedral, New York. The testator also gave \$83,500 to the trustees of St. Patrick's Cathedral as his share for the erection of the Lady Chapel, and \$50,000 more for the altar and stained glass windows. Two similar bequests are left to his brother, which are to be used for the same purpose. Mr. Kelly made these public bequests: Society of St. Vincent de Paul, \$15,000, to endow three beds in memory of his brother, Edward Kelly; to his Alma Mater, Stonyhurst College, England, \$10,000, to provide a scholarship; Society for the Propagation of the Faith, \$5,000, and to the Novitiate of St. Andrew on the Hudson, \$5,000, with a request that the Jesuit Fathers remember him and members of his family in their Masses.

### SCIENCE

In a pamphlet recently circulated by the International Decimal Association it is stated that in Malta the compulsory adoption of the metric system began with the new year. Also that the Central American Republics of Nicaragua, Honduras, Costa Rica, San Salvador and Guatemala have passed the necessary measures to enforce this system with this year. An act rendering the metric system compulsory in Bosnia-Herzegovina has been passed by the Government of that country, and will go into effect on September the 1st, 1912. The Danish Weights and Measures Act was passed in 1907, and will come into force in April, 1912. By way of conclusion it is remarked that the metre and the kilogram are gaining ground in every direction, and that the number of non-metric countries is being steadily reduced.

Dr. Werner von Bolton, of Berlin, is reported as having discovered a new process of making diamonds from gas. Ordinary



illuminating gas is decomposed by means of a mercury amalgam causing the carbon of the gas to crystalize into the gem. This crystalized product is very fine, but it has been found that by introducing a small diamond chip in the apparatus the lesser diamonds cluster themselves about the mother crystal.

F. TONDORF, S.J.

### OBITUARY

Sir James MacPherson Le Moine, Canadian historian and litterateur, passed away at Quebec, on February 5, at the patriarchal age of eighty-eight. His father was a native of Normandy, a polished gentleman of the old French school. James was born in Quebec, educated at the Petit Seminaire of that city, and called to the bar in 1850. His first contribution to periodical literature, a paper on the land and sea birds observed around Quebec, appeared in the *Canadian Naturalist* in 1859. His first published work was "L'Ornithologie du Canada" (2 ed., 1861). This was followed by an essay on the Arctic Exploration of McClure, McClintock and Kane (1861), a work on the fisheries of Canada (1863), and a brochure in defence of Montcalm in connection with the massacre at Fort George (1864). In 1863 Sir James published a modest little volume of historical and legendary lore relating to the city and environs of Quebec, under the title of "Maple Leaves." The work then begun developed into a series, the sixth volume appearing in 1894. Half a century ago little had been done in the way of collecting the scattered wealth of Lower Canadian legends and folk lore, and English-speaking Canadians knew scarcely anything of the valuable collections of manuscript sources of early Canadian history, scattered through the vaults of various public buildings in Quebec. Over thirty volumes of invaluable Canadiana, collected or published by Sir James, besides innumerable papers read before various learned societies, or contributed to periodical literature, followed from time to time the original volume of "Maple Leaves." It was at his initiative and under his presidency that the Quebec Literary and Historical Society, formed by the Earl of Dalhousie, in 1824, undertook the publication of important existing manuscripts concerning the early history of the country. In addition to the author's memoirs, the 1906 series of "Maple Leaves" contains interesting legendary, historical and biographical and literary lore, chapters upon General Montgomery's attack on Quebec, upon the archives of Canada, a viceregal ball in Quebec in 1797, Old and Modern Quebec, the first Canadian novel, Lord Lorne and the Royal Society of Canada. He was knighted in 1897, by Queen Victoria, for his literary services to Canada.

### LETTERS TO THE EDITOR

#### CATHOLIC SCHOOLS FOR DEAF MUTES.

To the Editor of AMERICA:

In an article in AMERICA for February 3, on page 407, there is a statement that "there is only one Catholic School for the Deaf west of the Mississippi River," and that one is in Oakland, Cal. There must have been some oversight on the part of the zealous writer, as the Institute for the Deaf here in St. Louis, conducted by the Sisters of St. Joseph, is a boarding and day school, with an enrollment of 81. The boarders are from many Western States, such as New Mexico, Colorado, Nebraska, North Dakota, Wyoming, etc., etc., also from Indiana, Ohio, Alabama, etc. The day pupils come even from Illinois.

The method is the combined system with particular care for lip-reading. It is a common occurrence for a class to take a story, or questions in lessons, from the teacher's lips. Catechism, geography, history, arithmetic, natural philosophy, physiology, etc., prayers before and after school, are all recited by speech and lip-reading.

The larger pupils are also taught music, type-writing, book-keeping, (the girls) dressmaking and domestic science, while the

boys attend the Manual Training School at the Christian Brothers' College here. The Sisters obtain positions for the deaf mutes leaving school and continue to watch over them, having a Literary Society, a Sodality, the League of the Sacred Heart, and the Frequent Communion Guild.

St. Louis is the only city in the United States that has sent deaf mutes to be religious in the Convent at Montreal, Canada. Miss Mary Morrison, of Iowa, who attended school here under the Sisters, and who has been deaf from infancy, passed a successful examination for the College in Washington, D. C., and after attending school there, also entered the Novitiate in Montreal a few months ago. Other graduates of the school here in St. Louis are now employed as teachers of the deaf.

As the Sisters have done so much for me, I did not like to let this statement in your esteemed and widespread paper AMERICA pass in silence. Thanking you for anything you may do for the deaf, I am,

One of the deaf mutes,  
St. Louis, Mo., February 9. (Miss) GENEVIEVE SMITH.

#### TOTAL ABSTAINERS AND PROHIBITION.

To the Editor of AMERICA:

In your editorial, page 401 of No. 17, Vol. II of AMERICA, you say, "The Total Abstainers will be delighted . . ." and state then the prohibition law of Iceland. This makes it appear as if T. A.s were identical with Prohibitionists. Yet this is by no means true. I am a T. A. for eight years, yet I cannot concede that I am a Prohib. The fact which you mention was also reported at the thirteenth international Congress Against Alcoholism at the Hague. (September 1911). Although I was a delegate to this congress, I did not deem it necessary to report it, so little did it impress me.

Of course there are T. A.s who are Prohibs, just as there are advocates of prohibition who do drink, hoping to quit when once the millenium of universal prohibition has been ushered in.

The Catholic T. A. Union of America has from the start repudiated prohibition. The seventh resolution of the first convention at Baltimore, February 22-23, 1872, reads:

"Not deeming it expedient to take part in any political or legislative agitation, in reference to prohibitory liquor laws, we recognize, however, that great good may accrue from the suppression of public drinking places and from such legislation as would restrain the manufacture of intoxicating liquors within bounds consistent with public morality."

And the "Address to the Catholics of America," issued by the same convention, says:

"Our motto is: Moral Suasion. With prohibitory laws, restrictive license system, and special legislation against drunkenness we have nothing whatever to do."

I think that is plain enough. And to this policy the Union has clung (unless they abandoned it last year whilst I was away). Of course attempts to hitch us as a tail to some other kite have been made repeatedly, for there are earnest Prohibitionists and Anti-Saloon Leaguers in the Union (and we are not ashamed of them: either, for every one may work against the tide of alcoholism as his conscience commands him). However, there is always a majority who insist that we stick to our first principle: Moral Suasion. I am one of this majority.

Hence I refuse to be classed as a Prohib, although I consider it quite honorable to be one, if one's conclusion should lead up to this conviction. The classing of all T. A.s as Prohibitionists is a popular prejudice, which keeps many away from our ranks who would be valuable fighters for our holy cause. May I kindly ask you to correct this all too sweeping statement?

Let me take this occasion to commend you for your policy of keeping liquor ads. from your advertising pages.

P. ULRICH F. MUELLER, C.P.P.S.

Carthagen, Ohio, February 6.



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# AMERICA

## A CATHOLIC REVIEW OF THE WEEK

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### CHRONICLE

**Proposed Liability Law.**—President Taft submitted to Congress the report of the Employers' Liability Commission and the Commission's proposed employers' liability and workmen's compensation bill, accompanied by a message urging the enactment of the measure. The proposed law would insure to employees of railroads engaged in interstate commerce quick adjustment of their claims for damages and, while relieving the courts of a vast amount of work, would enable them to act with greater dispatch. In the bill submitted the Commission eliminates the common law doctrine of contributory negligence, and bases all compensation on an equivalent of one-half wages to be paid in every case, except where the injury or death is caused by the wilful intention of the employee to injure himself or another, or in case of intoxication on duty. The bill would provide that every common carrier engaged in interstate or foreign commerce by railroad shall pay compensation to any employee who sustains personal injury in line of duty or to his dependents in case of his death. It makes the remedy exclusive by reason of the compensation being complete satisfaction. It abolishes all existing common law and statutory remedies and applies to all railroads. "I sincerely hope that the act will pass," says the President. "I deem it one of the great steps of progress toward a satisfactory solution of an important phase of the controversies between employee and employer that has been proposed within the last two or three decades."

**Chancellor Pitney Appointed.**—Mahlon Pitney, Chancellor of the State of New Jersey, has been appointed

to the vacancy in the Supreme Court of the United States caused by the death of Justice John M. Harlan. The President at the same time named Julius M. Mayer, of New York City, for Judge in the United States District Court of Southern New York, and Ferdinand A. Geiger, of Cassville, Wis., for District Judge in Eastern Wisconsin. At one time it seemed certain that Judge William C. Hook, of the United States Circuit Court, and again that Secretary Charles Nagel of the Department of Commerce and Labor would be the President's choice for the Supreme Court vacancy. Chancellor Pitney has just entered his fifty-fifth year. He was a Representative in Congress for four years, and also served a term of three years in the Senate of New Jersey. While a member of the latter body he was nominated in 1901 to be a justice of the New Jersey Supreme Court, and in 1908 he was transferred to the office of Chancellor of the Court of Chancery. By the bench and bar of New Jersey he is looked upon as a model judge. In addition to naming five new justices in a court of nine, President Taft has also the distinction of appointing Associate Justice Edward D. White to be Chief Justice, making in all six Supreme Court appointments during the three years he has been in the White House. The five associate justices named by Mr. Taft are Justices Lurton, Hughes, Van Devanter, Lamar and Pitney. "The court as reconstructed by President Taft, under the leadership of Chief Justice White," says the New York *World*, "has lost nothing in strength and weight. It is gaining. It is more united than it has been since the time of John Marshall. It has given more undivided judgments in great disputed causes. It has been more in union to harmonize the principles of American government and society to changing industrial conditions."



It is the greatest monument President Taft has yet built to his administration."

**Initiative and Referendum.**—The United States Supreme Court decided that the question whether a State still maintained a republican form of government, guaranteed by the Federal Constitution, after it had adopted the initiative and referendum method, was a political problem for Congress, and not a justiciable one for the courts. The case before the Supreme Court was that of the Pacific States Telephone and Telegraph Company, which claimed that a tax imposed on it by the initiative and referendum method was unconstitutional. It would thus appear to be within the power of Congress to decide the issue raised in the Oregon case, but the possibility of its taking such action seems remote. As the *New York Tribune* observes: "The contention that the republican system is upset when laws can be passed in any other way than through the agency of a legislature is never likely to emerge from the domain of purely academic discussion."

**General Ospina Recalled.**—General Pedro Nel Ospina, Minister to the United States, has been recalled by the Colombian Government. This was in consequence of the position taken by the minister in informing the State Department that the visit to Colombia of Secretary Knox might be "inopportune," owing to the fact that the United States has refused to extend to Colombia, in connection with the Panama controversy, the proposal of general arbitration, in which all other nations of the earth have been invited to join. The minister prefaced his letter with the statement that the views he expressed were his own, rather than those of his Government. Moreover, as he had been invited to express his opinion on the expediency of Secretary Knox's visit, there could be no official ground for complaint on the part of the State Department. The action of Colombia in recalling her Minister seems to have been purely voluntary.

**A "Charter of Democracy."**—Colonel Theodore Roosevelt, in a speech before the Ohio Constitutional Convention, on February 21, advocated the recall of judicial decisions of the State Supreme Courts by a referendum vote of the people; government regulation of "big business," even to the extent of fixing prices, if necessary; direct nominations, including delegates to national conventions; the short ballot; direct election of United States Senators; direct legislation by means of the initiative and referendum, and, in a measure, the recall, including its possible application to Judges. This "Charter of Democracy," the title given by the former President to the speech, contains nothing which he has not said many times before in his addresses and in his writings as "contributing editor" of the *Outlook*. But it has aroused particular interest, as the "Progressive platform," on which the fight will be made by the friends

of the Colonel to make him the Republican presidential nominee. The *New York Times* reads Mr. Roosevelt out of the Republican party, and says that he has taken the field as the enemy and the destroyer of the party that elected him President. The *New York World* styles the speech "A Charter of Demagoguery." The *New York Evening Mail*: "It is vital and dynamic. It affords a platform broad enough and firm enough for all men and women of progressive ideas to stand upon. It enunciates principles fit to animate a campaign that will ring with the enthusiasm of 1840 or 1860. It is a fitting watchword for a period of decisive action."

**Mexico.**—Eighteen Zapatist rebels, captured in an encounter near Cuernavaca, Mexico's summer capital, were duly "identified" as persons taken while using arms against the republic, and then, in accordance with the decree suspending the constitutional guarantees, were promptly shot.—Six ladies of the greatest respectability were arrested in the capital by the secret police, who charged them with carrying compromising documents. The ladies were conveyed to the police station, where the men subjected them to a most rigorous search, accompanied by indignities which prompted the victims to demand "protection" from the courts against the President, the Minister of Government, the Governor of the Federal District, and the Chief of Police. Judge Nagore granted the writ, which amounts to the interposition of the judiciary against the executive when constitutional rights are violated.—Judge Castellanos, who had claimed jurisdiction in the case of General Reyes, accused of rebellion, has retired in favor of the military court, on the showing made by it that, besides rebellion, there are charges of a purely military nature against the aged soldier.—Emilio Vásquez Gómez, one of Madero's ardent supporters during the revolution, but an opposing candidate for the office of President, has been proclaimed Provisional President at Torreón. He is at San Antonio, Texas, where he is taking care of his health, for he might suffer from a fatal hemorrhage if he were to cross into Mexico.—Madero has signified his intention of entering upon a vigorous exercise of his powers. He will ask the Congress to declare martial law throughout the republic, and to suspend Article VII of the Constitution. This article secures the liberty of the press, and has always been a dead letter.

**Canada.**—Mr. Justice Charbonneau has given his judgment in the Hébert case. It will be remembered that Mr. Hébert and Miss Clouâtre attempted matrimony in the Province of Quebec before a Protestant minister. The Archbishop of Montreal declared the marriage null on account of clandestinity, and the civil tribunal pronounced a similar judgment in accordance with the law of Quebec. The Protestants prevailed on Miss Clouâtre to seek the reopening of the case, and furnished the means for doing so. Justice Charbonneau has de-

cided that, notwithstanding the Constitution of Quebec, which recognizes the impediments put by the authorities of any denomination, the marriage was valid according to law; that ecclesiastical legislation affects only the conscience; that the civil tribunals take no cognizance of it, and that in any case clandestinity is not one of the impediments the code has in view. He holds that the marriage contract belongs exclusively to the civil order, and that any one authorized to celebrate it has the right, as an officer of the Crown, to assist at any marriage. This is the same judge who, a few weeks ago, recognized in his court ecclesiastical law by depriving some religious of the right to vote on the ground that, having taken the simple vow of poverty in religion they had not the property qualification necessary for registration. In this his zeal led him far beyond the canon law, according to which the simple vow does not deprive one of ownership.—Government organs announce that the Bill to annex part of the Territory of Keewatin to Manitoba will say nothing on the subject of separate schools, that this will be equivalent to denying the claim to them and that the matter will cause no division in the supporters of the Ministry. The first statement is probably true, the second is highly disputable, and if the Cabinet adopts it, the third will doubtless be falsified and the Nationalist Conservatives of Quebec will have the chance to show their power.—Mr. Graham, Minister of Railways in the Laurier Government, has been elected for South Renfrew, Ont., where the member chosen at the last general election resigned in his favor. The Conservatives made vigorous efforts to defeat him.

**Great Britain.**—The impending coal strike occupies all minds. Conciliation meetings having proved fruitless, the Government has intervened and summoned the leaders of both sides to a conference. The minimum wage, independent of the quantity of coal extracted, is the point at issue. The matter is complicated by the threats of miners in the United States and on the European Continent to declare an international strike should coal be exported to England in case the miners cease working there.—The Unionist amendment to the Address blaming the Government for undertaking important constitutional legislation before settling the reform of the House of Lords was defeated by a little more than ninety adverse votes.—The Home Secretary's attention has been called in the House of Commons to a violent speech of Mrs. Pankhurst, the Woman Suffragist, inciting to the destruction of property and threatening the use even of firearms.

**Ireland.**—It is announced that the Home Rule Bill will be introduced March 20. A great meeting, convened in support of the coming measure, was held in Hyde Park, London, February 17, and was addressed by many Liberal members from seven platforms. The resolu-

tions urged the necessity of making the Bill as generous as is consistent with imperial supremacy, and of so framing it as to make it fit in with similar schemes for England, Scotland and Wales. The latter condition and the full text of Mr. Churchill's Belfast speech indicate that the scheme, as now contemplated, falls far short of colonial autonomy. The numerous checks by which the English Privy Council and Parliament could nullify Irish legislation are not regarded as necessary by the Liberal journals, nor as satisfactory by the Unionists. Mr. Churchill's vague statement on finance is interpreted as giving Ireland control of Excise, but not of Customs, thus taking from the Irish Parliament control of 50 per cent. of Irish revenues. On this the *Irish Times*, the Dublin Unionist organ, remarks: "If Home Rule is inevitable, it must be complete Home Rule—Colonial Home Rule. If the Irish people are to accept the tremendous risk of self-government the conditions must be such as will give them at least a chance of success." This was the view of John Bright. The general Nationalist view is that fiscal autonomy will alone satisfy, but denial of complete financial control would not justify rejection of the measure. Bishop O'Donnell of Raphoe has advised the people to carefully examine the Bill's provisions, and urged all public bodies to "discuss, sift and master the bearings of the Bill in meeting after meeting before pronouncing their considered views." It will be ultimately submitted also for consideration to a National Convention.

**Rome.**—The Academy of Noble Ecclesiastics lost its venerable President, Mgr. Francis Sogaro. He was Cardinal Merry del Val's successor in that office. The Gregorian University has also suffered a severe loss in the death of Father Gismondi, who was for twenty-two years its Professor of Oriental languages.

**Italy.**—The Chamber of Deputies was crowded at the opening session of Parliament. The Speaker's address, eulogizing the soldiers in the Tripoli campaign, was enthusiastically applauded. The Prime Minister, Giolitti, then presented the royal decree announcing the annexation of Tripoli and Cyrenaica. This evoked another burst of approval. The only opposition to annexation comes from the Socialists. There is no appearance of any desire on the part of Italy to offer any concessions to Turkey.—On the other hand, the Egyptian Government has announced to Italy that Egypt has never renounced her rights to Eritrea, and therefore remonstrates against Italy's recruiting soldiers in Eritrea for service in Tripoli.—Several Italian warships bombarded Beirut on the morning of February 24, after three instead of twenty-four hours warning. Sixty persons were killed and a large number wounded.—Two days previously a fierce fight occurred in Tripoli about fourteen miles from the city. The fight lasted for three hours



and the Italians retreated.—Two battalions of black Mussulman native troops from Eritrea have been sent to Tripoli with camels, mules etc., prepared for continuous desert service.—Cyrenaica has a separate Governor in the person of General Zuccari.

**France.**—The agreement with Germany relating to Morocco and the Congo was duly ratified by the Senate on February 10 by a vote of 222 to 48. The agreement with Spain is yet to be considered and Holland declares it will not recognize the first until the second is signed.—Millerand's abolition of the spy system in the army has excited much Radical clamor. He had long ago pronounced against it.—Fear is beginning to manifest itself that the Morocco trouble is not yet over, and anger and astonishment are felt because France has to "penetrate" the country in order that Germany may benefit.—The Chamber of Deputies rejected a bill approved by the Senate to restrict the number of wine shops and cabarets. In thirty years they have grown from 354 to 480,000, which means one wineshop for every eighty inhabitants.—An unexpected condition has resulted in Church government in spite of the Separation Law. The courts always support the bishops' decisions in ecclesiastical controversies about occupancies of parishes. Even when the Government's favorite association cultuelle appointed a priest whom the bishop refused, the bishop was adjudged to be in his right.

**China.**—To signify his deliverance from Manchu servitude Yuan Shi-Kai, the President of the new Republic, has solemnly removed his queue, and in a formal manifesto announces China's adoption of the Western calendar. The Nanking Assembly has been clamoring for his presence, but Yuan protests that there is little need of him there, whereas the danger of the monarchical party's reestablishing itself and the threatening situation of Manchuria make it imperative that the President should remain at Peking. For Kang Yu Wei, an old reform leader, has joined the viceroy of Manchuria, who is leading a revolt of his province against the republic. Japan is also reported to be gaining a foothold in Manchuria. Yuan meanwhile does not seem very eager to wear his new honors, as he has been urging the election of Dr. Sun in his place. Yet Yuan's apparent assumption of Presidential authority prior to his official acceptance of the post and before he has taken the oath to abide by the Republican Constitution has been causing increasing uneasiness among the majority of the Republican leaders, who will insist that the President acknowledges the Nanking Assembly and takes an oath to observe the new Constitution.

**Germany.**—The Emperor has refused to grant the usual audience to the President and the Second Vice-President of the Reichstag, since the Socialist First Vice-President had declared that he would not take part in this ceremony. The Emperor stated that he would re-

ceive all or none of the three officials. This called forth a storm of resentment from the papers representing the parties of the Left, while it was greeted with jubilant approbation by the organs of the Centre. The parties of the Right have received additional support from the fact that the Socialist leader Bebel was caught in the telling of a plain untruth, unless we would call it a lapse of memory. He had clearly said that a Socialist Vice-President would not refuse to give the "Kaiserhoch" when called upon to do so. Upon his vehement denial that he had ever made this statement he was confronted with the undeniable evidence by the representatives of the Centre and of other parties. The event created a great sensation in the Reichstag, and was most widely discussed in the press. All admit that both Bebel and the Socialists have suffered in this a disastrous defeat.—The triumph of the Parseval type of airships has been proclaimed by the rejection, in their favor, of the French airship stationed at Lucerne. The Government of Japan has likewise given orders for ships of this class. It is believed that in the near future airship garrisons will be erected by Germany along the western boundary of the empire. A considerable number of cities are mentioned which are to be thus fortified.

**Austria-Hungary.**—The letter sent by the Emperor Franz Josef to Count Aehrenthal shortly before the death of the latter has been warmly commented upon by the Austrian press. The venerable monarch expressed in it his supreme confidence and gratitude. The autograph message was accompanied by an official presentation of the Brilliants of the Grand Cross of the Order of Saint Stephen. The dying Count read the letter after having received the last Sacraments of the Church and was deeply touched at this token of kindly appreciation. It came to him as a soothing calm at the close of a career whose end had been embittered and possibly hastened by countless political attacks. Nothing, however, had at any time been able to alienate from him the affection and absolute trust of the Emperor. Count Aehrenthal had been an advocate of peace, and in his sympathies was inclined to favor Italy, it was thought, at the expense of Germany. The German press, however, with almost no exception, spoke of him after his death in terms of the highest appreciation, and laid upon his grave its tribute of gratitude for having drawn the German Empire into closer relationship with the Hapsburg monarchy. The German Emperor, as well as Franz Josef, sent condolences to his widowed countess. The funeral ceremonies took place February 22, at Saint Michael's church, which was thronged to the doors with persons of the highest rank and in the most important official positions. The weak health of the Emperor did not enable him to attend; but he was represented in the person of the heir apparent. The interment itself is to take place in Count Aehrenthal's native country, Bohemia.

## QUESTIONS OF THE DAY

## David and Goliath

As an opponent of Socialism, Mr. David Goldstein has won for himself well-deserved laurels in the Catholic lecture field. Various speakers have from time to time entered upon this work; but they have not been able to devote themselves to it exclusively. Mr. Goldstein is thus far the only public speaker who has taken up the fight against Socialism to carry on a long and sustained campaign in a field which is left almost uncontested in the power of the foe. A brief review of the methods employed against him in his previous lecture tour will, we believe, be of interest to our readers.

From his first appearance it became evident at once that Catholics were not to form his sole audience. "Welcome, David, thrice welcome to our fair city!" the *Columbus Socialist* greeted his coming. "We have longed for your arrival. A committee of fifteen Socialists is preparing questions for you to answer." Elsewhere circulars were scattered through the city inviting Socialists to attend. In consequence, his halls were soon filled with a clamoring Socialist audience that often far outnumbered, if it did not outnumber, the Catholic following. Catholics had not been schooled to meet such tactics.

At Cincinnati, writes Gerald J. Connolly to the *Catholic Columbian*, Mr. Goldstein had hardly begun his lecture when, at the mention of the names of Marx and Engels, the house was filled with a roar of applause. "The Socialists were beginning to hold their meeting. Where were the Kellys, Burkes and Sheas?" The A. P. A. were mild and modest in comparison. "They did not come to the doors of Catholic halls with immoral circulars in their hands. They did not fill a Catholic hall with taunts and insults to the speaker and to the soggarth aroon."

To all such interruptions, however, Mr. Goldstein has been inured. They only afforded his hearers practical object lessons of the thesis he is defending, that no Catholic can promote the Socialist movement. Speaking of the Socialist audience who crowded the hall at Tarentum, he himself writes:

"They howled, they hissed, they insulted the speaker, they blasphemed God, they interjected insulting references to those things that Christians hold dear to their hearts during the two hours and a half that I was speaking, and yet they ask why certain questions were not answered. 'It was marvelous,' said one of the good citizens of Tarentum, 'how you held your own against the howling der-vishes.' The conduct of the gang, I am assured, met with the disapproval of every decent man and woman who attended the meeting. It was an object lesson to every man who had a spark of Catholicity in him that he cannot associate himself with the Socialist movement and consistently face the Blessed Sacrament at the altar of God."

At South Bethlehem fly-sheets were scattered through the city referring to him as a disciple of Judas advocating the cause of Christ. The conclusion of these circulars deserves to be quoted. It is a masterpiece of hypocrisy cultivated as a fine art:

"We have been informed that this man receives \$150 for each lecture. The Pennsylvania State Committee of the Socialist Party had its suspicions for some time about his sincerity and had a stenographer take his address at Tarentum, Pa. The Committee is satisfied that Goldstein is still a Socialist, and a fraud, and that he is playing a bunco game on the Catholics. Wherever Goldstein appears Socialism grows faster. We could well afford to let him continue, but it is not fair to the Catholics and we repudiate this man."

These tactics, however, were not sufficient. It was necessary to destroy his influence, no matter by what means this was effected. Mr. Goldstein was accused of having been expelled from both the Socialist Party and the Socialist Labor Party. A signed affidavit, printed in large capitals, was distributed at the door of the lecture hall to substantiate the former of these charges. In a letter to the *Piqua Call* Mr. Goldstein gives the lie direct to both these statements. He cleverly shows that expulsion from either party would be no disgrace, since Mr. Carr incurred no less a punishment, he tells us, for opposing the "drunkenness" and "licentiousness" which had earned for the National Headquarters of the Socialist Party the name of "The Harem." In fact, however, Mr. Goldstein has never been expelled from either party. The *Call* authoritatively admits that he was not "kicked out," as the phrase runs, of the Socialist Party; while the *Weekly People*, the official organ of the Socialist Labor Party, states that to its knowledge he was never expelled from this organization either.

At the time of his resignation from the Socialist Party Mr. Goldstein, as he answers in his own defense, "held the highest official position in the Socialist organization of the Commonwealth of Massachusetts, and in that of the city of Boston." In conjunction with a few others, he attempted in vain to force a constitution upon the party which would debar from its public platform all speakers advocating violence, atheism and free love. Mrs. Martha Moore Avery, Director of the Boston School of Political Economy, of which Mr. David Goldstein was an official, withdrew at the same time, and both were later received into the Catholic Church. The summary of their conclusions regarding Socialism has been gathered into the well-known volume, "Socialism, the Nation of Fatherless Children."

Their entire reason for abandoning the cause they had at first espoused is thus unequivocally expressed by Mr. Goldstein: "As one of a little group I had tried for three or four years to make the leopard change his spots. . . . It was because the Socialist way is fixed—it is headed pell mell for tophet—and because it is not to be turned back, that I turned back to the belief in God; to right reason; to common sense."



What might well exasperate him were the foul attacks made, in lack of arguments, against his honor and his morals—calumnies which we would not even quote. Since no ground for the slightest accusation could be found, his enemies perforce contented themselves with vilest innuendoes, which were ceaselessly spread through their press. No means were too low and infamous to bring personal disrepute upon a man who had merely repeated the statements to be found in that literature which Socialism is not ashamed to scatter broadcast through the land.

It is the custom of Mr. Goldstein to allow at least half an hour for questions to be asked. Here are a few of the queries made during his lecture at Columbus: "Who is God and where is He? Why are Socialists not allowed to go through the convents? Why is it that where the Catholic Church dominates prostitution increases? What is hell and where is it?" etc.

At Braddock, Pa., and elsewhere, Mr. Goldstein was followed up by the Socialist speaker Mr. John W. Slayton, who while attempting to answer his arguments only gave a new proof of the incompatibility of Socialism with the Church. He was introduced at Braddock by Mr. Wright, to whom the audience owed the following enlightened information: "Had it not been for those condemned as heretics you would have been a chattel and a slave, compelled to believe some creed formulated and handed out to you ready made, and if you doubted it for a moment your soul was lost and you were doomed to hell."

This was excellent fooling, as Sir Andrew would say, and elicited loud applause. It was likewise a happy prelude to the speech itself, which consisted of a choice assortment of the crimes and infamies of individual popes as found, if not altogether in history, at least in the imaginations of their worst enemies. The horrors of the inquisition, with its 172,000 victims, according to actual computation, were not forgotten nor, to be certain, "the 30,000 men, women, and children whom the Catholic authorities butchered" on St. Bartholomew's night. Bebel and Herron meanwhile received their proper justification; and on the question of divorce the speaker incidentally remarked:

"There were 62,000 divorces last year. Goldstein said that there were no divorces in the Catholic Church. Plenty ought to have been. You can't have independent, clean-thinking, honest, clean-souled children if they are born of parents living together in hate. We Socialists do not pretend to any great spiritualism, or assume to look beyond the skies. All we try to do is to do the best we can by one another here on earth." Circulars had been scattered throughout the city announcing the lecture and containing questions like the following: "Will you show that the Catholic Church is not despotic, undemocratic and un-American?" The Socialism of the United States, as it manifests itself through press and platform, often proves to be only an exaggerated form

of the old A. P. A. bigotry which we fondly thought had passed away.

It is true that positive social service and organization are at present of the highest importance. But, like those who built the strong walls of Jerusalem, we cannot raise the ramparts of the city of God except with the sword girded by our side, and the archers and spearmen to defend us from the onset of the foe. It would indeed argue a supreme indifference towards the greatest social issue of our day, and one of the most vital problems from a religious point of view, if applications did not pour in from all parts of the country to the Central Bureau of the Central Verein (18 S. 6th St., St. Louis, Mo.), under whose auspices Mr. Goldstein is now beginning a new lecture tour. It is not the Government of the country we are seeking, as Socialists are clamoring from the housetops; but the souls of men and the extension of the Kingdom of God. In this work we will not abate a whit in our efforts for all their hue and cry.

JOSEPH HUSSLEIN, S.J.

### How Two Extremes Rose and Met

Mr. Carnegie declared before the Steel Trust Congressional Inquiry that in business operations everything is right which is not contrary to law. The view is a natural outcome of the economic theory, held a few decades ago as dogma, that the individual can do what he likes with his own and in its exploitation is in no way responsible to other individuals, and that the State's duty is to secure him free scope for such exploitation. This exaggerated and terribly abused individualism was, again, a natural development of the Reformation's fundamental doctrine, that the Bible is the sole rule of Faith and every man is its interpreter. If the Bible is the Divine Chart of the whole Christian law, the only measure of human authority and director and exponent of its powers; and if each individual is its only qualified exponent, it is inevitable that "every man for himself and God for us all" will soon become the guiding rule of human conduct. The first part, which is pertinent to the every-day occurrences of life, would alone be of practical import; the second could be conveniently left to the hereafter. The apothegm's contradiction of the Divine Command to "love your neighbor as yourself" would not be patent to human selfishness.

This tended more and more, with the progress of Protestantism, to become the general working principle in business and commerce, especially among those who were entrenched in wealth and power. Every man looked out for himself. The baron, prince, ruler, seized monastic and other religious lands and possessions; the stronger among the people took hold of what they could get of power and legalized plunder, and the weaker went to the wall. There was no Hildebrand nor Boniface to stand between the Sovereign and baronial magnates and the people in Protestant communities; there were no

monasteries left to relieve the needs of the people by alms or employment; and the merchants', trades', crafts' and workmen's Guilds, which, cooperating with the Church in greater or less degree, upheld popular rights, were, when shorn of ecclesiastical support, suppressed, confiscated or corrupted, and finally annihilated by the French Revolution, in the name of Fraternity. The new individualism, the New World, improved applications of coal to iron ore, and other mechanical inventions following new conditions, stimulated a great variety of industries and afforded large opportunities to those who were strongly entrenched or were naturally stronger than their fellows to exploit the workers for their own aggrandizement; and in such exploitation "every man for himself" was the all-sufficing code of morality. The resultant strengthening of the strong reacted on Catholic nations, whose sovereigns, in compensation for their boasted loyalty, aggrandized themselves at the expense of the Church, controlling her appointments and operations and thus building up variously the State absolutism personified in Louis XIV.

The "simple plan that they should take who have the power and they should keep who can" was wrongfully supposed to be the rule in the Middle Ages. In the ages of Faith, even the "robber barons," who were not so numerous or predatory as Protestant writers like to suppose, were subject in some degree to pressure from the Church. They generally took care of their own people, and they usually disgorged their ill-gotten goods, devoting them, sometimes during life, and if not, generally at death, to public purposes. And even if they did not repent and make restitution for their wrongdoing, they were at least honest enough not to make a virtue of it.

But the new barons had no such scruples. They rose or advanced in society on the strength of their ill-gotten gains. They certainly exterminated that laziness of which the monastic clientage and the monks themselves have been recklessly accused, and in its stead they inaugurated the grand modern institution of "sweating." Then, as grammarians formulate rules from established speech, philosophers came along and developed stately economic laws from the sweating system. "Every man," wrote Adam Smith, "as long as he does not violate the laws of justice is left perfectly free to pursue his own interest in his own way and to bring both his interest and his capital into competition with those of any other man or order of men." And, as if to prove the conditional clause a mere generalization, he declares the State "completely discharged from the duty of superintending the industry of private people and of directing it towards the employment most suitable to the interests of society."

Herbert Spencer and the Manchester School were equally opposed to State interference, and though neither they nor Smith nor Mill advocated absolute State aloofness, their adoption of Smith's "Law of Supply and Demand" as a politico-economic dogma made the State merely an umpire in the fight between Capital and Labor,

and as Capital had the making and changing of the rules it became the chief duty of the State arbiter to punish Labor when it violated them. Thus with a minimum of State interference and a maximum of protection, Capital, aided by the law of supply and demand and its working partner, a convenient tariff, was free to build up the cruel and gigantic machine which from the working classes ground out the Proletariat.

The system was more relentless than any despot of history; it was inviolable. During the Famine years there was ample food in Ireland for its starving people, but it had to be snatched from their lips and exported according to the laws of supply and demand and free trade, which were so sacred that rather than they be temporarily suspended two millions of human beings should perish. In England, too, though the effects were less appalling, selfishness and an inordinate desire of gain were allowed full play, with the result that the moral nature and physical needs of the instruments that Capital pressed into its service were almost totally disregarded. Men and women and children were valuable only in so far as they kept the supply up to the demand, and they were rated and paid according to the principle applied to other merchandise: the best value at the cheapest price. The system Darwinized industrial life. Ignoring the dignity of manhood and Christian rights, it regarded employees as machines, and made real in the sweating shops Darwin's imaginary "struggle for existence."

As from Protestantism's abuse of biblical interpretation and its denial of the true source of Christian authority sprang complete repudiation of the Scriptures and of all Divine authority, so from the abuses of capital sprang a revolt against capital itself, and against the whole social order which capital had exploited. Developing Darwin's hypothesis into absolute dogma, Marx and Engels were ready, with the materialistic evolution of man, to abolish the order which supposed in him a spiritual principle, and to set up an order which would provide for his material needs alone, supposing that he had no other. The State, the only source of authority, would furnish him laws, rights, tasks, duties, raiment and rations. What it enacted and ordered would be right, and only what it forbade would be wrong; an ethical system identical with that enunciated by Mr. Carnegie.

The extremes of Capitalism and Socialism meet. Capital, unchecked by conscience and Christian authority, tended to beat the working classes into an industrial pulp; Socialists would counter by beating all classes into a huge political pulp. Reacting against an exaggerated individualism, they would destroy individuality and set up Statocracy on its ruins. Some would attain this end by revolution and confiscation, others by gradual political transformation; some would make the State absolute, others would apparently restrict it; but, whatever their phrasing, the State would be ultimately omnipotent. Any Government that owned and controlled the land and the



printing presses would soon own and control everything else. It could regulate what we should have and what we should think. Under such a system it is difficult to see how real individual freedom, personal, industrial, moral or political, could survive. The word individual would have lost its meaning.

But since man is an individual who, on the one hand, thinks and loves and hopes as well as eats, and, on the other, has rights which were not made by laws but which caused laws to be made, no system will satisfy that does not at the same time guard his rights and allow ample room for his individuality. How this can be accomplished by a State which intervenes to remedy abuses and insure sufficiency and security against injustice or disaster, but not to meddle with fundamental rights, is admirably explained in an article on "State Socialism" by the editor of the *Irish Ecclesiastical Record* in the January issue. Dr. Hogan instances as examples of such intervention the Irish land settlement, which respected individual rights; the insurance legislation for Great Britain and Ireland, which respected the rights of societies, and the old-age Pension Act, "the best effort made in our day to restore to the poor the inheritance of which they were robbed by the Reformation."

But it is well to remember that legislation has its limits; that it can cover at best but a small area of human needs, and can never provide a panacea for all. When the State shall have done what it may, shall have legislated ever so wisely, Goldsmith's dictum,

"Of all the ills that mortal minds endure

How few that laws or kings can cause or cure,"  
will still hold true; and Christian Charity and Justice and Faith Divine will still be needed to supplement statesmanship.

M. KENNY, S.J.

### The Future of Oratorio

The character and scope of liturgical music has now been so clearly defined and restricted that it is evident that the liturgy can no longer provide an adequate vehicle for the full development of religious music. While liturgical music has gained by the change in distinction, depth, and artistic potency, it has lost in breadth and freedom. The need is felt for an outlet less rigid, where music of a religious character may be treated in a spirit of greater freedom and expansion than the liturgical form allows. This tendency, which hitherto has been indulged during the liturgical function itself, should now find a legitimate outlet in the field of Oratorio, and thus this form of art would be spurred to new vigor.

Oratorio, of late years, has been animated by no very vital impulse. The question has indeed been raised whether it answers to any distinct artistic demand in our day, whether it fills any need which is not better covered by opera, on the one hand, or by liturgical music on the other. We believe that it has a purpose distinct from either.

Opera has an undisputed field of its own. It is purely theatrical, attempting to present an illusion of life as realistically as possible, with music to illustrate the action on the stage and intensify the emotional appeal. The more scenic and highly colored the treatment is made of vocal and orchestral resources, the more effectively it fills its purpose. It is to opera, perhaps, that we can look for the most direct and uncurbed expression of the peculiar artistic tendencies characteristic of the period, because it is, or attempts to be, unrestrained nature.

Liturgical music, on the other hand, is a thing apart. Its object is a direct presentation of the Divine Office. We do not wish to be troubled by the individuality of the composer, his personal moods, or even the latest fluctuation of musical fashion. We look for the liturgy itself, for its own mystic concentration, and therefore liturgical music must—in its main features—remain fixed in form and sentiment, until the liturgy itself shall change.

What, then, is left for Oratorio? It can provide a medium of expression for music of a religious character which will be free and flexible, wherein all the resources of modern musical development may be utilized to the full, and where music, while still transmitting the eternal message, can present it in the idiom of the passing age. It is to Oratorio that we must look for such a medium.

Oratorio was originally an effort to popularize, in a realistic and vivid way, the great scenes of Sacred history. It drew its inspiration from the Miracle Plays and Mysteries of the fourteenth and fifteenth centuries, but received its distinctive form from Saint Philip Neri, who—freeing the popular Morality Plays of the day from their obvious theatrical devices—placed them, ennobled by music, in the very shadow of the Sanctuary. His idea was to draw the young people away from stage plays and other dangerous amusements by this form of popular, non-liturgical, musical service. The scenes were drawn from some scriptural story, such as the Prodigal Son, the Good Samaritan, or the Trials of Job, and were set to music of a dramatic but non-theatrical character. A sermon usually divided the oratorio in half, and doubtless the sermon and music were mutually illustrative. The appeal was simple, almost naïve, and crowds flocked to hear the great truths of Christianity presented in this attractive form, which made the scenes live so vividly before their imaginations.

Perhaps it is because Oratorio has been transplanted to the concert hall that it has lost much of its significance, or perhaps because, in these days of much reading, its teaching function seems obsolete. Whatever may be the reason, the fact is undeniable that Oratorio no longer appeals to the public as Oratorio. It is a concert audience which patronizes it to-day. It attracts, not on account of the subject matter treated, but simply—like any other concert—because it is good music. The public that listens—and will continue to listen—to

Bach's setting of the "Passion," Handel's "Messiah," Beethoven's B Minor Mass, or César Franck's "Beati-tudes," fills the hall because it wants to hear a great masterpiece; were the composition equally fine from a musical standpoint, but inspired by other words, the same public would flock just as readily to hear it. This is in no sense a criticism. The fact merely tends to show that the function of Oratorio has changed since the days of Saint Philip Neri. Artistic reverence, rather than religious reverence, keeps alive a certain number of these masterpieces, not because of their form, but rather in spite of it.

In Belgium, perhaps, and in certain parts of Germany, Oratorio still draws an audience through interest in the subject treated, but only in Italy has the art maintained itself in anything resembling its original form, and even there in a peculiar manner. There the churches are converted into concert halls, their neo-pagan style of architecture lending itself readily to the transformation, and sacred subjects are treated musically, but in a style wholly suggestive of the stage. Shorn, however, of its theatricalism, is not this Italian Oratorio an effort in the right direction? Is it not, after all, in the shadow of the Church that Oratorio must be born anew? This is the opinion of F. de la Tombelle, who, in a recent work, entitled "*L'Oratorio et la Cantate*," advances the theory that Oratorio, being a distinctly religious art, should be nursed into new vigor by the Church if it is to survive. As a form of concert it may continue to eke out a precarious existence for a few more years, but it is only by finding once more its true vocation—that of spreading and popularizing through noble music the Church's message to the world of to-day—that it can hope to arrive at any real artistic distinction. It must live not by slavish imitation of other art forms, but by a positive reassertion of its own individuality.

On the other hand, if Oratorio is to inspire living composers and composers of the future, it must not stop at a lifeless imitation of its own masterpieces of the past. These are eternal in their beauty, but if we wish to do as well ourselves, we must set about it differently. Oratorio must give expression to the spirit of to-day. It need not exclude any of the resources which advanced musical development provides, so long as the goal is kept sight of. The poem should be interesting in itself, giving a chance for pictorial effects, for characterization, for certain freedom of mood, and for contrast, yet without becoming scenic in the sense of theatrical. There might be passages of pure declamation over a very much subordinated accompaniment, as in Franck's "*Redemption*." Both the music and the dramatic value of the poem gain by the contrast. The fact that recitative has been so long associated in our minds with comic opera is no reason for ignoring its possibilities when employed for a higher purpose. The Greeks, with their subtle sense of values in all that concerned proportion, used this alternation of speech and

music, but the value of the Greek declamatory passages lay in their intrinsic beauty as verse. The same rule would apply to Oratorio, and the declamatory passages, to be effective, would have to be the most carefully written part of the work.

M. de la Tombelle has much to say that is suggestive concerning musical style in oratorio. To assert that it should be religious is a truism which, unfortunately, as he points out, conveys no definite meaning. Were the case less common, it would be inconceivable to suppose that a composer who honestly desires to sing the praises of the Lord should choose to do so in the style of an operetta. Yet apparently neither good will nor real religious faith can save him from such pitfalls.

To correct this tendency, many people will tell us to adhere strictly to the style of Palestrina, or closely to imitate Bach, with the arias left out, or to take as model some one or another modern master of oratorio. But it is not by making a bad copy of a masterpiece, even the greatest, that we discover the laws which inspired its genius. Each period of the world's history has produced an art which, if it shows forth its limitations, at least sincerely expresses its individuality, and if Oratorio is to become a popular influence as of old, it must, to a certain extent, be art of the day, and crystallize the characteristics of the period. Yet, being also art of the Church, it must present those characteristics, not in their crude exaggeration, but transformed and, as it were, interpreted by faith.

How shall we crystallize in art the nervous, overcrowded civilization of to-day? We read everything, absorb every kind of idea, understand every period, and even announce the future by induction with as much certainty as though we could lay our hand on it. What kind of art will grow out of this hysterical upheaval of independence? In secular music the reaction against forms grown out of the past and consecrated by genius has been violent and along somewhat neurotic lines, appealing not so much to a stirring of sensuous pleasure as to sensuous pain; and originality is obtained by venturing nearer and nearer to the extreme limit of harshness that the human ear can bear. Ugliness itself is welcomed as offering a field of new and poignant sensation. We see in literature at times, and even poetry, a corresponding tendency, while only architecture escapes, thanks to the laws of equilibrium; otherwise how many pyramids might be standing on their heads! But there is a place where all this neurasthenia stops, and the fever abates. At the door of the Church the vibrations of our overcrowded civilization are hushed, and it is there, where all the arts are nurtured, all forms of human knowledge cradled, that we turn in this hectic twentieth century as the one refuge where we can still find peace, and where, amid the deafening clatter, we can look for silence.

Why, then, should not Oratorio supply a corresponding element in the realm of music? Instead of present-



ing itself to the distracted people of our day in the guise of one more tumultuous excitement, why should it not give forth a sane and tranquil message of peace? a peace not excluding thought, nor any form of human activity, but thought relieved from worry, and activity stripped of neurasthenia? A repose "which bears upon the stately movement of its eternal stream the passions, pains and pleasures of life, like eddies which show the motion that is too great to be perturbed by them."

Then indeed it might be said that Oratorio once more supplied the needs of its day as truly as in the time of Saint Philip Neri, but instead of supplying them in terms of knowledge, which was then the urgent need, it would convey the Church's life-giving message in terms of peace, adorning the touching scenes of the Old and New Testaments with details mystically suggestive, but interpreting them less in a spirit of exterior pictorial effect than as a serene attraction toward the inner life, and a reassertion of true spiritual values. To teach without fatiguing, to preach without rhetoric, to soothe the nerves—what a wide missionary field might thus open out before Oratorio!

J. B. W.

### The Laymen We Need

The troubles that beset the Church to-day, it has been observed, are due not so much to the malice of her foes, as to the apathy of her friends. The disadvantages under which she labors are caused less by the courage and activity of her enemies than by the cowardice and resourcelessness of the laymen who should be her defenders. If we look abroad we see a noisy little band of anti-clericals seizing ecclesiastical property and proscribing divine worship. Here at home we often find the Church's progress hindered and her work left undone owing largely to the lack of a zealous and efficient body of laymen.

In proportion to their numbers American Catholics seem to have in their ranks far too few men of mark. In civil and commercial life, in the trades and in the professions, representative Catholics are not sufficiently conspicuous. More men are needed of high principles, lofty ideals, and wide education. The Church can take little pride surely in owning as her sons politicians who never receive the Sacraments, labor leaders who are advocates of violent and even anarchical methods of reform, social climbers who make Protestant marriages, professional men who send their boys to non-Catholic colleges, or officials whose public utterances are often as wanting in good taste as in Catholic loyalty.

The Church regards with sorrow and anxiety children of hers who in their eagerness to attain wealth and position are deaf or indifferent to her pleadings when she urges them to be men likewise who can help her to face and solve the problems she now has to meet. For the Church in America must minister effectively to the spiritual needs of the Catholic immigrants that are

flocking by thousands to our shores, she must protect the lambs of her fold from sectarian settlement workers, she must safeguard the faith of her little ones, maintain and defend against enemies countless charitable and educational institutions and build up against the forces of socialism, immorality and irreligion a bulwark of well-edited and well-supported papers and reviews.

But bishops, priests and religious cannot, of course, gain all these objects unaided. The cooperation and assistance of a devout, efficient and highly-educated laity are needed. These laymen, besides keeping the commandments, would also undertake works of zeal, besides being upright and energetic they would be men of trained and cultivated minds, besides being Christians and scholars they would be gentlemen.

Then there would not be wanting, if occasion offered, men for instance, who could write a trenchant letter to the press to correct public opinion on some Catholic question, who could make a strong and effective speech for some Catholic object, who would think little of devoting time and money and personal service to the promotion of Catholic causes. With such a laity to second or inspire the initiative of the clergy, and with union and cooperation among all the Catholics in our land, whatever their race or tongue or origin may be, it would be rash to set limits to the progress that the Church would make in the United States during the coming century, or to venture putting bounds to the power and influence she would have in strengthening and preserving our republic.

We notice an eloquent item in the *Southern Cross* of Buenos Aires. Under the heading, "Collected by Father Sheehy to pay the debt on St. Patrick's Catholic Association and to create a Fund to carry on the good works for which the Association was created," there is a list of paid subscriptions by fifty-six persons amounting to \$36,500. Rosario is a comparatively small town in the Argentine Republic, and every one of the subscribers has an Irish name. Mrs. William Kehoe opens with \$1,000, James Rooney follows, and there are twenty-five others—Murphys, O'Connors, Maguires, Kellys, Cavanaghs, Kennys—with a like amount. This is one of many evidences that the faith and generosity of the healthy Irish colony in Argentine have kept pace with their prosperity. There are many Catholic subscription lists in the *Southern Cross*, and also independent expressions of Irish and Catholic opinion. The paper is a credit to the Irish Argentines. Built up by Señor Bulfin, of whose faith and patriotism and literary power "Rambles through Erin" is a worthy monument, it is kept up to its best traditions by his competent successor, Mr. Gerald Foley. However, we have to correct it in one particular. In declaring for Irish control of Irish finance under Home Rule, "several months ago," it believes it is "the only paper outside Ireland that took this attitude." Two years ago, early in March, 1910,

AMERICA'S opening leader, "The Outlook for Irish Autonomy," maintained that there could be no final and satisfactory settlement of the Irish question which did not include Irish control of Customs and Excise, and complete Fiscal independence.

### IN MISSION FIELDS

After an absence of eight months in Europe on his visit *ad limina* to the Tomb of the Apostles, the Most Rev. Archbishop Antoine Coudert, O.M.I., was welcomed home on January 3, with public demonstrations of affection by his devoted flock, the Catholics of Colombo, Ceylon. To His Holiness, Pius X, his Grace the Archbishop gave an account of the progress of religion in the Island, to which His Holiness listened with the greatest pleasure. What the actual state of the Church is in that missionary land is shown by a glance at the Ecclesiastical and School returns of the archdiocese of Colombo and the diocese of Jaffna from September 1, 1910 to August 31, 1911, as presented by the *Catholic Messenger* of Ceylon.

"The Ecclesiastical and School Returns of the archdiocese of Colombo and the diocese of Jaffna from September 1st, 1910, to August 31st, 1911 testify to the steady progress of the two dioceses. The schools in the archdiocese of Colombo number 479, of which 241 are boys' schools, and 238 girls' schools. The pupils attending these schools are 43,617 in number—25,184 boys, and 18,433 girls. As all the above schools with but a very few exceptions are primary schools, they prove to the hilt that Catholics, while combating the fads of modern educational reformers, do not cease to take the keenest interest in primary education. As regards the ecclesiastical administration during the past year, we have much pleasure in noting a large increase in the number of communions. In Colombo, the number of communions in 1910 was 793,379, and in 1911, 1,033,460, thus showing an increase of 240,081. Baptisms number 10,816,—of which 1,713 are adult baptisms—confirmations, 4,942, and marriages, 1,970. In Jaffna, communions number 258,236—60,000 more than last year,—baptisms 2,126, (of which 215 are adult baptisms), confirmations, 2,126, and marriages, 520. The Holy Father will certainly be happy to know that his Decree about Frequent Communion has produced such splendid results in Ceylon."

### CORRESPONDENCE

#### Why Christianity Halts in Japan

In Japan all kinds of Christians are lamenting the religious stagnation that seems to have settled on the country. Catholics, all told, number only 65,000, of whom 40,000 are descendants of the converts of the seventeenth century. The Greek Christians who have fallen off numerically since the war with Russia are scarcely 20,000. Protestants of all sects are reckoned to be somewhere between 80,000 and 100,000. After forty years of evangelization that is not much to boast of.

When studying these figures one is tempted to ask whether the Japanese are naturally irreligious, as they are sometimes accused of being. The answer is no; the history of the race proves the contrary, but like other peoples they are suffering from the religious apathy or

unconcern of the times. Just as in Europe and America the modern Japanese adore the golden calf, and as elsewhere are struggling for money and place, the natural result of the adoption of a materialistic civilization. It is predicted, however, with more or less reason, that such a condition will not be a permanent one in Japan. In fact as far as the outward profession of religion goes the Japanese, if we except the student class, are as religious as any other people, but the religious chaos among Christians evidently prevents them from making any advance towards the Gospel.

For some time past the Protestant Japanese have been very restive under what they regard as the shame of depending financially on their co-religionists abroad. The Congregationalists have felt this reproach more than the other sects, and are well on the way of being self-supporting, whereas the Episcopalians and Methodists are most backward in that respect. We call attention to this, because financial dependence, supposes dependence in doctrine, and the Japanese rightly or wrongly imagine that the preachers and professors of theology who are paid for in some foreign country are not free in their belief or teaching. As a matter of fact you find only among Methodists and Episcopalians any who profess to be orthodox, whereas in the sects which are more or less independent quite a number have very advanced ideas. They are the Progressives of the East.

As a consequence of this ambition to be independent, the idea of uniting the sects and thus obliterating doctrinal lines is quite in favor among the Protestant Japanese. Divergences in belief which started long ago, thousands of miles away from Japan, excite no interest in the minds of the Japanese converts, and they are seeking to get together on what they regard the essentials. Whether a general union of sects is feasible is a question upon which opinions differ widely.

The Congregationalists at their conference of 1910, declared for union, and began by deciding that they would not insist upon this or that doctrine. Theology was to be kept in the background. When they came to consider the method of the government of this proposed union, it was generally agreed that it would have to be constitutional, that is, the wish of the majority would prevail. Doctrinally each individual was to be left to believe what he chose. No pressure was to be used even by the Progressives, who are supposed to be the Intellectuals, but mutual respect for every one's belief was to be the rule. Indeed a Society for the Union of the Sects had already been established for some time, but up to that had not displayed any great activity. Only on May 7, 1911, it held its first public meeting, at which two hundred people were present with fourteen representatives of various sects.

The propositions made were necessarily very absurd. Thus one member, who claimed to be orthodox, while desiring such a union, declared it to be impossible unless they would abolish all written creeds and strive to be of "one mind." Another, a very advanced Liberal, thought that union was necessary on account of the opposition of the great mass of the people to Christianity. What could 110,000 people do, he asked, scattered in groups of fifty or one hundred, all with different doctrines, unless they were united? Let us unite, therefore, he implored his hearers, in a common respect for Christ, but let no one attempt to define who or what Christ is. It will be sufficient to put ourselves in communion with Him. To insist upon the same doctrine is to stifle thought, whereas it should be our purpose to satisfy everybody. A "Com-



mittee of Action" was appointed, but evidently nothing could be done.

The Unitarians went further and proposed to establish a Non-Sectarian Theological Seminary, where orthodox and non-orthodox views might both be studied. The professors must be allowed all the liberty they wanted.

Lack of funds has so far prevented the establishment of this Utopia, and so a second scheme was proposed, namely, the formation of a body of "Strong Religionists," who would lay aside all claim to any sacerdotal system, and would divide up the churches into classes, like so many schools, and in them develop a body of thorough-going well instructed Christians. The most advanced of these instructed ones would go from each church and gradually unite and form a sort of great religious undenominational aristocracy, stronger and more influential than any existing church, and capable of forming a great number of distinguished leaders of religious thought.

Unfortunately, or fortunately, the Unitarians themselves are split up into Progressives and Conservatives, and in 1911 a second schism declared itself. The sect is only twenty-five years old in Japan, and four years before the arrival of its first preachers the press gave out that Unitarianism was the only form of religion suited to the Japanese mentality. In 1889 two Boston ministers arrived and started the Unitarian Mission.

After some years of trouble, one of the preachers, Clay McCauley, who had gone to Boston, returned, and in 1910 established a Unitarian church of which he took charge. He had plenty of money, and endeavored to make his Tokyo Unitarians like those of Boston. He reestablished the practice of opening the Sunday meeting with prayer, which had been discontinued in his absence. Against this, however, the leading Japanese and the members of the Unitarian Association protested as being a retrograde movement. They considered prayer as a loss of time and objected to it on principle. They wanted no rites or ceremonies or forms of worship, they being inconsistent with the views of the teachers of advanced religious ideas. The consequence was that they withdrew from McCauley, but having no funds it is doubtful if they can continue to exist.

The German Unitarians, who number only five hundred, are working in the same direction as the Progressives, and represent the most advanced form of Higher Criticism. To help on the work of the destruction of whatever Christianity these Japanese Unitarians have retained, Mr. K. Matura has founded what he calls "The Japanese Church," the doctrines and principles of which are hard to make out for they are little else than a jumble of Christianity, Shintoism and Buddhism. Christ is a sage and nothing else. He is not divine in any sense of the word, and religion has no connection with his existence. A new Bible is a desideratum which will be a compilation of all the utterances of human wisdom and which will obliterate the numberless blots on the New and Old Testaments. No wonder the Truth is hidden from Japan.

A. M.

### The Trials of a Mayor

ROME, February 4, 1912.

Last week, as your readers know, the two Republican members of the Municipal Giunta resigned at the request of their party caucus, because they had voted for Mayor Nathan's project to renew the franchise of the local Gas and Electric Light and Power Corporation. The Mayor

called for assistance on the Honorable Signor Barzilai, another clever, self-made Hebrew, an able lawyer and member of the Chamber of Deputies, who is practically the acknowledged leader of the Republican party at large. He had another caucus called and pleaded with the local Republicans to concede a point in the interests of peace and the security of the "bloc." The caucus withdrew its demand for the resignation of its representatives on the Giunta, but renewed its resolution against the proposed franchise. That looked harmless, as the two members of the Giunta had voted for it and had expressed themselves in its favor. But the storm was not over. The individuals in dispute refused to take back their discard, and wrote new letters of resignation in which, smarting under the peremptory demand for their original resignation and asserting some sense of personal independence, they renewed their expression of views in favor of the franchise and declared the impossibility of their representing a party which insisted on its objection.

Nathan thought to get along without them, but reckoned without his host. The local leader of the Republicans, one Mazzolani, started obstruction tactics at the Council meeting and spoke for hours against the franchise, with an intimation of speaking forever. Then Nathan lost his head for the moment and got mad clean through. He insisted that all individual and party views must be sacrificed to keep the "bloc" together against the "reactionaries," that is to say against the clericals, with an insinuation that they were working to put things back where they were before the emancipation of man by the seizure of Rome. He then invited the Council to apply the closure against the oratory of Mazzolani, but the Council demurred. He met this with a declaration that he would adjourn the Council and not convoke it again, leaving the plain indication that he intended to run things through autocratically at all costs. Loud protests followed this declaration. Finally he proposed to adjourn the meeting till Monday next, when he would insist on an all night session. Now this strikes the ordinary Roman as almost as bad as the loss of liberty; but as it was at that moment forty minutes after midnight, the session was adjourned leaving things in the air. "*Tantae molis erat Romanam condere gentem!*"

The national Cabinet has decided on the 22d instant for the opening of Parliament. The government will make a statement about the causes of the war, and give some latitude to the discussion of the same.

The mind of the local Socialists has undergone a change. Up to the present the Roman Socialist Union has been under the control of those who look to a revolution as a means of accomplishing the desired social re-adjustment. To everybody's surprise at their re-election of officers last week, the ticket of the revolutionists was defeated by that of the believers in legislative reform. The war is evidently working some change of political sentiment.

Cardinal Cassetta entered into the possession of his See of Frascati last week and signalized the event with a generous alms-giving that reminds one of older and better days. He redeemed for the poor owners all the articles in pawn at the Government Pawnshop (Monte di Pietà), which had been pledged for a sum under five lire: bestowed five hundred lire on the Mayor for distribution among the poor, gave three thousand lire to The White Cross, the Orphan Asylum and the Hospital of the town, and through the committee of Catholic women looking after the poor he distributed rations of food to over a thousand poor families.



Horace Marucchi, the leading archeologist of Rome, reports on the discovery recently announced at Morlupi, some twenty-five miles from Rome, of a little catacomb of the fourth century, proven by the consular dates of the years 344 and 350 contained in two of the inscriptions there: it seems to be of no great importance.

C. M.

### Christianity and Revolution

M. Gautherot, lecturer on History in the Catholic Institute of Paris, has been attacked violently by the French press for having in a series of lectures given in Canada, incensed the Canadians and aroused indignant protests from the French people of Montreal. It is a fact that a small number of French Republicans have accused him of "want of patriotism and perversion of facts with regard to the revolution of 1789," in lectures delivered at Montreal and Quebec. A collaborator of the *Figaro*, M. Julien de Narfon, sought an explanation of M. Gautherot himself, and the distinguished historian delivered himself as follows:—

"Have I indeed incensed the Canadians, and aroused indignant protests in Montreal? If so, how can one explain that, invited by the Canadian Institute to give six lectures, I was afterwards persuaded to give twenty-seven in one month, and that I was listened to by audiences of over 2,000 people, not one of whom ever made any protest? How explain that I was everywhere welcomed with sympathy, not only by my audiences, but by the Canadian authorities themselves? Further, how explain that the newspapers, *Action Sociale*, *Verité de Quebec*, *Devoir*, *Presse*, etc., representing such divergent opinions, were unreservedly and unanimously favorable, with a sole exception, the *Pays*, whose Masonic connections are proved and notorious?

"Well, it is just here that one must seek the origin of the calumnies published against me by the *Pays*, and reproduced, with their customary carelessness, by several Paris journals. Freemasons do not like the withdrawal of the veil that hides the Lodge mysteries. I had done this by showing, on the evidence of irrefutable, authentic documents, that the revolution was essentially a work of Freemasonry. It is a matter of history.

"With regard to the question of doctrine, I find total incompatibility between Christian principles and revolutionary principles. This view was expressed in the title of the first chapter of my book: 'L'Assemblée Constituante,' which is: 'Christianity and Revolution,—impossible to reconcile,' which I have moreover endeavored to show in my Canadian lectures. It is also, I believe, what Joseph de Maistre asserted when, cured of his youthful illusions about Masonry he wrote: 'The Revolution is Satanic in its essence.' This phrase, taken as affirmation of the incompatibility of revolutionary with Christian doctrines seems to me to express an evident truth. I do not pretend that the ancient régime realized perfection, nor that at the moment of the revolutionary outburst, great reforms were not necessary. Their need was felt everywhere, and Louis XVI had, besides, already begun the works of reform, notably by the institution of provincial assemblies. Assuredly, for their realization, it was not indispensable to guillotine the king, nor even to abolish the monarchy.

"When I speak of revolutionary principles, I think first of all of that hope which is their quintessence, and which is postulated invincibly by the Declaration of Rights: *Law is the source of Right*, so that the most glaring in-

justice, made legal, would change its nature by the mere will of the legislator, and impose itself on every conscience. Nothing could be more irreconcilable with Christian principles. Nothing, moreover, is more contrary to man's dignity, and to true freedom.

"By limiting the power of the State, Christianity freed the human soul. The Revolution resurrects the ancient Roman slavery in its most odious and intolerable form. Herein lies the opposition absolute and irreconcilable. The emphasis of this opposition, noticeable in my lectures in Canada, as well as in those I give in the Catholic Institute of Paris,—where my class of History becomes daily more and more popular,—cannot be fairly styled unpatriotic. Neither can it be called vilification of the France of to-day.

"Modern France, as well an ancient France, comprehends the entire country, and it is not at all clear to me that it is, as a whole, revolutionary even in 1912. Our adversaries, too, concede this much, for they often accuse us of dividing the country in two, forgetting that it is to themselves, or rather to their forbears, that this division should be imputed. They do their best to entertain this confusion of the issues. But the real question is whether patriotism gains or loses by such confusion.

"Let us confine the debate to Canada for the present, since it is especially for my lectures in Canada that I am attacked. Well, one thing certain is that love of the mother country is deeply embedded in the heart of the Canadians. But who would dare affirm that the France they love is just that revolutionary France our adversaries try to identify with real France or modern France? Do not forget that Canada is profoundly Catholic. In certain dioceses—I have the testimony of the bishops for it—you could hardly find two men, I repeat *two*, who neglect their Easter duty.

"The Canadians are, from the political point of view, traditionalists, and they have not in any sense the *naïveté* to think that the real France dates from 1789. Judge then by these two distinctive characteristics of their race: fidelity to the Church, and fidelity to tradition,—if it be in our interests to persuade them that the Church and tradition have no longer in France more than a negligible number of adherents. The day that this conviction enters their souls they will cease to recognize our France as their mother. They will infallibly fall off from her.

"Therefore it is by hindering, and not by propagating the confusion of which we speak that one can do,—as I have done,—a patriotic work in Canada, and I did it at a singularly opportune moment, for, owing to circumstances that it would take too long to set forth on this occasion, and which are concerned with the political future of the country,—the Canadians are actually inclining towards France. The time would be ill-chosen to turn them away from us."

The *Figaro's* comments on this utterance may be condensed as follows:

Hitherto the patriotism of the Catholic Institute, and in particular of its Professor of History, M. Gautherot, was above suspicion, and the moral of the present incident is this: If all M. Gautherot's statements have not the same character of absolute evidence, and certainly they will not be generally accepted, nobody can combat them in the name of patriotism. Still less should they be distorted. Remember the phrase of La Bruyère: "I have said just what I have said, and nowise what was asserted I had said, and I do not answer for what I have been made to say, but did not say."

E. C.



# A M E R I C A

## A · CATHOLIC · REVIEW · OF · THE WEEK

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## A Catholic Defense of Socialism

Under the above heading the National Office of the Socialist Party has issued for general distribution a speech of Hon. Charles Russell, son of the late Lord Russell, of Killowen. Several months ago a leaflet containing passages from this speech was printed by the Socialists of New York. The National Committee has now taken the matter in hand and has published a new propaganda edition, which is being widely distributed among the Catholic working men of the United States. The enemy has taken advantage of an honored name to sow, as he hopes, the tares of discord in the field of the Church.

It has been well said by a true Celtic heart, that where force has failed to wrest the faith from the children of Saint Patrick, in their Isle of Saints, trickery is to-day making inroads on this faith among the Irish laborers in our own land. The campaign of Protestantism against the faith of Irish immigrants in the early history of our country is now taken up under the same deceptive plea of friendship, and with a most insidious cunning, by the intensely anti-Catholic leaders of Socialism. "Let us but get them into our party," they say, "and we will give them within our ranks the logical consequences of our explanation of society and nature"—materialism and atheism.

Mr. Russell is not a Socialist. With a true Catholic instinct, in spite of a faulty logic, he is earnestly fighting against the movement. His main mistake is that from a superficial acquaintance with it he fails to perceive its real religious significance and takes upon their face value the avowals of Socialists—constantly denied in practice and fact—that they are not concerned with religious issues. Mr. Russell would not be seriously considered as an authority upon the labor question. It is his misfortune to be thrust by Socialists into the "bad

eminence" they wish him to occupy, to be made by them an Ismael in the Catholic camp.

The speech in question was at once repudiated by the Catholic press as in nowise an expression of Catholic thought. The severe criticisms to which it was then subjected should have been sufficient for Socialists to permit it to rest in peace. We are sorry, therefore, that the very men who leave no means untried to vilify both Church and priesthood should now again force us to return to it.

Dealing with the accusation, which personally he does not make, that Socialism means the expropriation without any compensation of the private properties of individuals, he declares this doctrine itself to be neither un-Christian nor un-Catholic. From the right to take by taxation a portion of the private properties of individuals, where the common good requires it, he argues to the right of taking the entire property as well for the same purpose. "Where does virtue cease and vice begin?" he asks, "I submit that it must logically follow that the right to tax must necessarily involve the right to take."

Taxation is merely meant to enable the commonwealth to do for the individual what the individual cannot do for himself. Its precise object is to safeguard and maintain private rights, and among these the right to private property. When taxation goes beyond the limits of this purpose, for which alone it exists, it ceases to be taxation and becomes confiscation and State robbery. The rights whose abrogation Mr. Russell would not consider un-Catholic are pronounced by Pope Leo XIII, in his encyclical "On the Conditions of the Working Classes," to be inherent in human nature and founded upon justice itself. It is absurd, therefore, to suppose that the common good can ever require a general disregard for them. There is no parity whatsoever between taxation and expropriation without compensation.

Such confiscation, Mr. Russell holds, though defensible, is really not a Socialist tenet. Here again a lack of insight into the general question is apparent. Many Socialists undoubtedly do not advocate expropriation without compensation; but every true Socialist must defend the position that such a procedure against capitalism cannot be considered an injustice. This necessarily flows from the most fundamental Socialist theory of values. Compensation can be nothing more for the logical Socialist than a question of expediency.

A more deplorable error even than the former is Mr. Russell's protest against Socialism being fought upon religious grounds. "It is fighting it upon wrong lines to denounce it on the ground of religion and morality." And again, he says, "I protest most strongly against the culmination of religious thunderbolts, even when they are delivered by our genial friend Father Bernard Vaughan, from a select platform in the queen's hall, a duke in the chair, and Rothschild band discoursing sweet music." The speaker should have known well

enough that Father Vaughan has preached to rich and poor alike, and that his heart was ever with the latter.

To sustain his position Mr. Russell repeats the trite Socialistic sophism that we are not to denounce a political party because some of its members chance to be agnostics. Most certainly not! But if that party, like International Socialism, is based upon historic materialism, if its leaders themselves identify it with such a theory, if its literature is permeated with anti-Catholic bigotry of the most radical kind, and if in consequence no opportunity is lost to oppose the Church in practice and in theory, then we do and must denounce such a party, then no Catholic can strengthen or support it with his vote unless he would be guilty of the basest disloyalty to his holy faith. Such is the nature of the Socialist movement as it actually exists among us.

Pope Pius X recently warned the bishops of Italy to preserve Italian emigrants from falling into the toils of Socialism. It was not against an economic fallacy, but against a religious menace that he warned them. Our own Cardinals and Bishops, whom Almighty God has given to guide us in matters of religion and morals, have distinctly raised their voice against Socialism upon the same grounds. It is worse than folly to suppose that the entire hierarchy, who by natural learning, no less than by divine vocation are the reliable exponents of Catholic doctrine, should have been childishly mistaken in their verdict upon so important a question and in so patent a manner.

But here, as elsewhere, we can safely trust in the spirit of our own Catholic laity. Whether speaking through the Federation of Catholic Societies, or through the councils of the Knights of Columbus, or through the widespread Central Verein or newly-founded Militia of Christ, they have but one word to say: that Socialism and Catholicism are forever irreconcilable.

Only recently, at the session of a special committee of the American Federation of Catholic Societies, as is announced, "Socialism was declared by all the members present to be not only a menace politically in the United States, but religiously as well." The same cry is raised by Catholics throughout the entire world. "Fight against Rome, fight against the Catholic Church, fight against any manifestation of Christianity," is the program of Socialism according to the official pronouncement of the Centre Party.

Mr. Russell fears that we shall bring upon ourselves the attack of the entire Socialist movement. The party has long ago in practice declared its war upon us. It is not of our choice. We are called upon to defend the interests of Christ and of His Church. In this we know neither fear nor compromise. What is true in Socialism we willingly embrace, what is false we will fight to the end. It is not true, as Mr. Russell thinks, that Socialism alone holds the field. The Church was there well nigh two thousand years before and will still be there when Socialism has ceased to be. To-day we have but to reduce to

terms of practical service the working program given us in the famous encyclical of Pope Leo XIII.

If Socialists wished us to know their real attitude towards the Catholic Church in the United States, what need was there to cross the ocean in order to find it in a rejected speech? Their entire press has long ago made it plain to us. Mr. Berger, their most representative authority, has clearly voiced for us the common sentiment of his party. Opposing the Militia of Christ, as every Catholic enterprise is always systematically opposed by Socialism, he wrote under date of August 12, 1911, in his organ, the Social-Democratic *Herald*, of Milwaukee:

"The Militia of Christ was founded by the Roman Catholic Church to regain its lost hold upon the Catholic workmen of America. . . . Its mission is to fight everything that looks like enlightenment, progress or education. Its mission is to help everything that looks like darkness, retrogression and superstitious belief in Roman Churchianity. It is characteristic of the Roman Church that it keeps the masses in ignorance and bigotry and thus in submission to the ruling class. . . . The next Reformation would combine the spirit of the French Revolution with the new spirit of Socialism, which has never asserted itself so far. This is a warning to the Holy Catholic Church and the Militia of Beelzebub. . . . Between capitalist exploitation and Roman Catholic exploitation, we prefer the former, no matter how bitterly we must fight it."

We leave it to our readers to judge who is better qualified to determine the attitude of American Socialism towards the Catholic Church, Mr. Berger or Mr. Russell. Yet Mr. Berger was one of the men who spoke most eloquently in favor of inserting into the Socialist platform the clause: "The Socialist party is primarily an economic and political movement. It is not concerned with matters of religious belief." This was passed by a majority of one vote, as a measure of political expediency. It is safe to conclude from the minutes of the meeting that of the men who voted for it there was possibly not one who did not entertain, to a greater or less extent, the sentiments of Mr. Berger. Certainly there was not one who could logically differ with him.

### School Rowdyism

A sequence to the abolition of corporal punishment in the common schools of New York little thought of probably by the original proponents of that measure is being advocated in this city. To determine whether or not conditions in the schools justify a campaign for segregation of incorrigible pupils in separate disciplinary schools a circular of inquiry has been sent out by Dr. Frank K. Perkins, Chairman of the Brooklyn Teachers' Associations Committee on Probation Schools, and himself a Principal in an elementary school. The circular, it seems, has brought forth a harvest of replies, telling of instances of depravity among pupils that, says the *New York Times* (February 18) "renders insipid the charit-



able phrase 'boys will be boys.' " Rowdiness in the classroom; coarse, vulgar and even obscene language to young women teachers, vicious spitefulness to their fellow pupils, and even physical attacks upon teachers are some of the charges—specific instances of no rare occurrence being given in every instance—which are made by teachers regarding young brutes who boast that they are "hard guys" and have no mind to let women control them.

One teacher, writing to the *New York Globe*, gives a "partial list" of indignities, insults and injuries to which of her own knowledge teachers in the elementary schools have been subjected, and her list sets forth ten facts described in detail and including foul and obscene language, personal violence, unmannerly ruffianism. "Let the Board of Education see," she says, "to what an extent the schools are demoralized and degraded. Let them see why young teachers break down after a short while under the intolerable strain." Such things, of course, should not be, yet one need not go to the extreme of segregating young ruffians guilty of them. The remedy suggested is but another illustration of the lengths to which mistakes once made and clung to may lead one. The fact of the matter is that the entire wretched story is but a consequence of the mistaken policy of forbidding the use of corporal punishment—wisely and prudently safeguarded—in our schools. In old days proper application of the rod to such delinquencies taught the young rowdy the propriety of better conduct, and an unwise sentimentalism acted very foolishly in prohibiting its use in elementary schools.

The boys know that corporal punishment is prohibited, and they let their teachers know that they know it. Their conduct is, if one may compare small things with great, quite in line with that of older evil-doers in our city who openly taunt the police with "a report to the Mayor" in case these latter use night-stick or club to bring them to submission when resisting arrest. It is unquestionably well to be insistent that a legitimate use of forcible measures to bring "thugs" to time should never degenerate into "cruel and unusual punishment," but it is sentimentalism run mad to forbid their proper use when occasion makes that use the only sure and efficacious means to restore outraged order and discipline.

### Secretary Knox's Friendly Visit

"He must have little to do at his desk if he can visit the southern republics, simply to convey to them a message of love and affection. He is going for the sake of airing his oratorical powers. In Guatemala his reception will be another Durbar. The poor people will fast for a year in exchange for the delight of seeing and admiring the author of their happiness, to whom they owe the paternal sway of Estrada Cabrera."

Ungracious words, these; yet they are from one of the prospective beneficiaries of the little junket of the

Secretary of State, who seems to have taken as an exhortation to himself the familiar lines:

"Come, Philander, let us be a-marching,  
Everyone his true love se-a-a-arching."

Strength, activity and wealth do not make a man unutterably happy, especially if he is among the enervated, the slothful and the spendthrift; for the shafts of envy are keen and carry far, though not necessarily in a straight line. What is true of individuals is true likewise of nations. The strong and successful despise the decrepit, and these in turn honor those with cordial hatred. Perhaps it would not be advisable to examine too closely the elements or sources of the greatness of the one or of the stagnation of the other: unpleasant revelations might be forthcoming. The naked fact is that, in spite of official twaddle about peace, amity, and union, the Latin Americans entertain a wholesome distrust of their powerful northern neighbor, whose greed they possibly measure by what they might be tempted to do if they had the power.

President Estrada Cabrera, of Guatemala, entered upon the fifteenth year of his dictatorship on February 9, 1912. He is said to stand high in the favor of the Washington authorities, although at home he tolerates only lying and flattery. Is there to be a new Central American Union with Estrada Cabrera at the head? Some Central Americans read this in the friendly visit of Secretary Knox. Others trust that he may undergo a change of head (if not of heart) when he comes into the possession of first-hand knowledge of the place held by the dictator of Guatemala in the estimation of the generality of Central Americans, in a land which has been the grave of so many martyrs, of so many victims, of so many hopes.

If the friendly visit of the Secretary of State should open his eyes to the true political conditions under which some of the Central American republics are groaning, it might result in a substantial gain for the individual citizens, even if there should be a slight falling off in the autocratic power wielded by a few cheap military despots.

### Who is "Sister Candide"?

According to press cables from Paris a woman calling herself "Sister Candide" was convicted there, on February 22, of extensive swindles in the name of charity and sentenced to eighteen months imprisonment, which sentence was suspended on the ground that it was her first offence. She was arrested on the charge in July, 1910. In answer to a number of inquiries sent to us, asking "Who is this Sister Candide?" we reprint her identification from *AMERICA* of May 28, 1910:

"Mlle. Forestier, the so-called 'Sister Candide,' whose financial transactions threaten to involve the French government in scandals similar to those of its Church property liquidations, has no right to the

name or garb of a nun. She seems to have belonged to a Sisterhood more than eighteen years ago, but left or was expelled from the institution. She must have been a pushing personage, for she was at once taken up by the Government, which, while persecuting the Sisterhoods of the Church, took under its protecting wing 'Sister Candide' and her 'Nuns of Ormesson.' It authorized the lotteries she instituted to defray the expenses of her pretended charities. President Loubet presided as honorary chairman over one branch of her enterprises, M. Casimir-Périer over another and Premier Waldeck Rousseau decorated her with the Red Ribbon of the Legion of Honor. M. Monod, Supervisor of Charity, under the Ministry of the Interior, lost his position because he refused her authorization to receive one legacy until the Government had examined her accounts. In eighteen years \$5,000,000, of which only \$200,000 was expended, is said to have passed through her hands. Her Secretary-General has committed suicide, and the head director of her bank or lottery has disappeared. The Government that lionized her and fostered her operations in characteristically trying to lay the blame of her defalcations on the Church from which she is a renegade."

### "Compromise" in Education

The Protestant Episcopal Bishop, Thomas F. Gailor, of Tennessee, Chancellor of the University of the South at Sewanee, is not blind to the evil results certain to follow college training modelled after the principles of the Carnegie Foundation. In a sermon delivered at Christ Church Cathedral, St. Louis, a week or two ago, whilst disavowing any desire to enter upon a set criticism of the system of education coming to prevail in the country, he said: "I do know that our colleges and universities are sending out public men with very little moral enthusiasm. I do believe that our colleges and universities owe to our people the education of men and women to moral insight and moral perception, and the training of moral discipline and fixed standards."

Lamenting the fact that colleges and universities, owing to the new tendencies ruling in them, are not furnishing right leadership in education, politics or economics, Bishop Gailor confessed that Protestants are being driven into an attitude of evasion and compromise by the club of the Carnegie Foundation. As further quoted by the St. Louis *Republic*, he praised the Catholic Church for what he declared to be a consistent contribution through its church schools to the ideals of American citizenship. "Why should we not have Christian colleges?" he asked, "why should men sneer at the idea? I believe that our young men are not sufficiently trained and fixed in moral strength to choose at the age of 16 or 17. I think that they need environment, with at least suggestion that there is such a thing as Christianity."

Bishop Gailor, to be sure, does not agree with former President Eliot, of Harvard, who claimed that the only religion it is possible to require students to believe in is a religion of the true, beautiful and good. Aligning

himself rather with the old-fashioned educator, he recognizes what meaningless things are mere names unless there be a standard by which to measure them. He knows something of the vital problems of education and he cares something about remedying the demoralized and degraded conditions which education without formal religious training must essentially introduce into our civic national life.

### Lessons from Lawrence

"Lessons from Lawrence" is the title of a signed article in the Boston *Evening Transcript*, by its regular correspondent, on the strike of the mill operatives in Lawrence, Mass. The chief lesson he would draw from the conditions there is the necessity of an amendment to the immigration laws, restricting the incoming of the less desirable foreign element. All the blame for the Lawrence strike is laid at the door of the illiteracy of the foreigner, "the figures of whose ignorance and illiteracy," he says, "fairly scream with eloquence." What else could be expected "of these hordes of ignorant and incompetent foreigners clamoring at our mills and factories for enough to give them bread to live on." The writer concludes that the illiteracy test furnishes the only practical method of exclusion that will accomplish the main purpose of shutting out that class of immigrants which is most destructive to American labor and wages. Illiteracy, no doubt, has its drawbacks and is responsible for many evils, but ignorance and illiteracy are not a justification for oppressive and starvation wages. If these mill workers at Lawrence were able to read and write would they be satisfied with wages ill-sufficient for their support. If their education had so far progressed that they could read the Boston *Evening Transcript*, would they love their God or their adopted country better, or be less sensitive to ill treatment at the hands of their employers, or accept injustice without protest? Suppose they are debarred from entering the United States, and those who are educated to read and write take their places, will the wages of the mill owners go up or go down, or stay where they are? Unless they go up there will be the same troubles in the mills that there is now, for the man who reads will not live more economically or have fewer needs than the man who can't read.

We feel strongly convinced that it is not illiteracy as such that is at the root of our industrial evils. Over against the ignorance of these hordes of foreigners may be set the learning of the few who lord it over them. The mill owners and operators have all the helps of education—such as it is—and does it save them from the crime of taking advantage of ignorance, of treating men worse than slaves, or even cattle which are well fed and housed because their marketable value depends on the way they are cared for? A view of the Lawrence strike would seem to show that whereas it has taken thousands of illiterates years to discover the wretchedness of their



condition and its possible remedy in a strike, it needed only a little rapid calculating on the part of the educated employers to set the tasks and hire the help and fix the wages. Massachusetts may supply us with lessons that can be drawn from the strike, but the helpfulness of education does not appear to be one of them, especially while the same State offers the nation the example of her most prominent sons, men educated and refined, with family names and traditions bound up with the history of New England and the country, now under Federal indictment for colossal frauds. Keep out the undesirable foreign element by all means, but then, too, we shall have to house in some of the undesirable native element who use their fair name and education to delude and to defraud.

According to the New York *Evening Post* of February 20, the Rev. R. J. Campbell, of the City Temple, London, was "chiefly impressed" when he visited the United States by the educational progress made in the last nine years. The London *Tablet*, on the other hand, in its issue of February 10, says that what most impressed Mr. Campbell was "the growth of the influence of the Roman Catholic Church." He was especially startled by the fact that on Thanksgiving Day "the President of the United States, although not himself a Catholic, attended Mass at the Catholic cathedral." Which paper gives us the right view of this much-talked of minister's mind? After all, does it matter much?

The French Canadians of Manitoba are vexed, not without reason, at a remark in the London *Tablet*, of January 6, to the effect that if Manitoba extends its boundaries, its existing system of education should certainly be carried into the new territory. We will not reproduce the vigorous language of some of the French papers of Manitoba; but we may suggest that the *Tablet*, before making such an unfortunate remark, would have done wisely had it informed itself of the actual rights of Catholics in the matter of schools in the Territory of Keewatin, and of the wrongs they are enduring with regard to the same in the Province of Manitoba. The latter may be learned at a glance from the short article, "Manitoba" in "the Catholic Encyclopedia."

Those who are accustomed to wonder why Christianity halts in Japan should read the letter in this issue of AMERICA, from our correspondent in Tokyo. The perplexity that must seize the Japanese mind on dissident sects preaching a Christless Christianity must be quite hopeless. Among the most deplorable results of Luther's revolt and of the atheistic movement of the eighteenth century should be reckoned the ruin of the Catholic missions in the Orient.

## LITERATURE

**William James.** By ÉMILE BOUTROUX. Translated by ARCHIBALD and BARBARA HENDERSON. New York: Longmans, Green & Co.

William James always appealed to the French. His crisp style and daring radicalism are in perfect accord with the modern Gallic temperament. Hence, at the very beginning of his career, the American philosopher mustered a goodly following from out the ranks of French savants. And as those who honor the hero living generally honor the hero dead, it is natural to expect appreciations of James' character and work from the pens of these enthusiastic admirers. The volume under review has just such a purpose. The author, who is a distinguished member of the *Institut*, divides the book into two parts. The first of these has to do with the life and personality of James, the second with his philosophy. This latter part is, of course, the more interesting and important of the two. In it the author strives to bring out into clear relief the pith of the doctrines under consideration. That he is uniformly successful cannot be admitted. For instance, he fails to do entire justice to himself in the discussion of James' idea of personality. The other topics, however—consciousness, religious experience, immortality, the pragmatic notion of truth and pedagogy—are explained more satisfactorily. Though M. Boutroux has the warmest admiration for James, yet apparently he is not in complete sympathy with all his ideas. Now and then he seems to express dissent from them by a timid, halting question. An explicit statement of disaccord would be more acceptable to the student. Perhaps the "*magni nominis umbra*" prevented such. And this, too, may be the reason why the author sometimes belittles inconsistencies and sometimes glosses them over. However, on the whole the work has been well done. This book and others like it should receive a welcome. For they do a real service to sound thought by stripping James' philosophy of the pictorial and dramatic features which obscure its absurdities. Thus they will aid in bringing about a reaction against Pragmatism; and this is a consummation devoutly to be wished. For if pragmatic principles pass from literature into life, the effect will be deplorable. They will issue in a gross utilitarianism which will give us the unenviable position of a nation of shop-keepers and money-changers. And then "ward heelers" will be our statesmen, printers our litterateurs, "white-washers" our artists, mixers of patent medicines our physicians, and inventors of kitchen utensils our scientists. The book therefore may be read by the sober-minded for this reason alone, that it shows pragmatism for what it is, a tissue of semi-hysterical absurdities.

R. H. T.

**Life and Letters of John Lingard.** By MARTIN HAILE and EDWIN BONNEY. St. Louis: B. Herder. \$3.75.

We welcome the biography of one of the great ornaments of the Catholic Church in England, who was, moreover, a link between the old penal days and the happier times in which English Catholics now live. Lingard was born in 1771, at Winchester, of Lincolnshire parents. His father was a convert, but his mother had seen the priest coming at night, disguised as a carter, or farm laborer, to celebrate stealthily for his little flock the Holy Sacrifice, and her grandfather had been ruined by fines for the Stuart cause, for which, too, he had suffered imprisonment. He himself had seen the priests dressed as ordinary laymen, and had heard Mass in a shed, too poor to attract notice, under the shadow of the noble cathedral from which that same Mass had been driven. In 1782 he was entered at Douay. In 1793 he returned to England, when the French Revolutionists took possession of that famous college, to take part in the founding of Crook Hall, near Durham, afterwards to become the well-known Ushaw. There he was ordained deacon in 1794; and in the following spring he was raised to the priesthood in York.

Much of this book is taken up with the lamentable history of the strife between the Gallicanizing party and the Ultramontanes, which the Emancipation movement made acute. To the former Lingard inclined: Bishop Milner was the head of the latter. Here we are obliged to find fault. The authors seem to be partisans, and to pursue Bishop Milner with undue severity. His weaknesses are paraded, and his alone. Those of others, far more serious than his, are passed over. Lingard had his foibles, but the authors change them into virtues. There are two extremes in writing history, each of which, we think, is blameworthy. One is to gloze over all we would wish not to have happened, the other is to expose every unbecoming little detail, to draw out the human weaknesses that may have mixed themselves with the motives of well-meaning men. Facts, and their interrelation and correlation, are the object of history; and concerning contemporaneous Catholic history, these, as far as they touched Lingard, could have been given plainly, without little spitefulness, which are not history, but gossip. The wise do not need such things. They know that the actors in history are men, and, unless there is clear evidence to the contrary, not utterly free from human weakness. For the less wise, such things are harmful, especially when they touch those whom God has set over us. In his rules for thinking with the Church St. Ignatius tells us to be readier to defend our superiors than to blame them, even if perfection be lacking in some respects; attacking them publicly exasperates uselessly and occasions murmuring and scandal. This advice is useful to historians as well as to preachers and orators.

The truth is that, despite their foibles, Lingard and Milner were both great men and both deserved well of the Church. It is no little glory that the first scientific English historian was the humble Catholic priest of Hornby, and he did his work for the Catholic revival by laying open before men's minds the facts of English history so long perverted by Protestant writers. But without the fiery zeal which Milner infused into the Catholic body the Catholic revival might have perished in its birth.

It is a pity that a blot rests upon so useful a book. We are sure, however, that its readers will make all allowance for the devotion of the authors to their great subject. It has led them astray a little; but then—they, too, are human. H. W.

**Das Leben der Ehrwürdigen Mutter Maria Salesia Chappuis.** Von A. BRISSON. New York: Friedrich Pustet. Price, \$1.25.

The "Life of Venerable Mother Maria Salesia Chappuis," of the Order of the Visitation of Mary, can receive no higher recommendation than that accorded to it by our Holy Father, Pius X. When Bishop of Mantua, he thus wrote of it: "I must say that the 'Life of the Venerable Mother Maria Salesia Chappuis' has pleased me exceedingly. I likewise admire in particular the author of it, who had so large a share in the spiritual direction of this chosen soul. So exquisite was the odor of her virtues which arose from her life that the question of beatification soon suggested itself. . . . We have here a life that was most rich in works; a soul that amid all vexations was strong yet supremely quiet, and wonderfully overwhelmed with supernatural gifts." To the person who had presented him with the volume he said: "Accept the expression of my sincerest gratitude for all the good which you have done to me by the present of this precious book."

It is needless to add to these words any praise of our own. The life written by Alois Brisson has been translated into various languages. The free rendition which is now offered us is the second that has appeared in German. The spirit of the original has been carefully preserved by the religious who has accomplished her task admirably. Besides the work of Father Brisson, which, she tells us, has

received the recommendation of more than sixty cardinals, archbishops and bishops, she has likewise utilized the notes of the Sisters of the Visitation at Troyes, written in the convent where the Venerable Mother had spent forty-two years of her life. The wonderful activities of this saintly woman, which made her the counsellor of priests and religious, and even of founders of orders and of bishops, together with the beauty and sweetness of her intimate communications with the Spouse of her heart, we leave for the enjoyment of the reader. J. H.

**Latter Day Converts.** Translated from the French of REV. ALEXIS CROSNIER by KATHERINE A. HENNESSY. Philadelphia: John Joseph McVey. 50 cents.

This dainty little book tells the story of five eminent Frenchmen, Brunetière, Coppée, Bourget, Huysmans and Retté, who became Catholics or returned to the fold. The prominence of these illustrious writers would of itself be sufficient to excite an interest in their conversion. Miss Hennessy's thorough knowledge of French, and her well-known skill in turning it into strong idiomatic English, is a guarantee of the English version being as good as the original French. \* \* \*

**Elementos de Ciencias Físicas y Naturales.** Por el DR. EDUARDO FONTSERE, Catedrático de la Universidad de Barcelona. Barcelona: Gustavo Gili, Editor, Calle de la Universidad, 45. Precio, porte pagado para América, pesetas 3,75.

Nearly three hundred pages, adorned with upwards of seven hundred and fifty engravings, are devoted to elementary notions of mechanics, physics, chemistry, botany, zoology, anthropology and physiography. As a text-book, as a premium, or as a gift, this unpretentious little volume has a truly useful mission, for it simply and clearly explains many of the facts of nature which are a mystery to the child. The chapter on hygiene is full of wise counsels. For example, the need of bodily exercise is pointed out, and easy means of obtaining it are indicated. Girls will learn with special gratification that for them a step-ladder and a feather duster, when properly employed, furnish excellent exercise. The engravings actually illustrate the text. Thus, when we are well, we are active and good-natured (almost always), and we see some men bowling; when we are ailing, we are cross and ill-tempered (perhaps not quite all the time), and we see a gouty old chap who is "laying down the law" to his nurse. Teachers will find the book full of helpful suggestions for even the primer class. \* \* \*

**The Sincere Christian Instructed in the Faith of Christ from the Written Word.** By BISHOP HAY. London: Sands & Company; St. Louis: B. Herder. \$1.75.

We all think we understand the counsel of Jeremias concerning the walking in the good old way, but its force will come home unusually to one who looks through this famous manual of religion. We know that novelty is the fashion of to-day, and we acknowledge and deplore the wounds it has inflicted on too many Catholics. In the earliest Christian times the Confessors of the Faith were held in high honor, and their words on the Faith for which they had suffered were heard with reverence by those who were not so greatly privileged. We shall be following the old paths if we listen to what those who lived in harder times have to say concerning the Faith that meant so many sacrifices for them; and therefore we are deeply grateful to all who have taken advantage of Bishop Hay's centenary to publish again the work under review.

That Bishop Hay made time to write the book and found the means of publishing it, proves that it was bought, and therefore read; and, if we consider how few were the Cath-



olies of the two Scottish vicariates of his day, we must conclude that it was bought and read very generally. As we turn its nearly six hundred pages, our admiration is divided between the solid Christian learning of its author and the zeal of those for whom he wrote. Clearly, the Scottish Catholics a hundred years ago were not only well instructed in their religion, but also so well instructed as to put modern Catholics to shame. With God's grace their knowledge gave them for the Church such a love as no persecution could overcome. To-day, on the contrary, ignorance too often generates indifference which leads to the sacrificing of the Catholic Faith for some temporal advantage, and so to the loss of the soul.

Bishop Hay was no prophet of smooth things. He had his Catholic principles, and he stated them and their consequences uncompromisingly. Most profitable to-day are his strong words on Mixed Marriages in Chapter XXVII, and the sixty-five pages on Salvation outside the Church. In these he makes short work of salvation by means of invincible ignorance, showing that ignorance, as such, being something negative, cannot save anybody, but only excuses for the unknown obligation. Salvation is attained by positive works; and these works must be supernatural, with their foundation in faith. Bishop Hay's sound doctrine is confirmed by the course things have taken outside the Catholic Church during the century since his death. He appeals in favor of the doctrine, "outside the Church no salvation," to the formulas of the Presbyterian Church of Scotland and of the Church of England. But both these have drifted far away from their formulas, the removal of which is being agitated continually. One reason of this is that many in both denominations, ministers and laymen, are daily renouncing deliberately their belief in the Incarnate Word. The true faith in Jesus Christ, by whom alone man can be saved, will soon, it seems more than probable, have died out in the sects, and the Catholic Church will stand out clearly to the world as the only preacher of "Jesus Christ, and Him crucified."

Moreover, the plea of invincible ignorance and good faith is, after all, very abstract. In the concrete all know the first facts of natural religion, the existence of God, the Creator, and the intrinsic relations to him of man, the creature. They know the obligation of recognizing these relations by adoration and prayer, and of observing the Creator's laws as known from His creatures. An immense number live face to face with the claim of the Catholic Church to be the only teacher of men, the only way of salvation; yet how few trouble themselves about these things! What a multitude of prayerless men and women these are! What a multitude shutting their eyes and ears to the call of the Church!

We hope that many will avail themselves of the republication of Bishop Hay's book to study their holy religion as their fathers did. There could be no greater preservative against modern indifference and modern errors.

H. W.

The *Oriental Review* quotes from Aizan Yamaji, one of the most popular writers in Japan, some views on early marriages that many Catholics could profitably lay to heart. "Young men and women," he says, "should marry as early as possible; they ought not to pay any attention to the argument, in fashion of late, that they should remain single until they are prepared to lead a comfortable life after marriage. It is far better that they marry before they lose their youth, and be armed with the soothing power of their mutual love to work out a career in the world. Some people may criticize this statement as thoughtless counsel for too early marriages, but even this sort of marriage is better

than one without love, such as is likely to be that of a man who has wasted years in preparation and calculation with a woman long past her youth. We often meet a young couple, who were forced to suffer many privations when they were first married, who gradually and steadily worked their way to a success far greater than that achieved by the bachelor who had scoffed at their early marriage. She is not a very noble hearted woman who seeks only an easy and luxurious life after marriage. A true woman will probably prefer to marry a man whom she loves, and to comfort and encourage him in his work, ever ready to share with him either the bitterness of defeat or the laurels of victory."

Mary Virginia Merrick has adapted from the French of Mme. La Comtesse de Ségur "The Acts of the Apostles for Children." An amiable grandmama undertakes to interest in St. Luke's beautiful story of the infant Church a flock of children, the youngest of whom is six. The listeners' questions give a light touch to the narrative and suggest all necessary explanations. Mothers will doubtless find the little ones as eager to hear the stories as to see the unfamiliar pictures that abound in the volume. B. Herder is the publisher.

"The Commandments, Part II," the eleventh in the series of "Doctrine Explanations," the Sisters of Notre Dame are arranging for R. & T. Washbourne, begins with the third precept of the decalogue and continues to the end. The novelty in the arrangement of this catechism is the "question side" and the "reading side," with explanations that will supplement what should be learned by heart.

The cost of maintaining the magnificent new public library in New York is so great that there is little money left to buy books. The estimate of running expenses for the current year is \$480,000, and it has been possible to set aside only \$74,000 for books and binding. The librarians would like \$150,000 a year for new books and \$75,000 for binding. The library staff number 927, and in the seven months since it was opened it has been used by nearly 2,000,000 persons. Its use grows rapidly as the public learns of its splendor and conveniences.

#### BOOKS RECEIVED

- Sermons and Addresses of His Eminence William Cardinal O'Connell, Archbishop of Boston: Three Volumes. Cambridge: The Riverside Press.  
The Life of St. Teresa. By Lady Lovat and R. H. Benson. St. Louis: B. Herder. Net \$1.00.  
A Peasant Sage of Japan. The Life and Work of Sontoku Ninomiya. Translated from the Hotokuki by Tadusu Yoshimoto. New York: Longmans, Green & Co. Net \$1.50.  
Spiritual Perfection. By Reginald Buckler, O.P. New York: Benziger Brothers. Net \$1.50.  
The Messiah's Message. By John Joseph Robinson. St. Louis: B. Herder. Net \$1.00.  
Selected Essays by Ahad Ha'am. Translated from the Hebrew by Leon Simon. Philadelphia: The Jewish Publication Society of America.  
Through the Desert. By Henry Sienkiewicz. New York: Benziger Brothers. Net \$1.35.  
The Mail Bag. By L. Ann Cunningham. London: Alexander Morning, Ltd.  
Miniature Meditations for First Fridays. First Series, "The Apostleship of Prayer." By the Rev. J. McDonnell, S.J. Dublin: Irish Messenger Office. Net 1d.  
Miniature Meditations for First Fridays. Second Series, "The Sacred Heart." By Rev. J. McDonnell, S.J. Dublin: Irish Messenger Office. Net 1d.

#### Latin Publications:

- De Catholico Dogmate Universim. Disquisitio Theologica, Polemico-Critica, Contra Modernistas. Auctore P. Josepho M. a Piccielli, S.J. St. Louis: B. Herder.  
Analecta Bollandiana. Tomus XXX. Paris: Librairie Alphonse Picard et fils, 82 Rue Bonaparte, Bruxelles, Belgium.

#### German Publication:

- Das Evangelium nach Matthäus. Übersetzt, eingeleitet und erklärt von C. Dimmler. Volksvereins-Verlag: M.-Gladbach.

#### Spanish Publications:

- Proscritos. Por el P. L. Gonzaga de Azevedo, S.J. Version castellana del P. Constancio Eguia Ruiz, S.J. Madrid: Administración de Razón y Fé.  
Raton Perez. Cuento Infantil. Por el P. Luis Coloma, S.J., de la Real Academia Española. Dibujos de M. Pedrero. Madrid: Administración de Razón y Fé.

## EDUCATION

## THE CATHOLIC STUDENT AT HARVARD.

The question is so often asked by Catholic parents whether or not it is harmful to send their sons to Harvard University, that I feel as if a few words from one who is in the midst of these surroundings might not be out of place. Let me say at the outset that I think only the strongest reasons should ever induce Catholic parents to send their sons to any but a Catholic university or college. But occasionally strong and valid reasons do exist, and then the choice becomes necessary between one or another of the large "non-sectarian" colleges where the elective system is in use. The real question then resolves itself into one of the individual young man, and of the nature and thoroughness of his early Catholic training. If he is of a studious nature, anxious to arrive at the truth of every disputed question, and of character strong enough not to be influenced by the prevailing opinion among undergraduates that the professor is practically infallible, then the experience gained in a college such as Harvard where he will be forced to come into close contact with all the prevailing prejudices against his religion, and forced to study up carefully the true answers to all the foolish charges brought against Catholics to-day, may prove of immense value to him in later life, where he will surely have just such problems to face, only in a still more insidious form.

As an example of what the average Catholic student may have to face at Harvard, let me cite a few instances from the courses in European History. Assistant Professor Merriman, the chairman of the committee on history, and one of the most prominent lecturers in Harvard on European history, made the astounding statement in one of his lectures that "A careful study of the Jesuit order in history will show that its real motto—although a Jesuit himself would never admit it—is 'The end justifies the means.'" Nearly every head in the lecture hall bent low over the note books to record this "important" statement. In order more or less to poison the wells, the worthy professor had previously warned the students not to get into an argument with a Jesuit if they could help it, as the Jesuits were so clever that they would certainly get the best of the discussion. To be sure, he paid a just tribute to the magnificent work, especially as missionaries, that the Jesuits have accomplished in the world. As he put it, "The Jesuits have done an immense amount of good in the world and an immense amount of harm!"

Among the other "harmful" acts which he attributed to the Jesuits, was practically the entire responsibility for the Revocation of the Edict of Nantes by Louis XIV. He said, in short, that Louis had been persuaded by their sophistry to take this step. When I questioned him about this at the close of the lecture he admitted that there was no positive proof for what he had said, but that "appearances pointed that way." Since, however, he had made a sufficiently dogmatic statement in his lecture, the harm was done, the picturesque point had been made, and he could well afford to modify his statement in private, particularly since he was speaking with a Catholic.

The methods of this same professor in covering the period of the Lutheran "reform" were no less remarkable. As a text book he selected Seebohm's "Era of the Protestant Revolution," from which I am tempted to make a few quotations:

"Western Christendom was united under one ecclesiastical system—the Roman, or, as it called itself, the 'Holy Catholic' Church." P. 8.

"The ecclesiastics held in their hands the keys, as it were, not only of heaven but of earth." . . . "Practically they alone baptised; and married people (though unmarried themselves)." P. 9.

"It was one great work of the era to break up this ecclesias-

tical empire. . . . So that Rome was no longer to be the capital of Christendom." P. 11.

"Under the scholastic system the Christian religion, which in the days of Christ and the Apostles was a thing of the heart (love of God and one's neighbor), had become mixed up with a mass of human speculations." P. 12.

"The contemporary historian shows how Rome was the cause of Italy's ruin and disunity." P. 21.

" . . . it was notorious to everyone living at the time . . . that she (Rome) had become both politically and spiritually the centre of wickedness and rottenness in Europe and especially in Italy." P. 22.

"Machiavelli was right then, that the example of Rome in Italy was an evil one. That it made the Italians hate the Church, and drove thinking men, while they remained superstitious, to doubt Christianity, and to welcome even Pagan religions, because they seemed so much purer than that which Rome offered them, we shall see by-and-by." P. 24.

" . . . the ecclesiastical system of Rome, which was opposed to . . . true religion . . ." P. 56.

"This doctrine ('justification by faith') he (Luther) learned partly from the pious vicar-general of the monastery, partly from the works of St. Augustine, and under their guidance from a study of the Bible. From this time he accepted also other parts of the theology of St. Augustine, and especially those which, because they were afterwards adopted by Calvin, are now called 'Calvinistic,' such as that all things are fated to happen according to the divine will, that man has, therefore, no free will, and that only an elect number predestinated to receive the gift of faith, are saved." P. 95.

"To get this money he (Leo X) offered to grant indulgences or pardons at a certain price, to those who would contribute money to the building of St. Peter's at Rome. The people were still ignorant enough to believe in the Pope's power to grant pardon for sins, and there was no doubt they would buy them, and so gold would flow into the coffers of Rome." P. 97.

"As soon as the money chinked in his (Tetzel's) money-box, the souls of their friends would be let out of Purgatory. This was the gospel of Tetzel. It made Luther's blood boil. He knew that what the Pope wanted was people's money, and that the whole thing was a cheat. This his Augustinian theology had taught him; . . ." P. 99.

The book from which the above remarkable extracts have been taken was, as I have said, the text-book which Professor Merriman, a supposedly representative Harvard history professor, gave for his large class to read. When all had finished reading this scholarly (?) work, Mr. Merriman did state to the class that in some respects "the book was not entirely fair to Catholicism and not always verbally accurate." But since he neglected entirely to mention any of the specific points in which the book was "verbally inaccurate," his remarks might almost as well have been left unsaid. His excuse for attacking the Catholic Church at times seemed to be that he "attacked the Protestants also on occasions."

Now, it is evident that the intelligent and serious-minded Catholic student would not have much difficulty in putting himself right on such points as these, but how many students there are whose sole ambition is to pass the course with a grade of "satisfactory," and who, rather than go to the extra trouble of looking up these disputed and misstated points, will let these lies sink into their brains only to be unloaded upon the examination papers, much to the satisfaction of the professor, who must like to see his statements accepted as final! It is for Catholic students of this type that Harvard may become a great and imminent danger, and no reasons can be strong enough, no need for the use of the elective system urgent enough, to force Catholic parents to send a young man of this type to Harvard.

RICHARD DANA SKINNER.



## SOCIOLOGY

When two persons are arguing a matter of social reform one may hear sometimes, at least equivalently: "You are an obstinate old foggy"; and the reply: "You are a dreamy Utopian." Though such charges do not help the discussion, they may be true objectively. So we will take them as the text for a few remarks.

Nothing in the world stands still; even the world itself does not. In the moral order things may go from worse to better, or from better to worse. Pessimism is one of the old foggy's errors. He holds that every social change is for the worse. Undue optimism is an error of his adversary, who believes that human society is always and necessarily growing better. Reasonable people recognize the possibility of improving social conditions and want to see them improved. They see, too, that under the guise of improvement the very contrary may come in. In this they are what we may call sane and rational Modernists seeking the good of society, but guarding carefully against the dangers of change.

The first thing the sane Reformer, or Modernist, recognizes is that in every change there are three elements to be considered: the term from which it starts, the term to which it tends, and the means by which it is produced. To determine whether a change in social conditions be right or wrong these three must be reckoned with; and so he asks himself: is the present condition such as should be amended; is the proposed change one to be desired, and are the means such as may be used lawfully? With regard to the first it is clear that the ethical principles of Christian society in the past were true. The very fact that they were educed under the watchful eye of the Church is a guarantee of this. Hence, for example, though liberty be excellent, if the seeking of it means the denial of the old principle of obedience and submission to authority, we must say that society is not to be so amended and that its condition demands no such change. As regards the second, some proposed change, considered in itself, may be good; and yet, not being the complement or perfection of man's natural social condition, it may be the reverse of desirable from a sociological point of view. To be king or emperor would be very pleasant; but we all know the unhappy end of the fisherman's wife who wanted those dignities. There was no agreement between her condition in life, the term from which she would set out, and the throne and imperial orb, the term she would attain. This consideration is very important for those who think that the lower classes of society are to be elevated by means of fine clothes, expensive amusements, scientific education, free libraries, etc. The consideration of the third element shows that the means of social reform must always be just, that in them the rights of others must be respected, and that the difficulties in the matter are not to be overcome by inventing new theories of right, new standards of justice. We must observe, therefore, that violent changes are to be suspected. Society, like everything else, grows gradually by a natural development. When we read that trade is increasing "by leaps and bounds," we doubt its healthiness and look for the reaction experience teaches us to expect; for "leaps and bounds" is not a natural mode of progressing. It implies a succession of new starts, while natural progress is smooth and continuous. This remark gives, we think, the social student much matter for fruitful reflection.

In a tree we see its origin, the root; its development, the trunk and branches; its perfection, the flower and fruit. We cannot improve these last by cutting away the trunk from the root. Moreover, they are of the same species as the root. We may improve the fruit by grafting, but this operation is limited by the nature of the tree. We can no more gather melons from apple trees than we can gather grapes from thorns or figs from thistles. So it is with social reform. The root to-day is Christian society; and a reform that begins with cutting away that root is no reform at all. A reformer, proposing to graft something upon the old

stock, a perfectly legitimate process and one we must be ready to adopt, must see first of all whether the proposed graft be of the same species as Christian society. If it be, the best results may be looked for: if it be not, we must dread the worst.

H. W.

The New York *World* sent a staff correspondent into the steel districts of Pennsylvania to report from personal observation how the steel worker lives; how he is housed and fed and clothed; what the effect is upon him physically, intellectually and morally, of the long day and the endless week. Sunday, February 11, the *World* printed the second instalment of its study of conditions in a steel town—South Bethlehem. We quote: "A community that works twelve hours a day, and often seven days a week; that eats little meat in spite of its heavy labor; that is frightfully over-crowded; that sees its babes dying more than twice as fast as the State average; that reckons a mill man's 'old age' as beginning at forty; that does not vote nor speak English; that lives in frightful conditions of neglect and lack of sanitation—such is the full flower of this infant industry with its \$3.92 per ton of tariff protection on steel rails, its \$9.20 a ton profit, and its \$1.16 a ton of labor cost from the ingot, according to a Republican Corporations Commissioner. It is not a pretty picture."

## SCIENCE

The use of oil at sea for preventing waves from breaking has given rise to the familiar proverb of "Pouring oil on troubled waters." Lest it might appear that this method has become obsolete, *Nature* notices a convenient device supplied by an English firm of Cardiff. This is Couve's automatic wave subduer. A cylindrical vessel containing a heavy piston is located in the ship near the bow, a trifle above the water-line. Two narrow pipes pass from the bottom of this through the plating, one either side of the stem, and these pipes are normally closed by taps. The vessel is filled with oil and the piston lifted by means of a central screw. Oil may now be driven through one pipe or both of them when the proper taps are opened. It is stated that the amount of liquid used in an hour does not exceed an half gallon. As the oil is scattered at the bow, it does not have time to be very effective at this point, but the breaking is further aft, that is when meeting a heavy sea. With a following wind the trail of oil would seem to be much more efficacious, and the great risk of being pooped at such times is no doubt greatly diminished.

Gas mantles made from continuous fibres of artificial silk have been placed on the market. Microphotographs show that these mantles, when in use, remain unbroken and the fibres distinct, remarkable differences as compared with mantles made of cotton or ramie, which untwist more or less from the original structure of the spun yarn. Accordingly the silk mantles are far stronger and durable. Under tests these nettings withstood 6,000 shocks when new, whereas a superior ramie mantle collapsed with the 1,000 shock limit. A weight of 20 grams was supported by an unused silk mantle and 15 grams after 500 hours' use. When incandescent on high pressure burners the mantle of silk lasted seven weeks, that of ramie six days.

The repeated attempts to substitute paper for the costly skins used by gold beaters has only met with partial success. Paper antedates the use of the skins, and the Chinese and Japanese still use a paper made of the fibre of the mulberry tree. For the first stages of gold beating animal parchment has been employed since the seventeenth century, vegetable parchments for the later stages. Comparative experiments show that the animal parchments permit only of a relatively slight reduction of the metal sheet, whereas with parchment paper far thinner sheets

may be had. However, beyond a certain limit the metal adheres so firmly to the sheet that separation without damage is impossible. According to a German patent granted J. Heinrick, this latter difficulty is met by a new process paper. Tough paper of substance of 25 to 30 grams per square metre is steeped in a hot solution of borax or alum. The paper, stretched over frames, is coated first with a fibre of albumin and then of isinglass in solution. This has been used, according to report, with some success in the early stages of gold beating.

The suspicion that possibly extra-terrestrial metals might have properties specifically different from metals mined in the earth's crust has been followed up by a series of painstaking tests. Fragments of a meteor weighing 63 pounds, and found in 1903, near Cumpas, Mexico, were elaborately purified and from them ferrous bromide prepared. Analyses, used previously on terrestrial iron, indicated identical properties.

F. TONDORF, S.J.

The Nile sudd, a mass of vegetation which impeded the navigation of the Nile and was regarded by the explorer Baker as an absolute bar to the civilization of Central Africa, now appears likely to prove the most efficient help in opening up the country, as it is being briquetted and made into fuel. It is one-third more efficient than the best German brown coal, and possesses a density greater than the best Welsh coal. It is also serviceable in providing material for paper pulp, building materials, cordage, coke, etc. Best of all, perhaps, the cutting of it will clear up 35,000 square miles of a mosquito-ridden, fever-laden bog long regarded as the curse of the Sudan.

#### ECCLESIASTICAL NEWS

Cardinal Farley sent a check for \$1,000 to the Rev. William Rafter, of the Mission of the Holy Name, together with a letter expressing his high appreciation of the work done during the winter, and especially of the new religious life which has been introduced among the unfortunates of the Bowery. In the letter the Cardinal gives Father Rafter permission to secure larger quarters for the work, which has already entirely outgrown the little house in which it was begun. The \$1,000 check, he explains, is the nucleus of the fund which he is confident the Catholics of New York will readily subscribe to this great work. His Eminence commends Father Rafter on his report of the work of the mission since he has had it in charge, and extends his blessing to him and the institution over which he presides.

Among the congratulations received by his Eminence Cardinal O'Connell, Archbishop of Boston, none were more hearty, nor perhaps more welcome, than the letters received from the bishops of Japan, the Vicar-Apostolic of Tonquin, the Archbishop of Madras and the Bishop of Jaffa, India. All referred in enthusiastic terms to the debt they owe to his Eminence for his diplomatic work in behalf of the Church in Japan and his constant practical and material support of the missions in the East.

The St. Vincent de Paul Society of both New York and Philadelphia have established depots for the collection of household waste, which is disposed of for the benefit of the various charities under the direction of the Society. In Brooklyn a similar bureau has been in very successful operation for the past two years. It was the pioneer effort of the Society, and points the way to emulation in other centres of the activities of the Vincentians.

There is some dissatisfaction in England over the exclusion from the decennial census for 1911 of statistics giving the numerical strength of the various religious denominations in Great

Britain. Parliament was deaf to every appeal on the subject. In Ireland, India and the Colonies it was different. England follows the example of France, and this year Portugal joins company. In Portugal the motive seemed to be the hatred of the new Republic for Christianity. The English "Catholic Directory" for 1912 has made an attempt to give the Catholic population, diocese by diocese, for England and Wales, which it states is 1,709,749 approximately. This, however, as His Lordship the Right Rev. Dr. Casartelli, Bishop of Salford, points out, is, for his diocese at least, far below the mark. The Diocesan Almanac places the figures of the Catholics of Salford at 266,704, but the Bishop is convinced that Canon Poole's estimate of 300,000 is much nearer the truth. This would give the diocese, in spite of all "leakage," an increase of 100,000 Catholics in thirty-six years.

In a neglected corner of Argentina lies the Territory of the Misiones. A bit of its history peeps out in a delightful sketch of the Iguazú Falls written by "Argentine" for the Southern Cross of December 22. "We first hear of the colonization of the fertile land of the Misiones at the opening of the XVII century, when the Missions established by members of the Company of Jesus in Sao Paulo were attacked by the tribe of the Mamelucos, and the Fathers transferred their reductions (12,000 persons) to the present territory of Misiones, on the bank of the Alto Paraná. They built churches, whose ruins are still admired, inasmuch as they are so many relics of the patient labor, the earnest faith, and the love for virtue of those extraordinary self-sacrificing men. They sowed maize, mandioca, vegetables of different kinds, tobacco, beet root and rice. Even now there exist traces of ground plots which are well-nigh hidden by the trees. After the expulsion of the Jesuits the missions remained in the hands of the Indians, who, due to the lack of proper guidance and intelligent advice, scattered in the long run, and thus there collapsed a monumental work of patience and endurance whose inner story is known only to the Jesuits themselves. In that fertile corner of the Argentine Republic there are no railroads, there is no cooperation, and the government affords but scant help. But when the change comes, when human intelligence and the woodman's axe go hand in hand, then, indeed, there shall arise from its lethargy that fecund region which conceals the arcana of its virgin forests in a quiet slumber whose lullaby is sung by the whispering waters of the Alto Paraná, Iguazú, Uruguay and Pepirí."

Bishop O'Dwyer of Limerick, Ireland, announced to the Mayor and Corporation, when paying their annual visit of state to St. John's Cathedral, that the Holy Father had reconstructed the Chapter of Limerick, which had been destroyed in the period of persecution. He hoped certain fanatics would not consider this another instance of "Papal aggression." Speaking on education, he denounced the proposed amalgamation of boys and girls in certain schools: "We think it bad for the children morally and educationally, and we have as good a right to have our ideas prevail as those of the small Protestant minority who are so much afraid of Catholic domination."

Archbishop J. J. Keane of Dubuque has purchased for the Archdiocese of Dubuque the buildings and other property of the Memorial University of Mason City, Ia. The university was established some years ago by the Sons of Veterans for the education of their children. It will be remodelled throughout for the departments of a Catholic school.

Very Rev. Gilbert Francais, C.S.C., Superior-General of the Congregation of the Holy Cross, has sent out announcement of the list of delegates to the sessions of the General Chapter of



the Order, which will be held at the University of Notre Dame, beginning August 1 and continuing for a week. The United States, Canada, Europe and Asia will be represented. The General Chapter convenes every six years to legislate for its members in all parts of the world.

### PERSONAL

The Rev. Charles F. Kavanagh, secretary to the late Archbishop Ryan, and since last May, Chancellor of the Archdiocese of Philadelphia, has been appointed a domestic prelate with the title of Monsignor by His Holiness, Pius X.

Mother Mary Xavier Mehegan, who has during her long and successful administration built up the great foundation of the Sisters of Charity in the Newark diocese, celebrated at the Motherhouse, Convent Station, N. J., on February 18, the sixty-fifth anniversary of her entrance into religious life.

### OBITUARY

The press of Ceylon is lamenting the loss of Mr. P. F. Ryan, temporary editor of the *Ceylon Observer*. While bathing in the sea his wife got beyond her depth and called for help. Mr. Ryan went to her rescue and saved her life but lost his own. He was the son of a civil engineer under the Indian Government. He spent his early years in Ireland, was educated at Stonyhurst, England, and followed the career of a journalist in Canada and the United States. In India he served in various capacities on the *Madras Mail*, the *Englishman*, and the *Indian Planter's Guide*, and last April went to Ceylon, where he was appointed editor of the *Observer* during the year's furlough granted to the editor. Judging by some of his recent articles in the *Observer*, especially on the school question, Mr. Ryan gave signal proof of fearlessness and marked ability. At his funeral all the editors and managers of the English newspapers in Colombo were present to honor their late colleague.

From Australia comes the news of the death of the Most Rev. Louis André Navarre, M.S.H., Vicar-Apostolic of New Guinea and titular Archbishop of Cyrrhus. Born in France in 1836, he joined the Missionaries of the Sacred Heart, and in 1888 became the first Vicar-Apostolic of New Guinea. During his rule he saw the establishment of twenty-five churches, thirty stations, thirty schools and two orphanages.

\* The Right Rev. Monsignor Thomas Magennis, pastor of St. Thomas' Church, at Jamaica Plain, for forty-four years, died on February 23, after an illness of eight weeks. Mgr. Magennis organized the parish when Jamaica Plain was far out of the city of Boston, and he lived to see the parish so far outgrow its small beginnings that within the past thirty years several parishes have branched from the parent one. In 1895 his services to the Church were recognized by Pope Leo XIII, who made him a monsignore. Mgr. Magennis was born in Lowell, March 7, 1843. He was a student for a time at Holy Cross College, Worcester, but completed his course in the College of Montreal. He afterwards entered the Seminary of Montreal, where he was ordained a priest, December 22, 1866. His first appointment was to St. Joseph's Church, in Roxbury, and in 1868 he became pastor of St. Thomas' Church, Jamaica Plain. He built the present church, in which Mass was first said on Christmas morning, 1869. In 1873 Mgr. Magennis brought the Sisters of St. Joseph to the diocese of Boston, and in the same year opened his parochial school. He was the founder and superintendent of the Boston School for the Deaf, which since 1905 has been located at Randolph, where the Sisters of St. Joseph have charge.

### LETTER TO THE EDITOR

#### SOCIALIST PROPAGANDA AT HARVARD.

To the Editor of AMERICA:

Since sending you a communication on the subject of History at Harvard, another subject has been brought to my attention which I think might be of interest to you, namely the Socialistic movement among the students of the University. The Socialist propaganda has been constantly increasing in intensity ever since the foundation of the Socialist Club in 1908, and has reached its climax now in the issuing of "The Harvard Socialist Tracts," whose object is "to represent the Socialism which is studied and advocated by an increasing body of college men and women."

The following remarkable statement appears in the introduction to the first of these tracts:

"The community has labored for the enrichment of a few, not for its own welfare. There can be no question of whether it is legally right or morally wrong, and it must be stopped. . . . Man must secure mental leisure. The way lies through physical satisfaction."

The same tract which makes the above delightful statement of raw materialism, which boldly declares that the moral right or wrong of an act need not enter into the Socialist defence, also makes the following frank admission:

"Besides abolishing the flagrant abuses of our property system it (Socialism) would also abolish the small incomes which represent the savings and investments of the middle class."

Thus at Harvard to-day we have real dyed-in-the-wool Socialism actively advocated by a not unimportant body of the students. The intention of the club is to print and circulate among young men's clubs and social organizations Socialist literature, in the hopes that it will gain many converts to "the Cause." But it is not this promiscuous scattering about of revolutionary tracts and pamphlets that constitutes the greatest menace of this Harvard organization. It is the prestige which it lends to the movement in the eyes of the working men and women, and also in the eyes of many prominent women in Cambridge and Boston society. It has glossed over Socialism with a veneer of conservatism and respectability as nothing else could have done. The grandson of Harvard's President-Emeritus is the secretary of the club, and many other prominent young men are influential members, while every day sees new additions to the number of its sympathizers. Now what has been the effect of all this? Socialism is coming to stand for something in the opinion of the people; they can no longer look upon Socialism as the mere mad preachings of a number of demagogues and revolutionaries; they can no longer feel that Socialism is an Utopian dream totally negligible as an organized force in the world. And perhaps this is a good thing. For the moment, the world is standing aghast at the realization of the tremendous hold that this insidious force has gained upon every side and in every rank of society; but soon they may awake from their stupor and ask themselves "Why?" When this day comes, the wane of the Socialist's power will begin; for then all true Christians will look about them and will see all the real suffering and poverty, all the flagrant abuses which have crept in upon us unawares while our minds have been taken up with our own selfish cares, all the true reform which is needed, and which for the lack of a strong hand to take it up, has been left to the tender mercies of the Socialists. When this day comes, true Christian reform will be started in earnest; the poor man on the verge of desperation and looking about for something to grasp at will see the solid rock of Christianity rising out of the water before him instead of nought but the half rotten straws of Socialism and revolution.

RICHARD DANA SKINNER.

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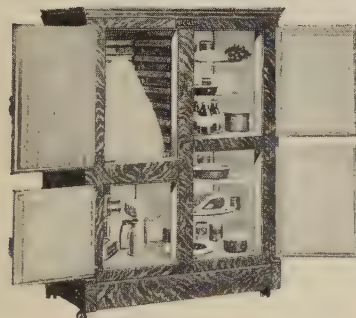
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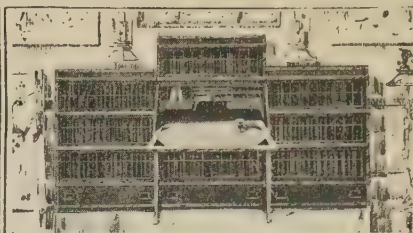
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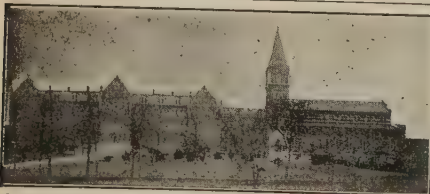
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### CHRONICLE

**Americans in Mexico Warned.**—The gravity of the situation in Mexico caused President Taft to issue a proclamation, warning all citizens within the jurisdiction of the United States to refrain from the commission of acts prohibited by law and subversive of the tranquillity of a country with which the United States is at peace. This is the first formal recognition by this Government of a condition of affairs in Mexico which the present Mexican administration appears unable to control. Ambassador Wilson, in the City of Mexico, was instructed to request Americans in peril there to withdraw across the border, leaving their effects in the care of the nearest United States Consul. The President's proclamation, it is explained, is in no sense an official recognition of the revolutionary movement in Mexico, nor is it a declaration of neutrality. At most it is a warning to Americans to avoid anything that might savor of partisanship in the existing state of affairs. The proclamation is further interpreted as an expression of this country's intention to avoid by every possible means any chance of intervention. The diplomatic representatives in Washington of European nations, many of whose subjects are resident in Mexico, had been duly informed of the President's proclamation and of the instructions to Ambassador Wilson.

**Panama Does Honor to Mr. Knox.**—The Central and South American tour of the American Secretary of State began auspiciously with a big welcome at Colon and Panama, on February 27. Secretary Knox declared that he was surprised at the extent of the preparations for his entertainment, and gratified at the cordiality of his

reception. The day of arrival was filled out with the customary interchange of official visits and a dinner at night at the American legation, followed by a reception at which some four hundred prominent residents met the American Secretary. Mr. Knox reserved his formal set speech for delivery at an official function on the following day. "The President of the United States believes," said the Secretary in his address, "that the early completion of the Panama Canal should mark the beginning of closer relations to all Latin America, and especially to the Caribbean littoral, as well as the relations of these countries to each other, and impelled by the thought that this is an auspicious moment, through better acquaintance, to lay the foundation upon which there should rest a closer sympathy and more practical reciprocal helpfulness, has sent me hither as a bearer of a message of good will to our sister American republics." The United States armored cruiser Washington, with the American Secretary and party aboard, sailed from Colon for Port Limon, Costa Rica, on February 29. Before leaving there was a repetition of the honors which were showered on the Secretary of State when he first landed. Mr. Knox and his party reached San José, Costa Rica, on March 1.

**The Children of Lawrence.**—The settlement of the textile workers' strike at Lawrence, Mass., appears to be in sight, many of the mill owners having announced an advance in wages of at least five per cent., beginning March 4. The advance affects nearly 30,000 operatives in Lawrence and vicinity. Meanwhile a technical blunder on the part of the local authorities has created a new issue. Over three hundred children of the strikers had been transferred to New York City and Barre, Vt., to be cared



for by sympathizers, but when an attempt was made to send another batch to Philadelphia, the authorities forcibly separated the children of the strikers from their mothers and sent them, weeping, to the almshouse. This high-handed act, so little in keeping with the traditional attitude of Massachusetts on questions of individual liberty, has been roundly condemned by the press of the country. The development of the case in the local court showed how flimsy were the grounds on which the authorities acted in alleging that the transportation of children elsewhere amounted to parental neglect. Furthermore the Federal Government has now taken a hand in the proceedings. Acting on instructions from Attorney General Wickersham, United States District Attorney Asa P. French, of Boston, began an investigation to determine whether the Lawrence authorities have not placed themselves in conflict with the federal law, through their interference with an interstate carrier in the performance of its functions. The Boston *Evening Transcript* waxes wroth over a projected Congressional investigation, deeming it "little short of pure impudence" for "radical statesmen in Congress" to attempt interference with the methods of Massachusetts or to hold inquisition upon them. "But," says the New York *Evening Sun*, "when a fundamental right of a citizen of the United States is at stake, it seems altogether fitting that the Federal Government should act swiftly."

**The New Sailing Hour.**—The big boats of the Cunard line now begin their eastward trip at 1 A. M. Henceforth that will be the regular sailing hour of the *Lusitania* and her sister, the *Mauretania*. This innovation has been made practicable by the lighting of the Ambrose channel, now as safe to sail by night as it is by day. By this plan passengers for Continental points will be relieved of the necessity of spending the night in England. The new schedule will enable them to land at Fishguard, by the long route, during the colder months, at 8 or 9 o'clock on the morning of the fourth day, and some three or four hours earlier when they travel the short route. A generation ago it was considered a fine achievement for a vessel to arrive on a fixed day; now the very hour at which a ship will complete a trip of three thousand miles can be fixed with reasonable assurance of realization.

**Mexico.**—President Somellera, of the National Catholic party, has issued an address to the party and to the nation, in which he sums up the evils which now afflict the country and urges all good citizens to combine their efforts for the common weal. He tells them that three State governors are simply Socialists, and that the present revolutionary attempt is frankly Socialistic.—Emilio Vázquez Gómez, in a manifesto announcing himself Provisional President, reminds Madero that when the latter took office there were embers of rebellion in only one State, whereas now the whole country is in an uproar. Madero is invited to resign for the good of Mexico.—

Manuel Ugarte, the Argentine litterateur who was snubbed by official Mexico, has been officially invited by President Estrada Cabrera, of Guatemala, to visit that country and to lecture on Latin American solidarity.—The insistence of the Diaz administration with Washington to guard the frontier against the passage of arms and ammunition for the Maderist revolution is now renewed by Madero against the Vázquez Gómez revolutionists. The regular troops in the United States are not sufficiently numerous to guard effectively the frontier from the mouth of the Rio Grande to San Diego, California.—In preaching on the duties of Catholics, Archbishop Ruiz, of Morelia, warned his hearers that while they should not sacrifice principle, they should not allow debatable questions of detail to keep them from uniting against the common foe. The clergy, however, should take no part in purely political meetings, or in selecting candidates from the eligible list, but should leave such matters to the laity, the great duty of the clergy being to watch over the purity of faith and morals, and to warn their flocks against evil in every form.—The Governor of the Federal District has prohibited the further employment of waitresses in establishments where intoxicants are sold.—The nepotism and general weakness of the present government, say some Mexican papers, leave the country exposed to three dangers, anarchy, a military dictatorship, and foreign intervention.

**Canada.**—For almost a year every Province in the Dominion has been busying itself with the affairs of Quebec. Ministers, Protestant Archbishops, and Bishops, Synods, Conferences, Lodges have neglected their own business to make things unpleasant for the Catholic Province. Its private concerns have been discussed in the Federal Parliament, and it has borne all this with a patience no other Province would have shown. At last it has spoken out, and has taken a dignified and strong position. Answering a question by Mr. Bourassa, Sir Lomer Gouin, Premier of Quebec, declared in the provincial legislature that the Province had not been consulted by the Federal Government with regard to the questions to be laid before the Supreme Court of the Dominion, that the British North America Act, under which the rights of the Province lie, is an Imperial Act over which the Supreme Court has no jurisdiction, and therefore it could only offer an opinion as to the right of the Dominion Parliament to legislate concerning Provincial marriage laws. Mr. Bourassa pointed out that only Catholics are concerned in this question, in which Protestants take so inordinate an interest, that no mixed marriage has ever been declared invalid in Quebec, that the effect of the *Ne Temere* decree on such marriages is a matter for lawyers to decide, and that the Provincial legislature could legislate, in case Protestants had any grievance.—The appeal of the Winnipeg Electric Railway against the City of Winnipeg has been decided by the Privy Council in England in favor of the

company, with costs. The Provincial courts had decided in the main in favor of the city. The case was this. The Railway had acquired the Manitoba Gas and Electric Company and other companies, and assumed that it had acquired their franchises to erect poles and distribute electricity. Moreover, its charter required its power houses to be within the city, whereas it was bringing in current from outside. After some time the city declared that the franchises of the acquired companies could not be transferred except by bye-law, and that the introduction of outside electricity was a violation of the charter. The Privy Council held practically that the city's contention regarding the franchises was vexatious, as it had dealt with the company for eight years since the acquiring of the first company, and for two since the acquiring of the last, before it made a sudden demand in the matter; and that, as regards the power houses, the fact that the transforming plants are within the city satisfies the charter.

**Great Britain.**—The coal strike began on March 1. For some time the Government had been trying to bring about the usual compromise which would put off the evil day for a few weeks or a few months, but they were unsuccessful. The owners were willing to concede the minimum wage, provided the men would guarantee a minimum day's work. These stood firm in their refusal, and the Government surrendered to them. Mr. Asquith announced at a last conference that he accepted the principle of the minimum wage, and that, unless the owners yielded he would enforce it by legislation. Many owners think that the object of the strike is to tighten the hold of the workmen on their employers, that a conflict must come unless they yield each successive demand, and that the sooner it comes and is over the better. The *Times* thinks the workmen who voted against the strike would continue work if they were protected, and asks the Government to provide for this. We suspect the *Times* is mistaken.—In the course of a speech in Parliament, Mr. Asquith asked Mr. Bonar Law, whether if he should obtain office, he would repeal the Insurance Bill. Mr. Law answered: "Certainly." Much is being made of this reply. Mr. Law explains that his meaning was that, if he obtained office before the Bill was working, he would repeal it to substitute one more satisfactory to all; if it were working, he would amend it; but, as all parties have accepted the principle of old age insurance, the Unionists have no idea of recalling their assent.—Notwithstanding all the constitutional troubles, something of the old parliamentary spirit remains. The mover of the address in the House of Lords quoted Horace in the best style of former days.

**Ireland.**—The Home Rule Bill is to have precedence of all other parliamentary measures, and Mr. Asquith declared in the debate on the King's Speech that "the House cannot more profitably occupy its time in the pres-

ent session than in developing on broad, liberal, democratic lines a system of Self-Government for Ireland."—In view of the anti-Home Rule campaign in England, which has a fund of over \$250,000, the National Trustees, including Bishop O'Donnell and Mr. Redmond, have issued an appeal "to make the Home Rule Fund of this year a record one," so as to enable the Irish Press Agency to frustrate the efforts of "the swarms of English Unionist correspondents now infesting Ireland and sending despatches to their newspapers of an infamous character," and "to put the leaders of the National movement on equal terms with the enemies of Irish liberty." Interviewed on the anti-Catholic nature of the Unionist utterances in Ulster, and particularly the Presbyterian Assembly's statement that Home Rule would deliver them over to "an unchristian and idolatrous religion," Cardinal Logue said they were influenced less by fear of religious persecution, which Irish Catholics had never indulged in, than "by fear of losing the ascendancy and the monopoly of public patronage and position which the prime movers in the agitation have long enjoyed." Rome would issue no Decree under Home Rule which it would not equally issue without it, and in either case such decrees would concern the spiritual direction of Catholics, not the persecution, which Irish Catholics had never indulged in, than "by fear of losing the ascendancy and the monopolized parts of Belfast, where ignorance and bigotry conduce to definite cleavage." He thought there would be less religious conflict under Home Rule than there is now.—The latest survey returns estimate the amount of unmined coal in Ireland at about 200,000,000 tons. Three-fourths of it is located in Kilkenny and Tipperary, and most of the remainder in Tyrone and Antrim. The Skehana and Jarrow seams in Kilkenny compare favorably with best Welsh anthracite, containing about the same proportion of carbon and less volatile matter. The output is small, owing to the refusal of the railroads to make connections with the mines, but there is now some prospect of the proper facilities being offered.—The lockout in the Wexford foundries and ironworks was settled by a conciliation board through the intervention of the priests. The employers agreed to recognize the Union of their own employees, but not the interference of outside bodies.

**Italy.**—On February 28 the Italians routed the Turks and Arabs at Mount Morgheb. The fight lasted all day.—The Turkish War Office cables that the Italians attempted to land troops at Zeltino, but failed. Another despatch, evidently from a different source, announces that 1,000 Arabs were killed in the battle near Morgheb.

**France.**—Poincaré's troubles are beginning. A fierce political fight is raging in the House of Deputies on the question of Proportional Representation. The *Radical* announces the split between the Conservative and Progressive Republicans.—To add to France's difficulties



in settling its quarrel with Spain about Morocco, a third claimant to the Sultanate has appeared. Mulay Hafid is in Fez, Mulay Aziz remains in exile at Tangiers, and now El Mizian looms up among the terrible Riff mountains with the redoubtable Riff warriors around him, as one whose pretensions to the throne have to be reckoned with.

**Belgium.**—De Broqueville continues to respond to the hopes of his constituents. He has successfully triumphed over the efforts of the opposition in the matters of the Congo investigation and organization of the army, and has just succeeded in settling the strike of the colliers of the Borinage, which threatened serious calamity to the country.

**Portugal.**—The American newspapers have had little to say about the condition of the prisoners who have been arbitrarily arrested on suspicion, and that little has been to the effect that they were satisfactorily treated. But the English press has told a different tale, for it is much easier to convey news from Portugal to England than to this country. A private letter which has reached this office says: "With the exception of a few trifling words, I can confirm the English reports of atrocities in Portuguese prisons, and this from my own personal examination and conversations with prisoners themselves. To avoid the risk of seizure important letters must be sent first to England and forwarded from there by mail to their destination."

**Holland.**—In a recent by-election for the Provincial States in the district of Leiden, the Conservative candidate defeated his Liberal opponent by a handsome majority. The same crisis that stares the Belgian Catholics in the face this year, also awaits the Rightists of Holland at the general elections in 1913. Holland not being as directly exposed to the evil influence of French radicalism as Belgium, the supporters of the present government in the former country feel confident of being able to frustrate a probable combination between all of their political antagonists.

**China.**—On Feb. 27, the republican delegation formally notified Yuan Shi-Kai of his election to the presidency. He accepted the honor graciously, but when Nanking was mentioned as the fit place for the inauguration, Yuan put the question aside.—On the evening of Feb. 29 some 2,000 of the large Chinese army quartered in Peking mutinied, because they have not been paid, and began to attack and plunder the richest parts of the city, setting fires, too, in several places. The legations were all under arms, but few foreigners were hurt, though many murders were committed in the city. President Yuan had just secured a loan of \$14,000,000 from international bankers with which to pay the troops.—Russia and Japan have promised to let China alone, and our House of Representatives passed a resolution con-

gratulating the Chinese on having set up a republican form of government.—According to later advices the mutinous troops have destroyed property worth \$20,000,000 and carried large quantities of plunder from the city. Yuan Shi-Kai seemed unable to meet the crisis, as he cannot trust his soldiers. Officials, however, have been executing looters, and 12,000 foreign troops, including 200 Americans, have been summoned to protect the legations.

**Bavaria.**—The entire ministry of the Bavarian Chamber of Deputies has been selected from the Centre. The Diet was opened February 27, by the Prince Regent Luitpold in person. The venerable ruler, who on March 12 is to celebrate his ninety-first birthday, read the beginning and conclusion of his address from the throne. The substance of the document was communicated to the Assembly by Baron von Hertling. The latter is the first German Minister from the Centre Party, which has never made special efforts to obtain this position. He is popular even with those opposed to all his political affiliations, and is universally esteemed as one of the ablest leaders in Germany to-day. As scientist, philosopher and publicist he likewise enjoys the highest reputation.

**Germany.**—The German coal syndicate has declared its intention not to ship coal to England in case the strike should continue for any length of time. It will, on the contrary, it is thought, attempt to capture the German markets which at present are open to English coal supplies.—The Socialist Allied Unions of Germany favored a general mining strike to be conducted simultaneously with that of the English workers. This movement was, however, opposed by the Christian Industrial Unions, whose members number one-third of the German mining forces. They declared that such a step at the present moment would be most dangerous for the German industries, and work more harm than good to the cause of labor. The English workers, moreover, had deserved no such support, since they had assumed a most doubtful attitude during the German strike in 1905.—The press is still computing the loss and gain of the recent elections. The many parties and the varying sympathies of individuals within them make it impossible to determine which side can really claim a practical majority. The following estimate from the *Bonifatius Korrespondenz* is most instructive: "At the close of the preceding Reichstag the Centre Fraction consisted of 103 members (98 Government Centrists, 4 Alsations, 1 Guelph); it returns now with 104 (93 Government Centrists, 6 Alsations, 5 Guelphs). The computations of the parties of the Left present a pitiful comedy. Their press brings the item: Centre, formerly 103, now 93, correctly adding the Alsations and Guelphs in the first of these figures, but judiciously omitting to count them in the second. They thus achieve a great victory on paper." The loss of the Conservatives is, however, clear beyond question.

## QUESTIONS OF THE DAY

### The Third Term Problem

Why did not Washington take a third term as President? Before his first term had drawn to a close, he communicated to his two most trusted advisers, Jefferson and Hamilton, his intention of declining a second election; for he longed for the peaceful and tranquil life of a planter, and wished to bestow upon his private affairs the attention of which they had stood in great need during his prolonged absence from home as soldier and President. But his two secretaries prevailed upon him to accept a second term by impressing upon him the political confusion that then reigned in the country, and the impossibility of electing anyone else without a bitter struggle at the polls.

If during his first term Washington had borne the brunt of the labor of setting in motion the untried machinery of the Federal Government, he experienced in the second the fickleness of popular favor and the unreasonableness of partisan feeling. His stand of absolute neutrality brought out in the press such scandalous attacks on his character that he could communicate to his cabinet in the bitterness of his heart that he would rather be in his grave than in the President's chair. "Tyrant," "despot," "violinator of his oath of office,"—such were the compliments paid to him in the newspapers of the time. He who had served his country throughout the Revolution without salary was openly accused of overdrawing his salary, as if he were a common sharper. His immortal Farewell Address, which had been prepared four years before, was issued in September, 1796. Of all the lessons in civic virtue that it contains, none is more widely known than the solemn words of warning which he uttered against the pretensions and tendencies of those politicians who sought to antagonize Great Britain and cleave to France. Such men were sufficiently numerous to prevent him from receiving for a third time the full vote of the electoral college, but they could not have endangered his election.

In all his utterances, public and private, as far as they have come down to us, there is no hint that Washington looked upon a third term as unrepugnant or unpatriotic or against the spirit of our institutions. But his first Secretary of State, Thomas Jefferson, expressed his own personal views with unmistakable clearness. In replying to the addresses of many State legislatures, in which he had been requested to be a candidate for a third election, Jefferson wrote, under date of June 7, 1807, "If some period be not fixed, either by the Constitution or by practice, the office will, though nominally elective, become for life and then hereditary." His views were not those of the country at large, else there could not have been a request so general for him to take a third term.

He had visions of a monarchy with Hamilton as the king-maker.

It may be remarked that the four-year term with no limit as to number, was made a part of the Constitution only thirteen days before the Convention ended its labors. Proposals as far apart as three years and "good behavior" had been made; twice, a seven-year term had been accepted, but with a restriction on re-election. The four-year term, therefore, was one of the compromises sanctioned by the Constitutional Convention.

The first State to speak out against a third term was New York. The Constitution had already been ratified by more than the requisite number of States when New York, by a vote of thirty to twenty-seven, accepted it, but proposed thirty-two amendments, the twentieth of which was, no third term. Not one of the whole number received the assent of either branch of Congress. In ratifying the Constitution, both Virginia and North Carolina had proposed an amendment to the effect that no person should be capable of being President for more than eight years in any term of sixteen years and fifteen years, respectively, but the suggestion received no recognition; and in the first Congress vain attempts were made to secure a similar amendment. Again, in Jefferson's first term, a proposal to exclude a third term until four years after the end of the second received only four votes in the Senate.

The second term of President James Monroe had passed the noon mark before the subject was again agitated in Congress. Then, in quick succession, three proposed amendments were offered, the tenor of which was to exclude a third term. The third proposal received the requisite two-thirds majority in the Senate, but passed unnoticed in the House. Once more, in Jackson's first term, the proposal was made, but Congress proved unresponsive. There the matter rested until 1876, when a third term was proposed for Grant. It was then that the House of Representatives went on record by the decisive vote of 234 to 18 as of the opinion that a third term would be "unwise, unpatriotic, and fraught with peril to our free institutions."

Here may be asked how much of that opinion was founded on precedent or principle, and how much was founded on the character of the administration to which they might look forward. The best friends of General Grant, we think, will admit that he was unfortunate in selecting trusted advisers and helpers. He had studied statecraft in the shop at Galena, and in the swamps of Virginia, not in the closets of the masters of diplomacy. Perhaps he took it for granted that the code of military honor is accepted by all soldiers, on or off the battlefield, and by all civilians as well. For our part, we are satisfied that America's free institutions were in no danger from General Grant personally, nor did the House of Representatives fear that he would overthrow what had been accomplished at a cost so enormous; but all good citizens may well have feared the possible course of some



upon whom he must necessarily have relied for assistance in administering the Government. His friends were his greatest enemies.

A radical solution of the difficulty presented itself early in our national history. The Constitutional Convention had first decided on a single term of seven years without re-election; and this same proposal has come up in the shape of suggested amendments over ninety times since the adoption of the Constitution. The proposal has not been peculiar to any political party, nor to the citizens of any particular part of the country. President Jackson recommended it in each of his eight annual messages to Congress; John Quincy Adams advocated it long after his retirement from the presidency; and Chief Justice Marshall was disposed in its favor. It was a plank in the Whig platform of 1844, when Clay was the candidate opposed to Polk.

During Jackson's second term, there was talk among his friends of inducing him to accept a third; but, though he must have been aware of their intention, he said nothing beyond what he had made a part of each of his annual messages. He was already old and broken in health, for he had never fully recovered from the wound which he received when he killed Charles Dickinson in a duel. Having by sheer force of will made his favorite, Van Buren, the candidate of his party, he was quite content to retire from all active and public participation in Government affairs. On the other hand, John Quincy Adams, whose attitude towards whatever concerned the hero of New Orleans leaves nothing to mere conjecture, tells us with his wonted gentleness and elegance of diction that Jackson had "wearied out the sordid subserviency of his supporters." H. J. SWIFT, S.J.

### Beirut

General Caneva, the commander of the Italian forces in Tripoli, is reported to have declared that "an unequivocal and decisive victory such as would be needed to impose an unconditional peace on Turkey would have to be won elsewhere than in North Africa."

Possibly the hope of doing something of that kind may explain why a detachment of the Italian fleet sailed away from Tripoli, and unexpectedly appeared on February 24 off the Syrian coast. Without the usual warning the beautiful and prosperous city of Beirut was bombarded, with the tragic result of the death of fifty-six civilians and the wounding of fifty-eight others.

Whether this "demonstration" will suffice to frighten the Turks into submission, or have the effect of throwing all Europe into a tumult we must wait to see. The "incident," as it is called, adds another chapter to the interesting and varied history of Beirut.

A glance at the map will show us that at the extreme eastern end of the Mediterranean a long stretch of coast running from about Jaffa up to the Gulf of Alexandretta, is called the Vilayet of Beirut. As the eye travels up

the long line it meets, besides Jaffa, such familiar places as Acre, Sidon, Tyre, until about midway we come to a city of the same name as the vilayet itself: Beirut, north of which is another town with the same designation as the one around and in which the Italians are struggling so ineffectually in North Africa, namely Tripoli, which, however, is called Tripoli in Syria. Advices just received by AMERICA inform us that the Christians are fleeing from the Asiatic Tripoli whereas quiet reigns in Beirut, which, nevertheless, is made the point of attack. Beirut is the chief sea-port of Syria, and is situated on a bay of the Mediterranean 57 miles W. N. W. of Damascus. Its walls are about three miles in circumference, outside of which are suburbs equaling the town in extent and surpassing it in beauty. In the earliest times the place was known as Berith, a name which has probably some reference to the sea, for there was a Phenician deity called Beruti, or the "Fish Goddess," though there are claims also for Baal-Berith, "The Lord of the Wells" as originating the name.

Beirut was always a place of great importance, because no doubt of the excellence of the site on which it is built. The waves of the sea beat against the base of its crenellated ramparts, and though the entrance to the harbor is difficult, smaller vessels can come near enough to the city to discharge their cargo, and in stormy weather there is a shelter for the largest ships at Ras-Beirut, behind a tongue of land that projects far out into the sea. The houses are built on terraces, and stand out clearly against the dark green of the wooded hills that run from the east to the north, and form the approaches to the majestic chain of Lebanon, whose square-topped summits are seen beyond the beautiful bay.

The origin of Beirut is lost in the mist of ages. It is said that mention of it is made in the Egyptian inscriptions fifteen centuries before Christ. The Sidonians once owned it as a colony, and when it bowed to the Roman yoke it was called Julia Augusta, in honor of the daughter of the Emperor Augustus. Vespasian was there when he was summoned to the purple, and Titus sought rest within its walls after the siege of Jerusalem, regaling the inhabitants meantime with gladiatorial games, in which his captive Jews were the combatants. In the third century its chief glory was its law school, which Justinian allowed to exist, although he was abolishing similar establishments almost everywhere else, in order that Constantinople might be magnified. In the beginning of the twelfth century the Crusaders ruled the city for seventy years, but in 1187, the great Saladin drove them out and had himself crowned in Beirut as the Sultan of Cairo and Damascus. The Crusaders, however, came back again, and with the exception of a few brief intervals governed the place for more than a century. It was only in the year 1241 that the banner of the Cross fell for the last time from its battlements. In our days Mehemet Ali endeavored to resurrect the ancient kingdom of Syria, with Beirut as its capital, but the troops

of the Sultan and the cannon of the combined fleets of England and Austria battered the walls and dispelled the dream. That was in 1840. The Turks, however, grew strong again, until at last after one of the traditional massacres of Christians which have made those regions fields of martyrdom, the French invaded the city as avengers and have virtually owned it ever since. French is the dominant language there, and it is surprising how correctly some of the natives speak it. It was a Christian diocese in the earliest days, and its bishop was a suffragan of Tyre. Unfortunately one of the incumbents of the see was a conspicuous Arian. But he was a courtier bishop and that may explain it. In 451 it became an archdiocese by grace of the Greek Emperor, and is such to-day but without suffragans. The anomaly is explained by the fact that the Emperor gave it the title without consulting Rome.

At the present time it has a Greek schismatic Metropolitan with a flock of 70,000. It has also a Greek Catholic or Melchite Archbishop who has only 15,000 subjects, and a Maronite who governs 50,000 people, 50 churches and chapels, a seminary and a college. A Syrian Catholic Patriarch lives in the city also, but he has only 1,000 people to minister to, and finally there is a Latin Vicar Apostolic with about 6,000 spiritual subjects in all Syria. Scattered here and there on the mountain sides are monastic establishments of Baladites, Aleppines and Salvatorians.

For eighty years past Beirut has been a great centre of Protestant propaganda. Germans, Scotch, English and Americans of various divergent sects are constantly vying with each other in lavishing money on their actual or prospective converts and in building great religious establishments. The Americans especially are prodigal in this respect, and it was noted that the gunners of the Italian fleet took care not to hit the spacious American University when the shot and shells were hurtling over the town. However, in spite of all this proselytizing zeal, only 5,000 converts, if the reports be correct, have responded to the vigorous and reiterated appeals that are made to draw them either from schism or orthodoxy to absolute rebellion and heresy.

The Catholic missionaries, on the other hand, are mostly French, and they have achieved most astonishing results in preserving and extending the faith. Outside of Beirut the Jesuits alone have 192 schools for boys and girls with 12,000 pupils, and in the city itself they have established a great university, which includes (1) a seminary for Orientals, which up to 1902 has sent out 228 students, including 3 patriarchs, 15 bishops, 115 priests and 83 friars; (2) a faculty of philosophy and theology; (3) a faculty of Oriental languages; (4) a classical college with 400 students; (5) a printing establishment, founded in 1852, which is now the foremost of all Arabic printing houses. Since 1898 a weekly newspaper is edited there and also a fortnightly Arabic review, whose editors rank among the foremost Orientalists.

It may be worth reminding our readers that a large amount of the money needed to begin this great enterprise was gathered in New York about fifty years ago. Two of the Jesuit Fathers came over to this country, and under the auspices of the French Consul, and helped by many of the French residents who were rich and influential, went back to Syria generously supplied with gold to inaugurate their splendid work.

Beirut was a mean place a few years ago, but now boasts of 120,000 inhabitants. Its growth has been phenomenal. With its silks, and cotton fabrics, and articles of gold and silver, it has annual exports to the extent of over \$4,000,000, and aggregates imports that double that sum. It has regular steam communication with European countries; a railway runs across the Lebanon to Damascus, another up the coast to Tripoli, and a third connects it with Aleppo. It has water and gas, and while the ancient town is still poor and sordid, the recently built sections are like those of any modern city. The population is quite the reverse of what one would expect. Of its 120,000 inhabitants only 36,000 are Moslems, but unhappily their chief mosque is an old church built by the Crusaders. There are only 2,500 Jews, although Jerusalem is not far away. The Christians are in the ascendant, and number 77,000, mostly natives, for in spite of the fact that Beirut is such a centre of commerce, only about 4,000 foreigners have settled there. Why such a city whose population is so largely Christian should be attacked by the Italians is, as we have said, difficult to comprehend. Overcoming the little Turkish garrison of 500 men would not be that "unequivocal and decisive victory" which General Caneva considers necessary in order to compel the Sultan to make terms with Italy, and ruining the property of Europeans would not be conducive to peace.

X.

### Catholic Social Work in Spain

#### I.

Catholic social work in Spain is but little known to the outside world. The zealous labors of many enthusiastic toilers in this field of Catholic activity have almost been overlooked in writing the story of Catholic social action in Europe.

The founder and constant apostle of Catholic social work in Spain is the Jesuit, Father Antonio Vicent. Born in 1837 and entering the Society of Jesus in 1861, after having completed his studies in Law, he was well equipped from a legal standpoint for his future work among the laboring classes of Spain. Severino Aznar, the distinguished Spanish social worker and writer, has well termed Father Vicent the "Spanish Social Patriarch." In 1861, while still a scholastic, he founded in Manresa his first Catholic Circle. That was the beginning of his long and useful career in Catholic social work. That there exist to-day in Spain strong agrarian



syndicates of the type of the Belgian *syndicats agricoles*, workingmen clubs, cooperative stores, etc., is due mainly to the tireless energy of Father Vicent. The pupils formed by him are now active in all parts of Spain. The triumphs and not infrequent failures of the work of the teacher in his long career have taught his pupils the strong and weak points of his social work. Until recent years Father Vicent lacked an efficient corps of practical men to give strength to the work begun by him. This explains the failure of many of his plans. To-day, though seventy-seven years of age and weak in body, he is still active in social work and has the consolation of seeing his years of toil being crowned with success through the zealous labors of the priests and laymen formed in his social school. In 1895 Father Vicent was honored by a letter from Leo XIII praising the work done by him and expressing pleasure at the solidity of his social doctrines and their conformity to the Encyclical *Rerum Novarum*. This letter Father Vicent playfully terms his passport to Heaven. Probably the most interesting even in his long life was his organization of the great Spanish pilgrimage to Rome in 1893 of nearly nineteen thousand workingmen. As Father Vicent knelt at the feet of the aged Pontiff and sought the Apostolic blessing, Leo XIII, impressed by the fruits of the Spanish priest's labors, ordered him to continue his Catholic social work until death. When the humble religious replied that he would do so if his superiors would permit him, the answer of Leo XIII was typical of that great and energetic Pontiff: "I am the superior of your superiors; I order you to continue your social work until death."

The growth of Catholic social work in Spain during the past fifteen years has been rapid. Previous to 1895 the social movement was slow and far from satisfactory; and was looked upon by many as the foolish or impractical theories of Father Vicent and some few earnest workers. In 1896, in the National Assembly held in Madrid, it was decided, with the approval of the Spanish hierarchy, to divide Spain into three geographical social zones, to be known as the East, the North, and the South. The East was given the archbishoprics of Valencia, Tarragona, and Saragossa; the North, the archbishoprics of Burgos, Santiago, and Valladolid; while the South received the archbishoprics of Granada, Seville, and Toledo. It was arranged to have in every diocese a diocesan federation; in every archdiocese a federation, or union, of all its suffragan diocesan federations. The still further union of three archdiocesan federations formed a social zone. In each zone there is a central office. These central offices, among other duties, facilitate the sale of crops and of industrial products of the different Catholic agricultural and industrial associations situated in their zone. Of the three great geographical federations the East or, as it is known in Spain, Levante has shown the greatest activity.

Undoubtedly, one of the most practical and efficient

means adopted in Spain for obtaining solidity in Catholic social work has been the introduction of the Social Week (*La Semana Social*). It is in these meetings, with their practical lectures and talks, that new social workers have been trained and taught the absolute necessity of forming the laboring classes into strong agrarian unions and workingmen's circles if they are to be saved from the snares of Socialism and its, in Spain, public atheistical propaganda. The first of these Social Weeks was held in Madrid in the spring of 1906. Since then successful weeks have been held in Valencia, December, 1907; Seville, November, 1908; Santiago de Compostela, July, 1909; Barcelona, December, 1910. The published reports and lectures of the different "weeks" form a valuable addition to Spanish Catholic social literature, and will be of great help to those desirous of getting in close touch with Spanish social conditions; the treatment of social questions being clear and to the point. One notes with pleasure in many of the lectures a surprising familiarity with German, French and Italian Catholic social literature.

Evidence of the constantly growing interest in Spain in the Catholic social movement is had in the ever increasing number of Catholic social publications. These publications are giving strength to Catholic social work. The past ten years has seen the rise of a well-trained, efficient class of writers, who are a credit to the Church not only for the solidity of their social doctrines but for their wide grasp of social questions, and for their knowledge of social conditions both at home and abroad. This augurs well for the future. Besides the many excellent works of well-known Spanish authors, the Spanish social student has at hand the excellent social articles in *Razón y Fé* (Madrid) and the well-edited Catholic social reviews *La Paz Social* (Madrid), the *Revista Católica de Cuestiones Sociales* (Madrid), *Revista Social* (Barcelona), and *Boletín del Consejo Nacional* (Madrid). There exist to-day in Spain some forty reviews, newspapers, bulletins, etc., published solely in the interest of the present Catholic social movement. In addition to these consoling signs of earnest work, we find a corps of zealous priests and laymen engaged in translating into Spanish useful social books of reference and propaganda. The Science and Action Library, under the direction of Sr. Severino Aznar, has already published or is undertaking the publication of Spanish editions of works of Pesch, S.J., Turmann, Brants, Pavissich, S.J., Goyan, Bazin, Blondel, Vermeersch, S.J., Beaufreton, Ming, S.J., Devas, Count de Mun, Sertillanges, von Mayr, Toniolo, Hertling, Vlieberg, Rivière, Krieger, Garriguet, Meny, and other well-known writers. The main object of the Science and Action Library is to provide, besides works of reference, an effective antidote against the social doctrines of numerous Spanish editions of Marx, Tolstoy, Bakounine, Kropotkine, Jaurès, Proudhon, and of a hundred other writers of unsound social theories.

Catholic social work in Spain will ever have its principal line of action among the peasants of the fields. Spain is an agricultural country; the agrarian crisis demands the special attention of the Catholic social worker. The causes of this agrarian crisis need not here be dwelt upon, as Sr. Norberto Torcal, in his excellent article of October 14, has already given a clear and accurate exposition of conditions in the rural districts of Spain. It is the Church alone that is fighting the unscrupulous, selfish politicians who are desirous of keeping the agricultural classes in poverty and ignorance. The zealous work of Catholic priests and laymen is uniting the honest, Godfearing Spanish peasantry into agrarian syndicates and is establishing the rural bank in all parts of the country as an efficacious means of resisting the oppression of political money lenders, who by usurious rates have robbed the tiller of the fields of the full fruits of his toil. Usury has been one of the prominent causes of Spain's agrarian crisis. The writer's attention was called by Father Vicent to one town in the province of Valencia where before the rural bank was established by him ninety-four families had been robbed of their homes by a local politician who was the town banker. It is needless to say that the politician is of that type which is hostile to the Church.

The activity of the Catholic social movement among the agrarian classes during the past six years has been remarkable. In 1904, according to the most reliable data which I can find, there were 38 rural banks in Spain. The year 1905 saw 50; while during the next four years, or up to January, 1909, the number rose to 373. In November, 1910, *La Paz Social* placed the figure at more than a thousand. The growth of the agrarian syndicates has been correspondingly rapid. It is the Catholic social work which is responsible for a perceptible betterment of conditions among the field laborers of many provinces of Spain. Navarre affords a striking example of the fruits of this Catholic social movement. In view of the results of this social work one would naturally expect to find the Government eager to aid a movement for the improvement of social conditions. The contrary is the fact. I have been personally informed by one of the most prominent social workers in Spain that since the present Government came into power the legal establishment of new agrarian syndicates has met with nothing but official opposition and difficulties. To those familiar with rural conditions such opposition is unintelligible when not explained by selfish political motives or anti-Catholic passion.

For practical social work in rural districts of Spain the name of the zealous layman Luis Chaves will ever be held in high esteem. He may be termed the Spanish apostle of the Raiffeisen type of rural bank. It is to his tireless energy that we must attribute in main part the wonderful progress made in the past few years in establishing rural banks. It was the perusal of Dehon's "Manuel Social Chrétien" that first inspired him to use

his energies and his pen in the cause of the Catholic social movement and gave to Spain one of her most active social workers. Among many who have been noticeably energetic in establishing rural banks we may mention Viscount de Eza, the indefatigable Father Vicent, and Rivas Moreno. The Marquis de Comillas also deserves special praise for his continued financial aid to this class of work.

CHARLES J. MULLALY, S.J.

### Protestant Modernism in Prussia

"Will any modern Church be able for long to mould the thought and influence the lives of men and women whose education is scientific, with doctrinal standards that are determined by the Apostles' Creed and the 'Word of God' contained in Holy Scripture?" Thus concludes an article in the *Contemporary Review* for January, by the Rev. William Blackshaw, on "Modernism in the Prussian Church." It is a graphic picture of the events connected with the famous "Jatho heresy trial" of last year, which resulted in the accused's removal from the ministry of the National Protestant Church of Prussia. A few words about the case, gathered from the Rev. Mr. Blackshaw's account, will give point to his question, and suggest the answer which the Prussian Church, speaking for itself, must give to it. What is more, they may also help us, by giving a concrete idea of the teachings of Modernism and the insidiousness of its attack, to appreciate more fully the special providence of God in giving His Church, in these troublous times, so holy, so clear-sighted, so firm a Pontiff as Pius X.

The Rev. Mr. Jatho was a minister of the Prussian State Church, in which he had labored as a pastor for thirty-five years. Up to the year 1905 his orthodoxy was above suspicion. In that year, however, the press called attention to him as a preacher of a new religion. Public sentiment developed slowly, and it was only at the beginning of the year 1911 that his case was laid before the Supreme Council of the Church. As it was one of importance, it was sent up to the Court of Arbitration, the highest court in the Prussian Church dealing with heretical teaching. This court proposed to Jatho five test questions, in which was embodied what was generally accepted as the Word of God or the theological doctrines deduced from that Word. They referred to (1) the Being and Nature of God; (2) the meaning of religion; (3) the doctrine of Man and of Sin; (4) the Person of Christ; (5) the immortality of the soul.

It is in place to note here that Jatho had been using for some years in his Confirmation classes a Confession of his own. This, taken at its face value, was thoroughly orthodox. Still, it had been formulated under the inspiration of that strange duplicity so common to Modernists lurking in churches whose faith they are striving to destroy. It was understood by Jatho in a sense absolutely unorthodox, as his test answers which follow show.



(1) The world is identified with God; God is incarnate in Humanity, in which He finds an organ which is able to objectify the Godhead. (2) Religion is the worship of the Idea; the cultivation of conscious relations between the individual life and the all-living; the desire of the soul to rise above itself. Christianity may be superior to the other historical religions, but this does not mean that it is the only true and only rightful religion. (3) Though there is sin in the world, man is not born in sin. The Father does not need to be reconciled through a third person. The orthodox doctrine of Sin rests on the story of the Fall, which is a Myth. (4) As God is incarnate in Humanity, Christ is God in the sense in which other men are, only in a higher degree. The historical Christ is burdened with the interests and expectations of His age. The living Christ is the inexhaustible Christ Idea. It redeems; It reconciles. (5) There is no certainty about individual immortality. Theology and Philosophy give no clear guidance on this question.

This bold denial of the doctrines commonly taught in the Prussian Church led to Jatho's removal from the ministry. His condemnation, however, was received with a storm of disapproval. A mass meeting of Berlin theological Liberals met on March 27 out of sympathy. It was addressed by four ministers of the National Church. They had been warned by the Church authorities to take no part in it; they openly defied their superiors and were disciplined by a six weeks' suspension. Moreover, from many parts of Prussia and the German Empire protests poured in, partly approving Jatho's theology and partly criticising the Court of Arbitration. Up to April 23 the number of signatures was 44,003. Among the signers were several well-known theologians and professors.

Naturally enough, intellectual Berlin was agog with curiosity to know which side Harnack would favor, for though a minister of the Prussian Church and a substitute judge of the court which tried Jatho, Harnack was nevertheless the protagonist of German rationalism. Harnack satisfied himself and his dual personality by favoring both sides, but with what regard for the virtue commonly called simplicity we leave our readers to judge. We call attention to the fact that the Rev. Mr. Blackshaw, from whose article we have gathered our summary, was in Berlin and present at the very lecture in which Harnack made public his position in the Jatho case. We have no reason for doubting the Rev. Mr. Blackshaw's presentation of what happened there.

The Evangelical Church, he noted, was not simply a *Christian Church*, it was also the *Prussian National Church*, and therefore had a definite *legal* status. If an individual denies the Creed of the Church, or substitutes another for it, he must be disciplined, for the Creed has a *legal* form. If the denial of it were permitted, the Church would practically have no Creed. Two truths, he continued, must not be surrendered in the Evangelical

Church: (1) God must not be considered as the Spirit of World-development; (2) all preaching must be connected with Jesus Christ. The view that it is indifferent whether He lived or not is irreconcilable with Christianity. Harnack the Minister, therefore, standing for the *legal* Creed, as he interpreted it, and holding Jatho's status illegal, judged that he was rightly deprived of his legal position as Minister. Harnack, the Rationalist, however, regretted the decision of the Court and would have wished Jatho to remain in the Church even as a Minister, though preaching what he did not believe. The Rev. Mr. Blackshaw's account of Harnack's conclusions is: "The charge often brought against ministers, *that they do not preach what they think is a cross that they must bear with patience and courage, like Christian Knights.*"

These are the facts, and they tell us that the Prussian Church is a seething pot, with neither man nor means to quench the fire. This fire is the fire of unrestrained philosophical systems, which has boiled down to almost nothing the belief of the Prussian Church, and will keep on boiling it till that Church has neither creed nor dogma. Who is to stop the fury of these systems? No one claims to be an infallible teacher. The very Court of Arbitration, the Court of last appeal in heresy cases, in addition to being fallible, had no fixed norm according to which to judge whether or not Jatho spoke the word of God. The Scriptures had been riddled by the Church's theologians till it became a jest to speak of them as inspired. Yet something must be taken as the word of God, else no judgment could be given, so the Court took what was generally admitted to be the word of God. (Even Mr. Blackshaw thinks that "a critical selection seems to be almost universal in educated ecclesiastical circles.") But while it was deliberating the fire of criticism might have boiled the word of God down still more. In fact, the violent protests of not a few ministers against the judgment, and Harnack's reduction of the doctrinal test from five to two points, lead us to believe that it had.

Aware, no doubt, of their awkward position, the judges cut the knot by practically ignoring the question of the objective truth or falsity of Jatho's doctrine and deciding the case on its legal aspect. Jatho was a *legally* authorized teacher of the Prussian Church. It had a *legally* recognized Creed, which he denied. Hence he must no longer hold his position as a legal representative of that Church. Still, he might remain a member of the Church and keep his creed.

The question now is how long can the Creed of the Prussian Church stand even as a legal creed against the destroying fire of false philosophic systems? We might answer, until these systems control it. And with systems of philosophy which deny to the intellect the power to rise above things of sense, which deny the possibility of any interference of God in the order of His visible world to set His seal of approval on Christ, His *Legate*,



which deny that the Christ of history was God and founded a Church, which deny the possibility of an objective revelation made by God to man, which deny finally, to the Church of God the power and the right to settle infallibly not only all matters of faith and morals, but all matters necessarily connected with their inviolable safeguarding,—with such systems fast gaining control, the end of the Prussian Church, as a Church with a definite creed is at hand.

Nor is this the end. That Modernism is busy elsewhere in its work of destruction is shown in two other articles which, by a strange coincidence, appeared also in January. The *Oxford and Cambridge Review* presents one of them, "Modernism in the Church of England," by "A Believer in the Book." It is the story of the Prussian Church retold. The other is given first place in The *Harvard Theological Review*, and is from the pen of the Italian arch-priest of Modernism, Romolo Murri. Its title is a bold claim of complete victory for Modernism—"The End of Orthodoxy and the Catholicism of To-morrow." There will be a Catholicism of To-morrow, but it will be that of Yesterday and To-day and the Day that will have no Morrow.

WILLIAM J. BROSNAN, S.J.

## CORRESPONDENCE

### Straws From the Grand Orient

ROME, February 18, 1912.

Our friend, the enemy, the Grand Orient of the Masons, had promised frankly to its adherents the separation of Church and State, and consequent subjugation of the former, in Spain for 1910, in Portugal for 1911 and in Italy for 1912. Portugal got out of hand and presented its little section of pandemonium a year ahead of time: its violence had a wholesome effect in awakening Spain to consciousness of graver perils than the losses of the Church, and so the program suffered further postponement there. Italy's turn was put back beyond 1911, so as not to disturb the United Italy Exposition, but before the dawn of 1912 the war with Tripoli broke out and further delay was imperative. Naturally there was Masonic indignation against the war at this inopportune moment, but the administration declares it could not help it. Not to be idle, however, it would seem that the present part of the anticlerical campaign is to prepare the public mind for separation. Of course if the war were a failure, there would be a revolution in sight; and the republic would make short work of religion.

Again in case of a mishap in Italy by which a thousand or two of the Italian troops should be cut off and destroyed, the fate of Crispi leads to the belief that the present administration would be sent packing, and Luzzatti would be possibly returned with power to excise the Church from consideration in the law, and to pay the debts of the war by new confiscations of clerical property and its appropriation to that purpose. In anticipation of this many of the religious houses have sold their property and are renting their present habitations. Luzzatti begins the campaign of education by a public lecture upon the theme of "Free Churches in the Sovereign

State," meaning such freedom as Portugal has granted and such sovereignty as France exercises.

Last week the Honorable Vincenzo Simoncelli, professor of Law in the University of Rome and member of the Chamber of Deputies, delivered his views; which being of a milder type and apparently favoring the Church a bit could find for its auditory only the "Women's Circle of Culture." Simoncelli is a moderate liberal, and, as the less of two evils, had in the last election the support of the few Catholics who take the trouble to vote. Possibly he has his eye on retaining their suffrages. He takes exception to the absolute separation of Church and State in Italy, where there are so many Catholics under the influence of the Holy See that the State cannot allow that influence to continue without securing regard for the interests of United Italy. Assuming that the question of temporal sovereignty of the Pontiff is settled forever in the negative, he insists that Concordats, Constitutional Guarantees and statute laws of protection are useless, history showing them of recent years to be merely so much paper.

In fact he sees no settlement possible upon any iron-clad basis of right, but dreams of "a moral constitution growing out of a developing sense of equity and desire for peace and mutual confidence between the authorities of the Church and of the State in the historical march of events with legions of Italian Catholic mothers consecrating their children to the Fatherland but with their eyes turned towards heaven." Simoncelli should retire from politics and take to writing verse. The judicious will desire to be delivered from such friends. None the less these discussions at this particular moment are straws indicating the blowing of the winds.

For confirmation one Paglierini in the Municipal Council, sharing the general whine about the falling off of income from local taxation, insisted that all religious institutions in the city should be taxed as hotels, they being nothing more or less. To which the incomparable Nathan replies that when Luzzatti was in power he had declared a similar view in consequence of which "The Police Department" (of which Nathan, by the way, is now the head) had for some months refused to grant licenses for the further opening of such religious institutions, but that later the good work had fallen into desuetude. "However," he adds, "we have now under consideration a new distribution of taxes, which will for the future return a larger revenue."

The Municipal Council seems a partial assertion of the independence of popular representatives: but we must remember that Nathan eventually whipped the Socialists into line, and now bids fair to do the same with the Republicans who left the Council in disgust. While appealing to them suavely to come into the fold again against the common clerical enemy, he, or someone in his interest, has set the machinery going for the coercion of the recalcitrant. Some of the Republican members appealed to a local convention of the party for instructions in the emergency: the local convention met and passed the question up to the national convention. As the latter is completely under the control of Barzilai, the Hebrew leader of the Republicans, who is a close friend and supporter of Nathan, the issue is beyond all peradventure.

During the week Nathan again angrily barred discussion of a measure which he wished to railroad through, this time irritating some of his followers who are neither Socialists nor Republicans; but again the whip, and his measure went through with a majority. The councillor's lot is not a happy one.



The Cardinal Vicar has just issued a long letter of instructions to the clergy of Rome for the detailed fulfillment of the Holy Father's "Motu Proprio" on sacred music.

The pontifical appointments of the week name the Right Reverend Canon Casimiri, who is chapel-master of the Lateran, and Father De Santi, S.J., who is president of the Italian Society of St. Cecilia, as members of the Roman Commission on Sacred Music; Mgr. Giovanni Zonghi, to the rectorship of the College of Noble Ecclesiastics, the seminary of church diplomacy; Mgr. Pio Papi to the sub-secretaryship of the Congregation of the Sacraments; and the young Marquis Clemente Sacchetti, in place of the late marquis, to the post of Commissary Major of the Apostolic Palaces.

Mgr. Dell'Aquila Visconti, who from the days of Pius IX had been the "Abbreviatore" of the Curia of His Holiness up to the time when the office was abolished by Pius X, died on February 11. Though in his eighty-third year, he had lived in the Vatican Palace these later years buried in study as though he had the future of a young man to provide for.

The Vatican has just appointed a commission of laymen and clerics under the patronage of Cardinal Cassetta to make arrangements for the celebration of the sixteenth centenary of the Edict of Constantine, officially recognizing the Church and according her that liberty and securing her that peace which was purchased by the Cross of Christ and the blood of the martyrs.

On Thursday Mgr. Aversa, Apostolic Delegate to Brazil, sailed from Genoa for his station in South America. The same day the Chinese Legation at Rome hauled down the flag of the ancient empire and raised the emblem of the new republic which, like Joseph's coat, is striped with many colors,—red, yellow, blue, white and black.

C. M.

### New Departure Among the Paris Clergy

PARIS, February 19, 1912.

American readers who are interested in French ecclesiastical matters may have had occasion to admire the adaptability with which the Paris priests have learnt to alter their methods to suit their new conditions. The old-fashioned, dignified, devout *Curé* of half a century ago is fast disappearing; the modern missionary priest in the faubourgs is no less devout, but his ways are different and he works in the same field with other instruments.

The enormous extension of the French capital within the last few years has called into existence many new parishes, and only a few weeks ago the readers of AMERICA were informed of the picturesque beginnings and rapid development of these struggling settlements where, at the outset, Mass is said in a shed or a dining room. One of the pioneers of those whom we may call the home missionaries of the Parisian faubourgs, was the present *Curé* of St. Honoré, the Abbé Soulange-Bodin, whose happy initiative thoroughly transformed the outlying parish of Plaisance. When, as a young priest, he took possession of his post, he was generally insulted whenever he passed through the crowded streets of his new domain. Nothing daunted, he set to work as if he was a missionary among the heathen and not a *Curé* in the nineteenth century Paris.

Instead of waiting at home, in his church or in his sacristy, he went out to seek his scattered flock through

the highways and byways, he showed keen interest in their affairs, won their esteem and confidence, and his sympathy with their temporal necessities allowed him to touch upon their higher interests; he began by being a patient listener and insensibly became a teacher. The result of his new method may be justly estimated when we add that at Plaisance religious, social and charitable institutions are now flourishing; a hearty cordiality binds the priests to the people, whose loyalty to their spiritual chiefs is worthy of all praise. Another new departure advocated by the Abbé Soulange-Bodin, whose long experience gives value to his suggestions, is life in common among the secular clergy. So far, it has seldom existed, the *Curé* and the *Vicaires* in France being accustomed to live independently and apart.

At Plaisance, the Abbé Soulange-Bodin lived with his priests, and one of these assured us that life in common greatly contributed to the success of the mission work. Since then other priests have followed this example, and last year, on March 15th, forty-two *communautaire* ecclesiastics, belonging to the Paris dioceses, held an interesting meeting at the archbishop's house.

An elderly priest, the Abbé Bonnet, advocated the theory that life in common contributed to the personal sanctification of the secular priests who adopt it, not indeed, he added, that it is necessary to a priest's sanctification, but his personal experience taught him that in many cases it is a powerful aid, especially for the young, to whom constant intercourse with their fellow-priests gives the sympathy, the companionship, and often the experience that they require. The very fact that the priests who live in community perform certain spiritual exercises together brings an element of prayer at stated hours into the anxious and hurried life of a young cleric new to his work, and gives him weight and balance.

Another well-known ecclesiastic, Canon Blauvac, *Curé* of Clichy, added his testimony to that of his colleague. In his opinion, life in common is a saving of time. It brings to those who have adopted it the relaxation that they must otherwise seek outside among their friends, and we remember the pleasure with which a member of Père Soulange-Bodin's household at Plaisance recalled the friendly talks, merry jests, interesting discussions that took the strain off the tired priest at the close of his day's work. Life in common, added Canon Blauvac, brings the experience of many to bear upon individual difficulties, and this is a help to the young and unformed *Vicaire*, fresh from his seminary; it also promotes cordiality between the priests, makes them more appreciative and more helpful with regard to each other.

There are at the present moment thirteen communities of parish priests in Paris and its suburbs; they are warmly approved by Cardinal Amette, who on December 14, 1911, petitioned Pope Pius X for a special blessing on their behalf. The Pope expressed himself as highly satisfied with this new departure among the clergy of Paris, and the blessing that he bestowed was accompanied by words of encouragement and congratulation. The mere fact that a movement, so recently started, has already met with warm responses on the part of the priests, reveals their aspirations towards a high ideal. It is true that, since the suppression of the *Budget des cultes*, there are fewer vocations to the Church, but this evil may be faced with confidence when we consider that what the French clergy has lost in security, comfort and money, it seems to have gained in a deeper sense of the grandeur of its mission.

ANGLO-FRENCH CATHOLIC.



### Catholic Societies in Jamaica

JAMAICA, February 21, 1912.

In the fall of 1910, a Catholic gentleman, an employee of the Government Civil Service in Jamaica, was taking a much needed rest in Canada. The Eucharistic Congress held at that time in Montreal had, with this fervent convert to the Faith, been the determining motive to make him join together piety and recreation. Providence so disposed that, before his return home, he should turn his steps in the direction of Toronto and, always alive to what touched the interests of the Church, he was put in touch in that city with the Knights of St. John. In fact at the beginning of his journey, there had been an understanding between himself and Father Harpes, the Jesuit Superior of the Jamaica Mission, that he should keep his eyes open as he moved about and report, on finding, the special organization adapted to meet the needs of Jamaica Catholics. What was wanted was an offset and counter attraction to the secret beneficial fraternities forbidden by the Church, and machinery for action along social educational lines. No doubt the Knights of Columbus would have served the two-fold purpose equally well, and, indeed, their well known Catholic efficiency in the United States, had been responsible for the thought in the mind of Bishop Collins that possibly they might be induced, at his invitation, to establish themselves in Jamaica; but, as events turned out, Mr. Arthur Spratt's initiation at Toronto into the local commandery of the Knights of St. John, was instrumental in settling the choice and making of him, when his vacation came to an end, the godfather with us of the society of his selection. He is now the First Vice-President of St. Joseph's Commandery, No. 182, connected with the Holy Trinity Cathedral, Kingston. The President is His Worship, the Mayor of Kingston, Robert W. Bryant, an Englishman and a convert, also, and one whose zealous work for our Men's Sodality and the St. Vincent de Paul Society has for the last decade or so proclaimed the sterling character of his very active Catholicity.

It would be tedious and uncalled for in a communication of this kind to give in detail the difficulties which had to be overcome before the Knights of St. John could really be said to have commenced in Kingston, under a charter of the society, the organized life which belongs to them. Bishop Collins had, it is true, placed at their service the Gordon Hall, a large building patched up and used as a temporary church in the days which, following the earthquake of 1907, preceded the recently erected Cathedral of the Holy Trinity, but expense of furniture and repairs had to be met, interest had to be aroused and sustained by rally meetings in the churches and chapels of Kingston and its suburbs, and the problem nowhere less negligible than in Jamaica had to be faced—of getting class to work in with class, even in what is done for the glory of God and the advancement of Holy Church. Only with the leap year has the leap to assured success been made, but not one item of trouble in almost twelve months of strenuous endeavor has been lost. More than that, it may be that not one item could be spared in the lesson it gave of what heaven-inspired hope can effect against obstacles which dog every heaven-inspired undertaking, and themselves are often the best proof that the undertaking is from heaven.

The present week has witnessed two proofs that the Young Men's Christian Association will not find the Catholics of Jamaica altogether unprepared for its insidious campaign against the Faith of our young men. The de-

votion of the Forty Hours at Holy Trinity Cathedral came to a close yesterday morning with its magnificent record of three thousand and odd Holy Communions, and the all night watches in the presence of the Blessed Sacrament were the valued privilege on Monday night of the Men's Sodality of Our Lady, and on Tuesday of the Knights of St. John. The Sodalists number two hundred and seventy-five. On the second night of adoration, the Mayor of Kingston, as President of the Knights of St. John, presided over the first watches, and did not depart until after he had made one of the fifty communicants at the Mass celebrated a little before 3 a. m. by the Father Chaplain of the Commandery. Guards from the members of the Society were stationed in military fashion before the altar and about the church.

The initiation of new members last evening and the reception to Bishop Collins and Very Rev. Father Hanselman, S.J., the visiting Jesuit Provincial by the Commandery of the Knights of St. John, was the second proof of Catholic alertness this week, to which reference has already been made. Nearly fifty candidates have been admitted during the month, and as many more are impatiently awaiting their turn, and one cannot go far wrong in prophesying that with God's continued blessing, the roll of membership will, before very long, include the names of at least a half-thousand. The speeches at the banquet of yesterday had about them the true Catholic ring; they spoke of faith and of union in faith, and of determination, moreover, that the rights of that faith should not be overlooked. The Hon. H. L. Simpson, member for Kingston of the Legislative Council of Jamaica, was among the invited guests of the evening, and his Protestantism did not prevent him from taking in good part the hint, if indeed, its openness and direction were not more than a hint, which the President, acting as toastmaster, put into the following words: "We Catholics, Mr. Simpson, as well as the rest of our citizens, have elected you to the Legislative Council. You are our member, and in that Council you represent us. We are warranted, therefore, in expecting of you, should the need arise, the defence there of our interests and our rights."

PATRICK F. X. MULRY, S.J.

### Sisters and Orphans Persecuted By the Turks

TRIPOLI, SYRIA, Jan. 17, 1912.

The Italo-Turkish war has been for the orphans and the Carmelite Sisters of Beylan and Kobbayat the cause of the greatest sufferings. The fanaticism of the Mussulmans having been awakened, I was compelled to hurry the departure of the whole orphanage, Sisters and girls, so that all the furniture and all the winter provisions became a prey to the Mussulmans. Moreover, in crossing the mountains of Accar, our Sisters were attacked by tribes of Mutualis. Think of the fright of these poor women and the hours of anguish they underwent. These fanatical plunderers robbed them of all their things, but by a special protection of heaven their honor was respected.

I have reunited the Sisters and the orphans at Beckerry (Lebanon) a big Christian village, where they are safe now. These orphans are the daughters of those who, three years ago, suffered the most horrible deaths rather than to renounce their Faith.

FATHER JOSEPH D.  
Superior of the Carmelite Mission.



## A M E R I C A

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## Precursors of Luther

Time was when anything that smacked of "monks or monkery" was the favorite abomination of all staunch Protestants. No contrast apparently could be found more striking than that which the life of a zealous preacher of Luther's free gospel, presented to the selfish, superstitious practices of cenobites and hermits. But here is Dr. Hodges, Dean of the Episcopal Theological School at Cambridge, contributing to the *March Atlantic* a paper on "The Persistence of Religion," who refers to Luther as the man in whom "all the old protests of the monks against the regulations of the priests, and of the mystics against the limitations of the theologians, were magnified, centred and made effective." In fact, we are told that in vindicating "the principle of the development of religion, he is akin to Francis and Benedict." For a monk, it appears, "was a layman who had determined never to go to church again. He turned his back upon the altar, and upon all the ancient order of worship and found what seemed to him a better church in a cave or in the woods, where he had no sermons and no sacraments, but sought God in his own way." Neither the Poor Man of Assisi, who submitted the rule of his new order to Innocent III, nor the Patriarch, Benedict, who was so dear to Pope Gregory the Great, will thank Dr. Hodges for trying to establish relationship between them and the chief heresiarch of the sixteenth century. Nor would all those monks and eremites, who joyfully received from Holy Church their habits and their rule, so many of whom were conspicuous for their loyalty to the Apostolic See, feel greatly flattered at being considered by the Dean precursors of an apostate Augustinian, who waged a relentless war against Rome.

With regard to the assertions that the monk "turned his back upon the altar" and went "where he had no

sermons and no sacraments," it is to be feared that Dean Hodges is more familiar with the works of the "advanced thinkers," whom he freely quotes in his paper, than with the writings of Father Dalgairns, or of Marin, not to mention those of the Bollandists or of Cassian. It is abundantly evident, for instance, that the so-called solitaries of Egypt, as a rule, did not live so far away from villages and churches as to be deprived of weekly Communion. Sometimes, indeed, among their huts arose an altar, at which a priest ministered. In the church at Nitria, observes Father Dalgairns, "5,000 monks of that desert assembled to receive the Holy Communion every Saturday and Sunday," while in the laura of St. Euthymius, Mass was said every day. It must not be forgotten, moreover, how readily the Church at that time allowed the faithful to carry the Blessed Sacrament with them. As for the monks of the West, Communion at least six times a year was prescribed by rule.

This being the case, it can hardly be said with truth that the early monks had "no sacraments," and it is difficult to understand how anyone who has read Cassian can maintain that the ancient solitaries cared for "no sermons." But what these holy cenobites and eremites certainly did not have, Dean Hodges to the contrary notwithstanding, was any likeness or relationship whatever to the proud and sensual rebel, Martin Luther.

## Women's Work

The ladies who compose the New Orleans Federation of Catholic Societies of Women are not suffragists. At their annual meeting on February 23, they mapped out for themselves a program which should leave them little leisure for politics, and they expressly declared themselves opposed to any movement that tends to immerse their sex in the turmoil of political strife. There is nothing intrinsically wrong in women possessing and exercising the right to vote at local or national elections, and emergencies may occur in which such action would be as much to the general advantage as was their militant activity on battlefields and ramparts on certain historic occasions; but a glance at the New Orleans report will show that there are other and more congenial fields in which women can exercise a far more powerful and beneficent influence, and that this influence would be immeasurably lessened by contact with the environments of the ballot-box. Their plan of action includes: works of mercy and charity on the lines of the St. Vincent de Paul Society; social work among women such as the establishment and maintenance of homes for working girls and otherwise aiding and protecting them; rescuing the wayward, helping the needy, and cooperating with the pastors and Catholic institutions and societies for educational, benevolent and religious purposes. They would support the parochial schools, as well as Catholic colleges, by sending their children to them, by urging

others to do so, and by making and procuring financial contributions; and they would devote some of their time to the home training and religious upbringing of their own children: "the making of the real home and the rearing of genuine Christian men and women."

It is clear that the women who carry out such a program would have time neither for politics nor for a wide range of social functions, and also that by the suppression of vice, the alleviation of suffering and the raising of good citizens, they will have conferred more benefit on State and society than by any amount of energy expended in political clubs or in ball rooms. That they can also exercise direct influence on politics and society may be gathered from one of their resolutions:

"We earnestly hope that laws will be framed to check, instead of promoting, divorce; meantime we urge all Catholic women to deny all social intercourse and friendship to persons who, having obtained divorce, are living in sinful unions, thus openly defying the law of God: Thou shalt not commit adultery."

Woman's mission, as defined by Pius X on January 8 for the Italian Federation of Catholic Women, is already sufficiently comprehensive: The propagation of religion by the diffusion of religious knowledge; the promotion of charity by succoring the poor, the suffering and the tempted; and the exercise of that self-sacrifice for which woman is preeminent and to which the Holy Father thus pays tribute: "They call you the weak sex, but you can give astonishing examples of fortitude of which those so-called strong men who do not understand the sublime virtue of self-sacrifice are incapable."

### Dr. Spahn's Resignation

A friendly criticism has been passed upon our statement that Dr. Spahn resigned the presidency of the Reichstag because he would not serve with the Socialist first vice-president. This interpretation of his action, nevertheless, is sufficiently substantiated by the *Allgemeine Rundschau* for February 17. According to this unquestioned authority Dr. Spahn "actually accepted the thorny office" with the evident intention of retaining it. When, however, by the assistance of the National Liberals the Social vice-president was elected, "then," says the *Rundschau*, "the Reichstag had together with a Centrist president a Socialist vice-president, as when water mingles with fire." The vote for the vice-presidency consequently destroyed the vote for the presidency, we are told, and it was expected on many sides that Dr. Spahn would at once tender his resignation. "He did not, however, do so upon the instant, nor was this delay regrettable, since every appearance of passion and haste was thus avoided" (p. 122). When on the following morning at a session of his own party he finally announced the determination of relinquishing his office, the resolution met with universal and unhesitating approval. His withdrawal at this critical juncture was no less politic than

it was dignified and impressive. The consternation caused by it among the parties of the Left was sufficient to prove its effectiveness. It is urged elsewhere that the particular reason for the resignation was to be found in the circumstance that Socialists were prepared to refuse audience granted by the Emperor. This would of course sufficiently account for the step taken by Dr. Spahn.

### Modern "Destitution"

A woman concerned in a recent divorce case complained that the monthly allowance of \$250 which her sometime husband was contributing for the support of three well-grown children and their mother would hardly meet half the expenses of her household. Indeed she was quite "destitute." She thought, however, that with good management \$574 a month would be enough. Detailed lists of her expenditures during an average month which were then submitted to the court, will doubtless suggest to the thoughtful some useful reflections on what is now considered "destitution."

Salt, and whatever accessories are required to make it palatable, cost this woman \$166 a month. "Artificial integuments" of various kinds, \$155; servants and the like, \$100; while "car fare, lunches, hire of conveyances, entertainment and amusement" added the disproportionate amount of \$150 to each month's bills. The list makes mention of no offerings at church services, but the extravagant sum of two dollars, laid out on newspapers, was lavished recklessly each month for mind-food. As taxes, rent or tuition are not down at all, these expenses will be met presumably by some source of revenue other than that coming from the expected increase of alimony.

Many, of course, will not consider these household expenses excessive. Yet it would seem that even with the high prices that now obtain for ordinary commodities, this family of four should be able to live quite comfortably on \$250 a month. Thousands of American families do so surely on half that sum. It is highly probable that much of the "destitution" that seems to threaten nowadays so many families of moderate means is caused chiefly by their habits of extravagance and thriftlessness.

Those who clamor most indignantly against the cost of necessities, doubtless continue to buy without a murmur very expensive luxuries. We rarely hear men complaining pitifully of the high price of liquors and cigars, nor are women much given to tearfully deploring the advancing cost of confectionery, cosmetics, or feminine gewgaws of various kinds. People, moreover, have grown so accustomed to squandering small sums on all sorts of unnecessary trifles and to paying another to do for them what they are quite capable of doing for themselves, there is little wonder that salaries which were considered large a dozen years ago are now found to be quite beggarly.

For even "underpaid" clerks and stenographers give far too many of their small coins to boot-blacks, barbers, manicures, waiters, slot-machines, news-stands and street



cars. In many cases, too, they have acquired so perfectly the habits of the wealthy, that nothing but the finest raiment will do, the latest novel must be bought, the best seat in the theatre purchased, and the stylish restaurants frequented. "Destitution" like that this divorced woman complains of, seems to be due now-a-days less to low wages and advanced prices than to extravagance and lack of thrift.

### Catholic Art Treasures

The descriptive catalogue, soon to be issued, of the art treasures which J. Pierpont Morgan is bringing to America, particularly the Hoentschel collection of enamels, ivories and goldsmith's work, should prove of special interest to Catholics. Nearly every one of them represents an object of Catholic devotion, and the seventy-nine enamels, embracing croziers, reliquaries, caskets and plaques, covers for the Gospels, ciboria, incense boats, crosses, medallions and Eucharistic emblems, were all clothed in "garments of solidified light," by the Catholic craftsmen of the Middle Ages. The oldest example of French tapestry represents Christ on the Cross surrounded by the three Marys and St. John, and the ivories include the Descent from the Cross and a number of figures of Our Lady, some with the Child Jesus in her arms. Even ordinary objects become religious under Catholic inspiration. A lady's comb is covered with scenes from the life of St. John the Baptist. A twelfth century enameled ciborium is thus described: "The backgrounds of body and lid are fields of marvelously lustrous blue and green. Delicate winding scrolls of copper gilt divide up the field and enclose scenes from the Old and New Testaments, executed with extraordinary skill. The Sacrifice of Abel, Sacrifice of Isaac, the Brazen Serpent, Samson at the Gates of Gaza, are on the bowl; the Nativity, the Baptism, the Ascent of Calvary; the Crucifixion, and the Resurrection on the cover. The way in which these little pictures blaze forth in jeweled and radiant color can only be understood from a sight of the vessel. Each scene is described by a quaint Latin verse, breathing the spirit of medieval piety." These now incomparable masterpieces are samples of the artistic work that strewed Europe in the Middle Ages. But because all Christians then were Catholics and the Pope ruled them, there are people who will still insist on labeling them "Dark."

### "The Live Issue"

Socialism is at last being fought on its own grounds. The *Live Issue* is printed upon a single folder and offered at the price of fifty cents a year. It acknowledges the two-fold need of opposing the Socialistic fallacies of our day and of working constructively along the lines of social reform. It comes as a new champion to the forces of organized labor and the trades unions of the American Federation, and heartily endorses in its open-

ing number the work of the Central Verein. The following is the working program it proposes:

1. Regulation of industrial corporations and trusts.
2. Conciliation and arbitration in industrial disputes.
3. Uniformity of laws throughout the States.
4. Liability of employers for injury to life and limb.
5. The abolition of the sweating system.
6. The right of workers to organize for self advancement.
7. A living wage.
8. An eight-hour workday in all trades.
9. The abolition of child labor in mill and factory.
10. Industrial insurance.

We are glad to see the Socialist motives in the Lawrence strike correctly represented against the misconception that sympathy with the revolutionary agitator means sympathy with the strikers. "The success of the strike on the reduction-of-wage issue was not in the Socialist plan; the real aim was to develop a discontented, class-conscious mass to promote the cause of the social revolution." Hence their animosity against the representatives of the American Federation of Labor, who are seeking to improve the lot of the workers.

If in the beginning the contents of the *Live Issue* will of necessity consist largely in attacks upon the false position of Socialism, and in clearing the haze that still rests upon the popular discussion of this subject, we trust that it will in time become likewise an efficient means of positive work in the cause of social reform. The truly valuable information gathered into the first number of this newest arrival in the social field leads us to augur for it a successful career. (The Social Reform Press, 154 East 23d Street, New York, publishers).

Now that St. Patrick's Day is approaching we would remind the Irish and Catholic societies of their last year's crusade against vulgar and insulting post-cards. Some 250,000 of those scurrilous caricatures were stopped from going through the mail, and a large quantity was withdrawn from sale, but this offensive traffic was by no means suppressed. St. Patrick's work and character and the loyalty of the race he evangelized have won universal respect, and his feast day has almost attained the proportions of a national holiday. Merchants and others take advantage of this feeling, and usually in legitimate fashion. It is the duty of those who are specially charged with defending the honor of their national Apostle to prevent abuses that dishonor him. Timely action now would prevent the dissemination of the shoals of disgusting post-cards and kindred productions that were distributed last year, and the general public should not only refuse to patronize them, but also express their condemnation.

The Catholic University of America, through his Eminence Cardinal Gibbons, has received a commenda-

tion from the Sovereign Pontiff that must give the distinguished faculty new inspiration and courage in carrying on the great work that has been entrusted to them. Unlike other great educational establishments into whose treasury millions are continually flowing, the Catholic University has been hitherto comparatively restricted in its resources, yet it has already achieved a position of financial solidity which of itself, independently of the influence it is exerting in the learned world, will be an inducement for more generous contributions in the future. It is noticeable that the Holy Father commends "the prudent foresight of the Directors of the University for devising a plan whereby the teaching Sisters, without in any way slackening the observance of their religious rules, might more easily enjoy the advantages of university study, and thus attain greater efficiency in the work of educating girls." The Sovereign Pontiff adds: "To protect the University and to quicken its growth is equivalent to rendering the most valuable service to religion and to country alike."

Have you made a Socialist to-day? Such is the greeting with which a Socialist paper recently opened one of its leading columns. A single Socialist in a shop will often make ten others. He refuses to be silenced or suppressed. He is proof against ridicule or reason. He has one idea and nothing else is worth consideration. His reading is all directed towards this one purpose. Since he has been taught as a first principle the power of the printed page, he lets no opportunity pass by to carry on a propaganda in its cause. Is our aim as single as that of Christ's enemies? Are we as active in our own appointed task for the true social regeneration of mankind? Are we as keen to realize the power of literature in the coming struggle and as eager to support an alert and militant Catholic press? Are Catholic social organizations receiving from us the needed cooperation, and are we doing our best to help towards the creation of a true Catholic solidarity such as the times demand?

A correspondent of the *Tribune* finds fault somewhat hypercritically with the statement made by the newspapers generally, that Sir Edward Grey is the first commoner to receive the Order of the Garter since Sir Robert Walpole; and quotes against it the cases of Lord Palmerston and of Lord Castlereagh, to which might have been added that of Lord North, who helped the American Revolution so greatly by opposing it. It is true that these three were members of the House of Commons; but even there they were always spoken of as "noble Lords," as Burke's frequent allusion to "the noble Lord in the blue ribbon" bears witness. The newspapers took "commoner" in its ordinary sense, for one altogether outside the ranks of the peerage, which could be said of none of the three. Lord North was heir to an English earldom; Lord Castlereagh to an Irish earldom which became a marquiseate

before he succeeded to it, and Lord Palmerston was an Irish peer. But Irish peers, though they may sit in the House of Commons, are nobles and not commoners; as the presence of their representatives in the House of Peers of the United Kingdom shows very clearly.

## LITERATURE

### DICKENS AND THE LITTLE SISTERS.

It is not generally known, perhaps, that Charles Dickens' warm sympathy with the poor and suffering once led him, in spite of his Protestantism, to introduce to the English people the Little Sisters of the Poor. Father Leroy, however, in his excellent history of that congregation, cites entire an article about the Sisters' work which the editor of *Household Words* wrote for that journal in 1852.

Invited by Cardinal Wiseman to start a foundation in his archdiocese, the Mother Assistant of the youthful institute conducted three novices from France, and settled at Hammersmith, April 11, 1851. As those were the days of the "papal aggression" excitement, the early experiences of that little band of pioneers were very trying. They were so jeered at in the streets that they had to disguise themselves in bonnets and shawls to avoid observation, while their ignorance of the language and of English customs and usages made the foundation difficult. They soon received an English postulant, however, and were able to shelter and support two dozen old people. That same year all removed to London, where a house was rented which would accommodate one hundred poor. It was some six months later that Dickens, who, during a sojourn in Paris, had visited the Little Sisters' house in the Rue Saint Jacques, wrote, on February 14, 1852, in his paper, *Household Words*, the following characteristic account of what he saw there:

#### "The Little Sisters."

"Almsgiving takes the place of our workhouse system in the economy of a large part of Europe. The giving of alms to the helpless is, moreover, in Catholic countries, a religious office. The voluntary surrender of gifts, each according to his ability, as a means of grace, is more prominently insisted on than among Protestants, consequently systematic taxation for the poor is not resorted to. Nor is there so great a necessity for it as in this country, for few nations have so many paupers to provide for as we English, who are accustomed to regard them as a natural element in our society. And thus it happens that when, about ten years ago, there was in France no asylum but the hospital for the aged and ailing poor, the want of institutions for the infirm but healthy was not so severe as to attract the public eye.

"But there was at that time a poor servant-woman, a native of the village of La Croix, in Brittany—Jeanne Jugan was her name—who was moved by her gentleness of heart, and the fervor of her religion, to pity a certain infirm and destitute neighbor, to take her to her side as a companion, and to devote herself to her support. Other infirm people earned, by their helplessness, a claim upon her attention. She went about begging when she could not work, that she might preserve life as long as Nature would grant it to her infirm charges.

"Her example spread a desire for the performance of similar good offices. Two pious women, her neighbors, united with Jeanne in her pious office. These women cherished, as they were able, aged and infirm paupers, nursed them in a little house, and begged for them in the vicinity. The three women, who had so devoted themselves, attracted notice, and were presently received into the Order of Sisters of Charity, in which they took for themselves the name of Little Sisters of the Poor (*Petites Sœurs des Pauvres*).



"The first house of the Little Sisters of the Poor was opened at Saint-Servan, in Brittany. A healthy flower scatters seed around. We saw that forcibly illustrated in the progress from an origin equally humble of the Rauhe Haus, near Hamburg; we see it now again in the efforts of the Little Sisters, which flourished and fructified with prompt usefulness. On the tenth anniversary of the establishment of Saint-Servan, ten similar houses had been founded in ten different French towns.

"The *Petites Sœurs* live with their charges in the most frugal way, upon the scraps and waste meat which they can collect from the surrounding houses. The voluntary contributions by which they support their institutions are truly the crumbs falling from the rich man's table. The nurse fares no better than the objects of her care. She lives upon equal terms with Lazarus, and acts towards him in the spirit of a younger sister.

"The establishment at Dinan, over which Jeanne Jugan herself presided, being under repair and not quite fit for the reception of visitors, we will go over the Sisters' house at Paris, which is conducted on exactly the same plan.

"We are ushered into a small parlor scantily furnished, with some Scripture prints on the walls. A Sister enters to us with a bright look of cheerfulness, such as faces wear when hearts beneath them feel that they are beating to some purpose in the world. She accedes gladly to our desire, and at once leads us into another room of larger size, in which twenty or thirty old women are at this moment finishing their dinner. It being Friday, rice stands on the table in place of meat. The Sister moves and speaks with the gentleness of a mother among creatures who are in, or near to, the state of second childhood. You see an old dame fumbling eagerly over her snuff-box lid. The poor creatures are not denied luxuries, for whatever they can earn by their spinning is their own money, and they buy with it any indulgences they please, among which nothing is so highly prized or eagerly coveted as a pinch of snuff.

"In the dormitories on the first floor some lie bed-ridden. Gentler still if possible is now the Sister's voice. The rooms throughout the house are airy, with large windows, and those inhabited by the Sisters are distinguished from the rest by no mark of indulgence or superiority.

"We descend now into the old men's department, and enter a warm room with a stove in the centre. One old fellow has his feet upon a little foot-warmer, and thinly pipes out that he is very comfortable now, for he is always warm. The chills of age and the chills of the cold pavement remain together in his memory; but he is very comfortable now—very comfortable. Another decrepit man with white hair and bowed back—who may have been proud in his youth of a rich voice for love song—talks of music to the Sister, and on being asked to sing blazes out with joyous gestures and strikes up a song of Béranger's in a cracked, shaky voice, which sometimes—like a river given to flow underground—is lost entirely, and then bubbles up again quite thick with mud.

"We go into a little oratory, where all pray together nightly before they retire to rest. Thence we descend into a garden for the men, and pass thence by a door into the women's court. The chapel-bell invites us to witness the assembly of the Sisters for the repetition of their Psalms and Litanies. From the chapel we return into the court and enter a large room, where the women are all busy with their spinning-wheels. One old soul immediately totters to the Sister (not the same Sister with whom we set out) and insists on welcoming her daughter with a kiss. We are informed that it is a delusion of her old age to recognize in this Sister really her own child, who is certainly far away, and may possibly be dead. The Sister embraces her affectionately and does nothing to disturb the pleasant thought.

"And now we go to the kitchen. Preparation for coffee is in progress. The dregs of coffee that have been collected from the houses of the affluent in the neighborhood are stewed for a long

time with great care. The Sisters say they produce a very tolerable result, and at any rate every inmate is thus enabled to have a cup of coffee every morning to which love is able to administer the finest Mocha flavor. A Sister enters from her rounds out of doors with two cans full of broken victuals. She is a healthy and I think a handsome woman. Her daily work is to go out with the cans directly after she has had her morning coffee and to collect food for the ninety odd people that are in the house. As fast as she fills her cans she brings them to the kitchen and goes out again, continuing in this work daily till four o'clock.

"You do not like this begging? What are the advertisements on behalf of our own hospitals? What are the collections? What are the dinners, the speeches, the charity sermons? A few weak women, strong in heart, without advertisement or dinner or charity sermons, without urgent appeals to a sympathizing public, who have no occasion to exercise charity by enticing it to balls and to theatrical benefits, patiently collect waste food from house to house, and feed the poor with it humbly and tenderly.

"The cans are now to be emptied, the contents being divided into four compartments, according to their nature—broken meat, vegetables, slices of puddings, fish, etc. Each is afterwards submitted to the best cookery that can be contrived. The choicest things are set aside. 'These,' said a Sister, with a look of satisfaction, 'will be for our poor dear sick.'

"The number of Sisters altogether in this house engaged in attendance on the ninety infirm paupers is fourteen. They divide the duties of the house among themselves—two serve in the kitchen, two in the laundry, one begs, one devotes herself to constant personal attendance on the wants of the old men, and so on with the others, each having her special department. The whole sentiment of the household is that of a very large and very amiable family. To feel that they console the last days of the infirm and aged poor is all the Little Sisters get for their hard work."

This article was of great service to the Little Sisters. For Dickens was at the height of his fame in 1852, and whatever he wrote for *Household Words* was widely copied and quoted. There is little doubt that the testimony that this popular novelist then bore to the beauty and efficiency of Catholic charity as exemplified in the noble lives of the Little Sisters of the Poor helped the rapid spread of the Congregations in Great Britain, and perhaps, too, in America. For by 1862 the Sisters had been welcomed into a dozen English or Scottish towns, and their first foundation in the United States, which was made in Brooklyn in 1868, was followed within a very short period by the establishment in our cities of seven other homes for aged poverty.

Perhaps reprinting now in his centenary year Charles Dickens' tribute to the Little Sisters will awake in our readers a practical interest in the work these devoted religious are doing in behalf of God's poor.

W. D.

**The American People, a Study in National Psychology.** Vol. II. The Harvesting of a Nation. By MAURICE LOW, A.M., Chevalier de l'Ordre de Leopold, etc., etc. Boston and New York: Houghton Mifflin Company.

Noting that of the fifty-six signers of the Declaration of Independence forty-eight were natives of America and the remaining eight natives of the United Kingdom and long resident in America, Mr. Low dwells at length upon the slight or imperceptible influence exerted on the political and social spirit of the country by the millions of immigrants who began later to flock to its shores. Though they came with their own language, their own customs, and their own manner of thought, they have so accommodated themselves to what they found already established that if, as some have

fancied, the republic is to be perverted and corrupted, this will not come about by having forced upon it the depravity which is supposed to reign in Old World political and social institutions. "It is the power of the American to assimilate and not be assimilated, to influence but to remain uninfluenced, to stamp his individuality upon the alien and not to lose his own individuality, that has incorporated the immigrant into the American without affecting the fundamental ideas of America or its political principles."

It is to be wished that more prominence had been given to the status of the Declaration of Independence; for many patriotic Americans quote it as if it were a part of the fundamental law of the land, whereas in reality it has no legal force; it is simply a declaration, and is not a part of the Constitution. It simply shows the spirit of the people in 1776.

Very much to the purpose is the statement that, as far as there is any religion in the Constitution, it is Calvinism, the old-fashioned total depravity view, which is now almost as dead as the Pope of Geneva; for whatever human ingenuity could devise to keep man from cheating and overreaching his neighbor was introduced into the Constitution in the shape of checks and balances with manifest intention of regulating at least the public life of citizens called to hold office in the infant republic. The Constitution was made up of compromises. Free States and slave States, powerful States and weak States, agricultural States and manufacturing States, all sent representatives to Philadelphia for the purpose of finding some common ground upon which all might stand united. The delegates were too wise to spend a moment's time in search of a religious platform which the Puritan of Massachusetts, the Quaker of Pennsylvania, the Catholic of Maryland and the Episcopalian of Virginia could unite in calling their own common property. The religious question was left to the individual States, which were and remain free to establish a State Church and religious tests or not, just as the State may decide. The first amendment to the Federal Constitution prohibits the Federal Congress from setting up a State religion, but it has no bearing on the powers of the individual States.

There have not been wanting weeping philosophers who have read the doom of the republic in the heavy immigration which has reached our shores during the past eighty years; for, those citizens who, during the first half century of our national existence could, with some show of propriety, call themselves "Americans," affected to fear that they must be swept off the earth and that wisdom, that is, political clear-sightedness and patriotism, must of necessity perish with them. Their groundless fears have, to a certain extent, been inherited by some of their descendants, as spasmodic outbreaks of hostility to foreigners have shown from time to time. But the author's conclusions ought not only to reassure them but also to induce them to devote some precious time to self-examination. However, in spite of his views of assimilation through intermarriage, we are emphatically of the opinion that this assimilation, which is indeed prodigious, has not been realized through a very general mingling of the blood which has been American for several generations with the blood of the foreigner or of the child of the foreigner, for such marriages are not common. Rather, we should say that later immigrants and their children have broken down the barriers raised by difference of birth, language, and custom, and have approximated to the standard that they found when they came as strangers to a strange land, with which, however, they intended to identify themselves. One little incident quoted by the author is full of significance. Some young Americans in a New Jersey town were accustomed to take a bath, whereupon some little Italians were moved to go and do likewise. But the parents of these warned them that they did such a fool-

hardy thing at the risk of their lives. Therefore, they refrained, until the effects of the parental admonition had worn off, or until the parents were at a safe distance. Then the more venturesome tried the bath and did not die from the effects. The spell was broken; they began to be Americanized.

It seems to be painfully evident that, here and there, the author takes a somewhat low and commonplace view of the development of the nation, as if it were on a par with perfecting a breed of horses or horned cattle. We miss, too, in his work the diplomatic suavity of expression which marks the utterances of Professor Bryce; but we are constrained to admit that he has pointed out many blemishes which mar our national beauty, but which might be happily removed by a qualified dermatologist. We regret, however, that he calls the Great Pacificator's compromises "cowardly"; for, if the Republic had been built up on compromises, was it not plausible that it might be preserved by them? We have sixty years' political experience which Henry Clay could not have.

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**Through the Desert.** By HENRYK SIENKIEWICZ. New York: Benziger Bros.

Sienkiewicz's numerous stories of two continents, embracing many conditions and epochs and a great variety of distinctive characters, entitle him, in our opinion, to premier rank among the novelists of our time; and there are not a few who would rank him first among the novelists of all time. He has his defects, as has Shakespeare, particularly an occasional coarseness of expression, which is much less glaring than in the prince of dramatists, and is more offensive in translations than in the original. This feature, too, is not intentional nor frequent, and seems to proceed from an ill-advised theory of artistic proportion and fidelity, and from an exceptional power of making strikingly vivid whatever he touches, be it pleasing or repulsive. It is altogether absent from his latest production, which is new in scene and color and content, but his best characteristics remain.

It is distinctively a boy's story, and therefore also a girl's story. All his Polish and Polish-American stories—excepting his novels of modern Poland, which give unpleasant pictures of the analytic scepticism and the anemic sentimentalism of aristocratic Polish life—appeal to youths as well as others, but "Through the Desert" is essentially a boy's book. Already, we understand, there has been eager competition for its possession in a neighboring boys' club, and though we are not qualified for membership in that body, we have read it with avidity.

Stasch or Stanislaus Tarkowski (Mr. Curtin would have written it "Stas"), the fourteen-year-old son of a Polish engineer on the Suez Canal, is the hero; and Nell, aged eight, daughter of an English director of the Canal Company, is the heroine. They are treacherously kidnapped by Bedouins during the Mahdi war, brought before the Mahdi at Khartum, thence to Fashoda and further inland, whence they escape through the marvelous ability and resolute heroism of Stasch, and after making intimate acquaintance with a great variety of animals, birds, fauna, tribes and countries, and undergoing thrilling adventures at every step across the centre of Africa, finally win to safety in a satisfying, though heart-breaking climax.

This accomplishment implies wonderful powers in a boy of fourteen, but we feel Stasch is equal to the requirements. Brought up in the Canal zone, he speaks Arabic and the common negro dialects as well as Polish, English and French, is acquainted with mechanical contrivances, with African geography and conditions, and being trained to athletics and outdoor exercises, is physically and mentally in advance of his years. The only son of one who is always in command, he is accustomed to initiative, and besides he has the brave spirit of "a true Pole." His father fought for Poland. Hence we are not surprised when we find him develop into an expurgated compendium of Stanley, Sir Galahad and Marco Polo. His adventures are the



occasion of much interesting and valuable instruction to youthful readers, and have the further educative value that they are undertaken not for their own sake but to save the child for whom he holds himself responsible.

There is not much directly about religion, but what there is is sound, and suggestive of much more. When Stasch realizes that he is trapped, he raises his eyes to heaven and recites, "We fly to thy patronage, O Holy Mother of God," and in presence of the Mahdi, though all the whites, except the priests and Sisters, agreed to accept Mahommedanism, Stasch "looked the Mahdi unflinchingly in the eye" and boldly avowed his Faith; "and the brave boy, a true descendant of the defenders of Christianity, stood with head erect awaiting sentence," while he made the Sign of the Cross. Not even for Nell's sake would he "renounce his Faith or sacrifice his soul." At every pressing danger he prays to God for help; he baptizes some sixty negroes who are dying of sleeping sickness, and he instructs and baptizes three who are in his company, one of whom becomes later the means of evangelizing all his tribe.

In patriotism as in Faith and courage he is "a true Pole," though he had never seen Poland. He gives Polish names to his discoveries; on the highest mountain he chisels not his own name but, "Poland is not yet lost"; and when, many years later, he has made a fortune and married Nell, "they made their residence in Poland." It is not clear whether Nell was a Catholic, but we are sure she became also "a true Pole."

There are many other finely drawn characters, whites, negroes and Arabs, and vivid descriptions of scenes and events that recall the Polish trilogy. The translation is well done, and the illustration and get up of the book are creditable to the publishers.

M. K.

**The Five Great Philosophies of Life.** By WILLIAM DE WITT HYDE, President of Bowdoin College. New York: The Macmillan Co.

This volume examines in order what it calls the five great philosophical principles of life, viz.: the Epicurean, the Stoic, the Platonic, the Aristotelian, and the Christian spirit of Love; it gives quotations from the masters of these principles and accompanies them by a commentary and interpretation. Of these principles the author thus speaks in summary: "The Epicurean pursuit of pleasure, genial but ungenerous; the Stoic law of self-control, strenuous but forbidding; the Platonic plan of subordination, sublime but ascetic; the Aristotelian sense of proportion, practical but uninspiring; and the Christian Spirit of Love, broadest and deepest of them all." The volume is entertainingly written, and there is much that is instructive in its comments on the four philosophies of the Ancients. In the midst of many sane and acute observations on some of the most intimate and momentous relations of life, it is a pity that the author should display that spirit of antagonism to true Christianity which marks the Modernistic school. He frankly advocates those liberalistic principles which are playing havoc with the religious convictions of Christian men and women outside the Catholic Church. The principle which is at the basis of the teaching of this book, viz., the anti-dogmatic principle, is in utter and irreconcilable opposition to the teaching of Christ and the Apostles. The authority of the Creed and of bishops is said to be "founded on their practical utility." "No creed was altogether false at the time of its formulation. No creed in Christendom is such as every intelligent Christian can honestly assent to." "That such a reformer as Jesus ever took the conservative side of any question seems at first sight preposterous." In the Preface the author says: "We here consider only the truth and worth of the teaching (of Christ); not who the Teacher is, nor what may happen to us hereafter if we obey or disobey. Yet even from this limited pointed of view we may get a glimpse, more real and convincing than any to be gained by the traditional, dogmatic ap-

proach of the divine and eternal character of both Teacher and teaching—we may see that beyond Love truth cannot go." "Beyond Love truth cannot go"—is it possible to attach an intelligible sense to these words? And what kind of glimpse is a "convincing" glimpse? Is it a glimpse which brings conviction?—conviction of what? Can there be a conviction without an assent? And what will the assent be given to if not to a dogma? "We here consider only the truth and worth of the teaching; not who the Teacher is"—but what is the worth of the teaching if the Teacher is not God? In that case what authority has it for me more than the words of St. Augustine or St. Thomas? Again, how can you consider the truth of the teaching, not who the Teacher is, when the Teacher taught that He was God?

J. J. TOOHEY, S.J.

**Early Christian Hymns.** Series II. By DANIEL JOSEPH DONAHOE. Donahoe Publishing Co., Middletown, Conn.

**A Hosting of Heroes.** By ELEANOR R. COX. Dublin: Sealy, Bryers & Walker; New York: Benziger Bros.

This second volume of metrical translations from the most noted Latin hymnologists of the early and Middle Ages contains some 150 hymns, many of them appearing in English for the first time. The selections from the rich field of medieval hymnody are judiciously made, and the renderings are faithful to the sense and rhythm, and often strikingly felicitous. This is especially true of the longer pieces, and when the translator adopts the more difficult and intricate metres, in which he seems to move more easily. We would instance among many others, the translations from St. Augustine, St. Thomas, and Alain de L'Isle, "Day of Judgment" and "Sleep, My Baby, Sleep," as exquisite renderings of exquisite hymns. A short account is given of such authors as are known, and an index of the Latin titles is added. Judge Donahoe has rendered a service to poetry and piety.

"The Hosting of Heroes and Other Poems" is a slight but artistically produced booklet of 34 poems in 60 pages. The heroes are Cuchulain, Diarmuid, Angus Og and the Fianna, and with them are also hosting some heroines of pagan Ireland. The author, who seems enamored of their paganism more than of their epic greatness, knows how to construct pretty and harmonious lines, but adds no new note to the poetic tributes of long ago. There are well turned and musical verses on such distant subjects as "Moonlight in Athens," and Broadway and Madison Square, New York, and the Palisades on the Hudson. The dedication to Cuchulain and the closing poem, "The Idealist," show some glint of poetic fire as well as excellence of form.

M. K.

**A History of England.** By C. R. L. FLETCHER and RUDYARD KIPLING. New York: Doubleday, Page & Co.

A writer in the *Nineteenth Century* observes with approval that "Mr. Fletcher's new 'Histories of England,' written for young students on a new plan are aggressively Protestant." If this attractively bound and illustrated volume is one of those meant, the assertion is unquestionably true. Few historians, however, can be "aggressively Protestant" without being at the same time deplorably misleading, and Mr. Fletcher is not one of the few.

Even to "young students on a new plan" it is now rather late to represent English Protestantism as the long-cherished desire of the mass of the people. For non-Catholic historians like Gairdner have shattered that fable. But fifteenth century Englishmen, this book tells us, "hated the Pope"; Blessed Thomas More is introduced among those who were finding out "how very much the Roman Church differed from the earliest forms of Christianity"; Henry VIII had good reason to expect a divorce from Queen Catherine because "Popes were in the bad habit of doing these little jobs to please kings." Those who died at the stake

in Mary's reign were of course "martyrs," while the countless victims of Elizabeth's persecution were "murderers," and English Protestants went to Ireland not to crush the Church, but merely "to keep order."

How far Kipling is responsible for the prose in this volume does not appear, but at intervals verses, apparently his, sound the praises of England's material prosperity and remarkable success in acquiring territory, the rewards, as both authors would imply, of her zeal for Potestantism. Catholic children should not, of course, be given this book to read, nor should it be used in public schools.

W. D.

We are pleased to welcome the announcement of a new Catholic publication which promises to meet requirements that have been hitherto scantily supplied. *Studies*, "an Irish Quarterly Review of Letters, Philosophy and Science," is about to be issued by an editorial committee composed of some professors and graduates of The National University of Ireland. The Chairman is Rev. T. A. Finlay, S.J., Professor of Political Economy in University College, Dublin, and we understand that Father Corcoran, the Professor of Pedagogy, is the managing editor. Owing to the disabilities hitherto imposed on Irish scholarship, it was not till the new University system had been organized, says the Prospectus, that "the results of research and original thought could find expression in harmony with the religious and national characteristics of our country." The branches which *Studies* aims to cover are (1) General Modern Literature; (2) Celtic, Classical and Oriental subjects and Historical Questions, chiefly as affecting religious and social interests; (3) Philosophy, Sociology, Education; (4) Sciences, particularly topics common to natural science and mental philosophy. The work it aims to produce is of a comprehensive and scholarly type, and, it hopes, will "appeal to a wider circle of cultured readers than strictly specialist journals could be expected to reach." It will be published in March, June, September and December, by M. H. Gill & Co., 50 Upper O'Connell street, Dublin. The price for America, post free, is 75 cents a number, \$3.00 a year. The editorial offices are at 35 Lower Leeson street, Dublin. Being directed by men of proved ability and literary experience, *Studies* should render notable service to scientific truth and reflect credit on Catholic scholarship.

A small pamphlet dealing with eugenics for boarding schools and similar institutions, where the duty regarding this most delicate subject of education must of necessity devolve upon the appointed instructor and confessor, is now published under the title, "Wie kann die Anstaltserziehung zur Sittenreinheit heranzubilden?" It is a supplement to the "Erziehung zur Keuschheit" by Fathers Gatterer and Krus, S.J., which has already been discussed in AMERICA. It is printed in Innsbruck, by Felizian Rauch. "Im Ruhestande" is another booklet of pious suggestions and instructions from the press of Pustet, intended mainly for those who desire to make precious "the last of life" while resting from the labors of the day.

When the present King of Spain was a care-free child of six, Father Luis Coloma, S.J., the famous Spanish writer, composed a fairy tale about a wonderful mouse named Ratón Pérez, which taught some valuable lessons to a baby king. That was twenty years ago. Now there is another little Alfonso, his royal highness, the most serene lord, Prince of the Asturias, and for his amusement and instruction the venerable Jesuit has brought out another edition of the story that carried a lesson to the little prince's royal father.

Mr. John McLaughlin, a brave young man of the Middle West, is the editor and publisher of a new periodical called *Catholic Youth*, the February number of which has reached

the reviewer's desk. The venture, according to its prospectus, "is designed to meet the demand among Catholic boys and girls for a magazine which shall contain bright, red-blooded stories and general articles of real interest," and aims "to combat the dangerous spirit of the age, the subtle materialism which is creeping slowly but surely into every relation of American life." Mr. McLaughlin hopes that the religious articles he publishes children will read, not only with profit but even with pleasure, for his contributors will remember for whom they are writing. Father Copus opens the first number with a continued story; real boys, too, are the heroes of several other tales, and there is a special department headed "Sports." Though the girls are a little neglected in this issue, they are promised more space in March. One dollar sent to P. O. Box 660, Milwaukee, Wis., will pay for a year's subscription to *Catholic Youth*. The magazine deserves to succeed. AMERICA wishes it a long life and a happy one.

Augusta Theodosia Drane, the gifted nun who wrote "Christian Schools and Scholars," left in manuscript several "Sacred Dramas" for girls, which the Sisters of St. Dominic's Convent, Stone, have now edited and B. Herder is publishing. "St. Catherine of Alexandria," "Scenes from the Martyrdom of St. Dorothea" and "A Christmas Mystery," the three plays in the volume, are powerfully written in good blank verse, and are so short and so easy to produce that the book will be welcomed in many academies and parish schools. The price is ninety cents.

### BOOKS RECEIVED

The Life of John Henry Cardinal Newman. By Wilfrid Ward. Two Volumes. New York: Longmans, Green & Co. Net \$9.00.  
Back to the World. Translated from the French of Champol's "Les Révéla-  
nantes" by L. M. Leggatt. New York: Benziger Brothers.  
Cases of Conscience. For English-speaking Countries. Solved by Rev.  
Thomas Slater, S.J. Vol. II. New York: Benziger Brothers.  
Death. By Maurice Maeterlinck. Translated by Alexander Teixeira de  
Mattos. New York: Dodd, Mead & Co. Net \$1.00.  
The Unbeliever. A Romance of Lourdes. By a Non-Catholic. London:  
R. & T. Washbourne.  
The Holy Communion. By John Bernard Dalgarns. Edited by Allan  
Ross. Two Volumes. New York: Benziger Brothers.  
The Holy Mass. Popularly Explained by the Very Rev. Eugene Vandeur,  
D.D., O.S.B. Translated from the French by the Rev. Vincent Gil-  
bertson, O.S.B. New York: Benziger Brothers.  
Fresh Flowers. For Our Heavenly Crown. By the Very Rev. André Pré-  
vot, D.D., S.C.J. Translated by M. D. Stenson. New York: Benziger  
Brothers.  
The Credibility of the Gospel. By Monseigneur Pierre Batiffol. Trans-  
lated by Rev. G. C. H. Pollen, S.J. New York: Longmans, Green & Co.  
Little Gray Songs from St. Joseph's. By Grace Fallow. Boston: Hough-  
ton, Mifflin & Co. Net \$1.00.  
Crown Hymnal. Containing English and Latin Hymns, Masses, Litanies;  
Funeral, Holy Week and Vesper Services; Morning and Evening Prayers,  
and Ordinary of the Mass with Explanatory Notes. By the Rev.  
L. J. Kavanagh and James J. McLaughlin. New York: Ginn & Co. Net  
75 cents.  
Complete Catechism of Christian Doctrine. By Roderick A. McEachen.  
Published by Ecclesiastical Authority. Wheeling, W. Va.: Catholic Sup-  
ply House.  
Catholic Directory of India. 1912. Madras: Published by the Catholic  
Supply Society. Net 1s. 8d.

#### French Publications:

La Théologie de Saint Paul. Par F. Prat, S.J. Paris: Gabriel Beauchesne  
& Co. Net 7 fr. 50.  
L'Éternité des Peines de l'Enfer dans Saint Augustin. Par Achille Lehaut.  
Paris: Gabriel Beauchesne. Net 5 fr.

#### German Publication:

Im Ruhestande. Gedanken für den Feierabend des Lebens. Von Max  
Steigenberger. New York: Frederick Pustet & Co.

### EDUCATION

Our readers will recall the sharp criticisms published here in the East following the report of a recent incident at the State Normal School in Trenton, N. J. A visiting committee of the New Jersey State Board of Education found that the future teachers receiving training in that institution were deficient in spelling and singularly unacquainted with other fundamentals.



As a result a demand went up from parents all over the State for more instruction in the rudiments, a closer adherence to the "Three R" curriculum, and less attention to the "fads of the schoolrooms." The agitation threatens sweeping changes in the school policy of New Jersey. According to those best informed, an entire reorganization of the school system of the State is not unlikely. There is already in evidence a determined purpose to reduce the curriculum in the grammar schools to an exhaustive study of the elementals—arithmetic, grammar, spelling, reading, writing, familiar composition, geography, etc., and to turn the high schools into technical schools, where the pupils can be made proficient in the specialties in which they hope to make their living.

One must express the hope that the threatened reform may not in its outgrowth prove quite as hurtful to educational work in its unreasoning trend towards another extreme. To turn the whole strength of the State system in advanced grades of school work to utilitarian efficiency would be a lamentable change. And yet one can readily understand the impulse which moves the proponents of this policy. The existing domination of secondary schools by the college has become in many sections of this country almost an unmitigated curse, unknown in its American form in any other country in the world. The proper cure of the evils patent to all in our present methods is to give freer scope to secondary teachers. They it is who should have the right to say what children are best fitted to go on, and they should determine whether young people completing secondary grades are fit to enter college or not.

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But one may give unqualified assent to suggestions in favor of radical change in the elementary schools. Justification is found in the confession made by no less an authority than City Superintendent Maxwell, of New York, who supplies evidence in his annual report that "the public schools, judged from the products, which should be among the best turned out, are deficient in English and in elementary arithmetic." Those pupils who have completed the elementary school course and also that in the high schools reveal these defects to such an extent when they seek admission to training schools that Dr. Maxwell has deemed it advisable to prescribe special tests. Those who drop out before completing it and who go into business are criticised for their very obvious shortcomings by the business men who employ them.

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The declaration recently made by a member of the New York Board of Examiners regarding the acceptance of such as seek normal training for future elementary school work should be generally adopted:

"It is an unfortunate thing that so many persons strikingly deficient in oral English should be allowed to pass through the preparatory schools and the colleges. Strenuous efforts should be made in such institutions to prepare those students to speak English properly who intend to become teachers. Many candidates fail to read simple passages in English with proper emphasis, inflection, phrasing, and expression; they fail to give to ordinary words found in such passages reasonably correct meanings; they mispronounce a considerable percentage of a list of fifteen or twenty ordinary words selected at random; they fail lamentably to give correct accent for certain frequent sounds of the English language, like the sounds of th, ng; they are unable to compose orally in good simple language a brief story of their own choosing. The Board of Examiners should, as far as possible, continue to raise the standard of the oral English examination. Pupils imitate their teachers, and in these days of slovenly English speech teachers who use good models of English, particularly in speech, should be chosen, and those failing in this respect should be cast out."

The discussion following the incident at Trenton has spread beyond the limits of New Jersey, and new interest has been

given to the question much in evidence during the past decade: "What ails the schools?" Here in New York City Superintendent Maxwell bluntly answers: Nothing ails them; all that they need is a "period of repose from the various and disturbing invasions of external criticism." To this Mr. Metcalfe, writing in the *New York Globe*, replies: "Even if our school system were on the whole as good as any in the world, it should welcome honest and friendly criticism from every source, because it is more and more vital for the health and well-being of the rising generation, and therefore for the future of the nation. *It has rarely had honest criticism, because those who know it are in the system.*" That all the friends of the public school system are not of Dr. Maxwell's mind need not be dwelt upon. Dr. G. Stanley Hall, president of Clark University, of Worcester, Mass., a well-known friend and defender of the State common schools, lectured only two weeks ago, in the University Extension series, in Witherspoon Hall, Philadelphia, on "Some Grave Mistakes in the Educational System," and as he progressed he found a great many of these mistakes. Dr. Hall's utterances are not always such as Catholics may applaud, but it is gratifying to find him on this occasion enunciating educational sentiments thoroughly in accord with Catholic thought.

\* \* \*

Among the mistakes he enumerated was co-education, the secular or non-religious school, the heart-breaking examinations and the lack of vocational schools, to say nothing of the constant efforts that are being made to do for school children the things which he declared the State had no business to do, such as medical attention, free school lunches, free rides to school, etc. "Co-education," he said, "is not the ideal system, although it may be necessary here for some time, owing to its economy. We need not be revolutionary, but the sexes differ in interests, plays, games, ambitions, methods, so that where segregation is practicable it should prevail." Dr. Hall, it should be remembered, is himself head of a co-educational school.

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"Are we not going too far in paternalism," continued Dr. Hall, "with our free text-books, free transportation, sometimes free lunches, baths, medical inspection and prescriptions, visiting nurses, and occasionally clothing? One Socialist proposes that the State should pay parents who have children old enough to earn money for sending them to school, and in one legislature it was proposed to appropriate \$17,000,000 to complete the education of every boy and girl." We presume that Clark's president has not heard of the proposition offered in the Constitutional Convention now sitting in Columbus, Ohio, otherwise he might have capped his reference to paternalism with an excellent illustration. As the *Catholic Telegraph* of Cincinnati tells us, a delegate to that body has presented the following resolution: "The text-books in public schools and in schools of all other denominations of the State of Ohio, shall be uniform in all of their respective grades, and shall be made and published directly by the State of Ohio, and shall be furnished at cost to the school children, and free of charge on application to such as are unable to pay for them in the manner described by the General Assembly." Certainly Dr. Hart, editor of the *Telegraph*, does well to warn Catholics and all other citizens interested in the welfare of the church schools against this proposal, "subversive of one of the dearest natural rights of parents, the right to educate their own children as their conscience dictates."

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But the most comforting feature to us Catholics in Dr. Hall's list of "grave mistakes" is his unqualified admission of our contentions in regard to religion in the school curriculum. "I think," he says, "our Catholic friends are right that religion is an essential element in the education of the young, and there are plenty of methods by which it can be given even under our system." One may express a curiosity to learn just what has converted

the president of Clark University; there was a time, not so long since, when his conviction in the matter seemed decidedly averse to religion in schools. He gives no direct explanations; is there one in the word he adds to his expression of regret that the school system here is on the secular or non-religious basis? "There was," he says, "a great outbreak of immorality in France when they began to turn religion away from the schools, and now they are trying to find tales of virtue to take its place. It was a disaster, and leads children to be less moral."

M. J. O'C.

### ECONOMICS

The transportation of wheat by the three Canadian railways, the Canadian Pacific, the Canadian Northern and the Grand Trunk Pacific, has been greater this season than ever before. Still, there has been a serious congestion of traffic. Elevators through the West have been filled beyond the capacity of the railways to carry the grain away, and the growers have piled up their wheat beside the tracks or left it unthrashed in the fields. The consequence is, they say, that from twenty to forty million bushels is in danger of spoiling, and growers have been known to fight for the possession of the cars coming to be loaded. They blame the railways: these resent the blame very earnestly. The railway officials point out that the lateness of the harvest shortened by a month the period of comparatively easy transportation that precedes the opening of winter and the closing of the lakes. Moreover, the winter has been severe and transportation more difficult than usual. They add that the growers are unreasonable in expecting them to move the crop within three or four months, and still more unreasonable in looking to them to supply adequate storage for it until it can be dispatched. They say, what we have already remarked, that the growers are following "get rich quick" methods injurious to the country. They use more land than they can manage economically, with the one idea to get as much out of it as they can, careless of how they impoverish it. To provide barns for their crops is therefore either beyond their power or is looked upon as a diminishing of their profits; and so they rely upon the railways to do for them what they should do for themselves. All this tends to show that many have no idea of occupying the land permanently.

This state of affairs is troubling the Borden Cabinet. The growers are urging that had reciprocity been accepted they would not be in their present condition, and the Liberals, of course, take up the cry. Mr. Borden has asked the United States Government to facilitate for a time transport through its territory; but, naturally, it is not eager to comply. The growers request the free admission of American cattle to fatten on what grain is unmarketable, as they have not enough of their own to consume it.

One must say, despite complaints, that the Canadian railways are keeping up remarkably with the wonderful development of the West. The Canadian Pacific is constantly extending its branches, and it is double-tracking in a way unheard of in the United States. Its main line from Vancouver to Montreal is a little less than three thousand miles, yet its mileage within the Dominion is over ten thousand. The Canadian Northern and the Grand Trunk Pacific will both be open from ocean to ocean in two years, and the simultaneous opening of the Panama Canal will give three exits for grain on the Pacific Coast, namely, the terminuses of the three roads, Vancouver, Port Mann and Prince Rupert. Besides these there will be in all probability a summer port on Hudson Bay, with a railway tapping the northern part of the wheat growing area.

Such being the case, it seems that the grain growers have little reason to complain of the railways so far as mere transportation is concerned. There is, however, another cause of bitterness, the rates charged. For years British Columbia has been groaning under the burden of freight charges that make trade with the other Provinces in such comparatively low-priced articles as lumber and coal, among its chief exports, almost impossible. The Prairie Provinces point to similar discrimination against them. There is something to be said on the side of the railways. To haul a heavy train of lumber or coal across the mountains is a serious matter, and so long as trade is extremely limited rates must always be relatively high. Still there is always for a railway company the temptation to make their rates, as the president of a famous western road in this country used to say, "all the traffic will bear." But an intelligent and conservative Railway Commission, having the confidence of the people at large, may be trusted to do much to remedy this grievance, and time will do the rest.

Some look enviously at the large profits of the Canadian roads, imagining that these are so much money taken out of the pockets of the people. It must be remarked, however, that without these profits there would be little railway building, and, consequently, little development of the country. Moreover, it may be said safely that the Canadian Pacific Railway, with its wonderful system of lake, river, coast and ocean steamers, stretching from Liverpool to Hong Kong, and from Seattle to Skagway, so vast that one might travel for months without ever leaving the company's lines, has had a great effect in making Canada known to the world. The Great Northern and the Grand Trunk Pacific are following its example, and the three, by making markets and building up the country, are indirectly enriching every Canadian.

H. W.

### ECCLESIASTICAL NEWS

The concursus to fill the vacancy in the irremovable rectorship of St. Mary's, Rondout, New York, caused by the death of the late Right Rev. Mgr. R. L. Burtzell, D.D., will be held at 10 o'clock a. m., March 14, at Cathedral College, 462 Madison Avenue, New York.

The Secretary of the First Convention of Polish Priests of America sends us the following interesting details of that great meeting. They are more explicit than those already published and may correct some misunderstandings:

"The Polish Conference at the Cadillac, in Detroit, was a conference entirely of Polish Priests, who had assembled there with the encouragement of the Bishop of Detroit to discuss some very pressing questions affecting the Polish Catholic people in this country. There were nearly 400 priests present. A cablegram containing the blessing of the Holy Father was read. Bishop Kelly, Auxiliary Bishop of Detroit, greeted the convention in the name of Bishop Foley, who on account of illness was unable to attend. Bishop Rhode, Auxiliary Bishop of Chicago, the only Bishop of Polish extraction in the United States, presided at the convention, which lasted for two days. Archbishop Weber, formerly Archbishop of Lemberg, Austrian Poland, and at present Master of Novices at St. Jerome's College and Novitiate, Berlin, Canada, was present. As there are about 800 Polish priests in the United States, the convention, numbering about one-half that number, was truly a representative one; practically all the others have since sent in their most complete agreement with everything that was determined upon at the convention. Therefore, the voice of the convention has become unanimous among the Polish priests.



"These are some of the points determined upon:

"1st. To support the Home for Polish Immigrants in New York, by taking up an annual collection in all the Polish Churches.

"2d. In view of the peculiar position of the Polish Catholics in the United States, to supplicate the Holy See to appoint more bishops of Polish nationality, either as Auxiliaries or placed in charge of American dioceses.

"3d. To encourage all Polish National Associations as long as they do not act contrary to the teachings and discipline of the Catholic Church.

"4th. To maintain, improve and increase the number of the Polish parochial schools; also to keep them entirely in ecclesiastical hands.

"5th. To petition the bishops of the United States to condemn certain Polish papers, as destructive of the faith and morals of the Polish people.

"6th. To encourage the Polish Catholic press and start a monthly in the Polish language exclusively for the Polish priests.

"7th. To organize an Association of Polish priests, to include all the Polish priests of the United States.

"8th. To deprecate the formation and tendency of the American Federation of Polish Catholic Laymen, as inimical to the spirit of the Catholic Church. The chief aim of this Federation is 'to form a Polish Church within the Catholic Church of America,' endeavoring to force the Holy See to create distinct Polish dioceses and place them in charge of Polish bishops.

"The Pastoral Letter of the bishops of the Milwaukee Province was the direct result of the work of this convention, and not a condemnation of it."

As a corollary to our Correspondence in a previous issue under the heading "Why Christianity Halts in Japan," the following item from the *New York Times* of February 25 will be of interest. It is a circular from Mr. Tokonami, Japanese Vice-Minister of the Interior:

"In order to bring about an affiliation of the three religions [Shintoism, Buddhism and Christianity] it is necessary to connect religion with the State more closely, so as to give it (religion) added dignity, and thus impress upon the public the necessity of attaching greater importance to religious matters. The culture of national ethics can be perfected by education combined with the religion. At present moral doctrines are inculcated by education alone, but it is impossible to inculcate firmly fair and upright ideas in the minds of the nation unless the people are brought into touch with the fundamental conception known as God, Buddha, or Heaven, as taught in the religions. It is necessary, therefore, that education and religion should go hand in hand to build up the basis of the National ethics, and it is therefore desirable that a scheme should be devised to bring education and religion into closer relations to enable them to promote the national welfare.

"All religions agree in their fundamental principles, but the present-day conceptions of morals differ according to the time and place, and according to the different points of view. It is ever evolving. It may, therefore, be necessary for Shinto and Buddhism to carry their steps toward Western countries.

"Christianity ought also to step out of the narrow circle within which it is confined and endeavor to adapt itself to the national sentiments and customs and to conform to the national policy, in order to insure greater achievements. Japan has adopted a progressive policy in politics and economics in order to share in the blessings of Western civilization. It is desirable to bring Western thought and

faith into harmonious relationship with Japanese thought and faith in the spiritual world."

## OBITUARY

The Rev. Cornelius Gillespie, S.J., for seven years president of St. Joseph's College, and rector of the Church of the Gesù, Philadelphia, died, February 28, at St. Agnes' Hospital, Baltimore, after an illness extending over three years. Father Gillespie was born in County Donegal, Ireland, September 12, 1851, and entered the Jesuit Novitiate at Frederick, Maryland, in 1873. He was for a time vice-president of Georgetown University and at intervals a member of the Jesuit mission band in the Eastern States, but the work of his career as a priest was largely connected with two important charges, the presidency of Gonzaga College and rectorship of St. Aloysius' Church, Washington, D. C., followed by the presidency of St. Joseph's College, and the rectorship of the Gesù, Philadelphia. It was Father Gillespie's distinction to have helped largely in directing the currents of Catholic life during two successive decades in such important centres as Washington and Philadelphia. A plain, blunt, straightforward man, his geniality and cordiality made friends of nearly all he met, and the friends he once made the same he kept always. He was a good business man, as the financial improvement of the colleges and churches he ruled over testifies. But above all he was a strong spiritual force in the community, encouraging the weak and guiding the strong, telling the rich how they might make friends of the mammon of iniquity by the right use of their wealth, and mindful ever of the poor, who never found a better friend in need than their kind-hearted and generous pastor. Those who have known Father Gillespie will remember him as father and friend.

Brother Justin (Stephen McMahon), at one time president of Manhattan College, who had served also as head of the Christian Brothers and as president of other Catholic colleges in this country and Europe, died at the Catholic Protectors, near Philadelphia, on February 28. The important positions he held among the Christian Brothers and the great work he directed and accomplished in the field of Catholic education during half a century made his name familiar throughout the United States. Death followed a stroke of paralysis, the second with which Brother Justin was stricken since last June. Stephen McMahon was born in County Mayo, Ireland, January 20, 1834. He entered the Novitiate of the Christian Brothers at Montreal, Canada, when he was nineteen years old, teaching after his admission to the order in Washington, D. C., Baltimore and Quebec. In 1859 he was appointed director of the Christian Brothers' Academy, at Utica, N. Y., and went from there, in 1866, to resume teaching in Baltimore. Two years later Brother Justin was delegated to open the new province of San Francisco, and at the same time was selected as president of St. Mary's College, in that city. After eleven years he was called to New York and placed in charge of the Eastern province of the Congregation. He became president of Manhattan College in 1883. Eight years later Brother Justin was sent to London, and while abroad founded the De La Salle Training College in Waterford, Ireland. Soon afterward he returned to New York City, but in 1898 he was ordered to Toulouse, France, and three years later took charge of the training school in Manchester, England. In 1902 Brother Justin returned again to the United States, and until last June was president of the Christian Brothers' College in St. Louis, Mo. Brother Justin's interests were not restricted to educational matters; he joined in every movement to promote the progress of the Church at home and abroad, was a warm advocate of the Catholic press, and from the beginning a staunch friend of our *Weekly Review*, AMERICA.



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# AMERICA

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### CHRONICLE

**Treaties Amended and Passed.**—The general treaties of arbitration with Great Britain and France, after being amended in such a manner as to render them entirely useless, were ratified by the Senate on March 7 by a vote of 76 to 3. The ratification bore the appearance rather of a condemnation. The third clause of Article III, which provided for a joint high commission to determine whether or not a controversy was arbitrable under the terms of the treaty, was stricken out by a vote of 42 to 40. Six Republicans, five of whom were insurgents, supported the Democrats in passing the amendment. Another modification specifies that questions relating to the immigration of aliens into the United States and their admission into schools shall not be subject to arbitration. This amendment, which was carried by a vote of 40 to 38, would prevent an arbitral tribunal from passing on the question relating to the admission of Japanese children to the public schools of California, thus covering the perplexing problem of three years ago. The most drastic action taken by the Senate was, perhaps, the adoption of an amendment excepting from possible arbitration under the treaties the questions of the territorial integrity of the several States, or of the United States, alleged indebtedness of any of the States, the Monroe doctrine, or any other purely governmental policy. Thus amended and ratified the treaties will probably be pigeon-holed by the Administration; as their further advocacy would appear ridiculous.

**Press Views on the Treaties.**—"The treaties as amended represent a step backward rather than forward in the cause of universal peace," is the belief of the

New York *Tribune* (administration); the New York *World* calls it a betrayal of a great cause. "It is not the President who has been betrayed. It is a great cause of civilization." The *Springfield Republican* (Rep.) sees a dozen plotters in the Senate among Republicans themselves against the Taft administration, who "have been inspired to take a strangle hold on the treaties by Theodore Roosevelt, whose bitter opposition to his successor's work in this direction has surprised and shocked many of his old-time admirers." The New York *Sun* states that Senator Dixon, of Montana, Roosevelt's political manager, hurriedly sent a telegram, as soon as the vote on the important joint high commission became known, "informing the Colonel that the Senate had absolutely sustained the Roosevelt view of the treaties." The New York *Herald* treats the matter lightly, not considering it "a serious reverse to the cause of peace, because it is much doubted whether the treaties would have accomplished what was claimed for them, but," it adds, "it is a rather bad defeat for the Taft administration, being seized upon instantly as a victory by turbulent forces in the President's own party."

**Reply to Mr. Roosevelt.**—President Taft, in an address on "The Judiciary and Progress," delivered at Toledo March 8, replied to Colonel Roosevelt's "Charter of Democracy." Without mentioning the name of his predecessor in the White House, the President plainly referred to him when he called his proposals "crude, revolutionary, fitful and unstable." Speaking of the duties of the judiciary he pointed out that judges, whether appointed or elected, are not representative of the majority in the sense in which the Executive or the legislative members of the Government are representative. "The



moment they assume their duties, they must enforce the law as they find it. . . . It is a complete misunderstanding of our form of government or any kind of government that exalts justice and righteousness, to assume that judges are bound to follow the will of the majority of an electorate in respect of the issue for their decision." Mr. Roosevelt's scheme for the recall of decisions says the President, "instead of being progressive, is reactionary; instead of being in the interest of all the people and of the stability of popular government, is sowing the seeds of confusion and tyranny."

**Catholic Colonization Society.**—The Catholic Colonization Society of the United States, which was chartered as a corporation under the laws of the State of Illinois, in July, 1911, has issued a statement to the Catholic public, defining the character, purpose and policy of the organization. While the aim of the Society will be to protect and promote the material or worldly interests of Catholic colonists, its principal object will be to surround them with the help and safeguards of Catholic faith and practice. Besides interesting itself in the immense mass of immigrants who every year come to our shores looking for work and a home in the new world, the Society will also invite the thousands of Catholic men and women crowded into our great commercial centres, often removed from the salutary influence of religion and crushed by cruel cares of daily sustenance and shelter, to establish themselves in a Catholic colony, where they will be in direct and living touch with church and priest and become the owners of lands that promise sufficient support and a profitable return to the man willing to work. Where diocesan or State colonization societies are formed, these may also become affiliated with the new Society, and thus profit by its larger experience and greater influence. In this way the Society, it is hoped, will become a great central bureau or agency, where the work of Catholic colonization all over the United States can be concentrated and systematized, so as to render it more successful and offer the colonist greater safety and security. The actual work of the Society will be carried on by the following officers: Director General, Most Rev. Archbishop Glennon, St. Louis; President, Rev. J. De Vos, Chicago; Vice-President, Right Rev. Mgr. D. J. McMahon, New York; Secretary, Very Rev. E. Vattman, Wilmette, Ill.; Treasurer, Rev. A. Spetz, C.R., Chicago. The office of the Catholic Colonization Society is in The Temple, Chicago, Ill.

**Mexico.**—President Madero has issued a long manifesto in which he calls the nation to arms, to restore peace by force. It is addressed to all social classes, to office holders, planters, mechanics, and peones. He reminds them that he is in office through their free suffrages, and that he has not had either time or opportunity to reduce his schemes of reform and betterment to practice. He says nothing about the part he took in

forcing the candidacy of Pino Suárez upon an unwilling people. Diaz was safe in the presidential chair until he insisted upon Corral for vice-president.—Changes in the cabinet have made Jesús Flores Magón Minister of Government and Pino Suárez, Minister of Instruction and the Fine Arts. The former is a brother of the Socialist leader, with whom, however, he has no political sympathy.—The taking of Ciudad Juárez has had a depressing effect upon the country; for if it is to be retaken bayonets must do the work. Rifles and cannon would cause damage on the American side and the results might be disastrous. On the other hand, the rebels in Ciudad Juárez could use both. Another grievance is the free intercourse permitted by the United States Government between El Paso, Texas, and the Mexican town, even arms and ammunition being allowed to cross, provided they are not "for the use of the revolutionists," and naturally, they never are. If two or three other border towns similarly placed were to fall into the hands of the Vásquez Gómez party their Provisional President could live very much at his ease in a limited but impregnable district.—Foreign Minister Calero has formally denied that Mexico has any intention to grant a coaling station to Japan at Magdalena bay, Lower California. The expiry of the United States lease on the bay and the refusal of the Diaz government to renew it coincided with a fresh start by the Madero revolutionists and their ultimate triumph. People are recalling the McLane-Ocampo treaty of 1859, when similar conditions existed in Mexico.

**Canada.**—The motion in the Senate for the repeal of the Navy Bill failed. Only two senators voted for it. The opposition of the Nationalists to the omission of a clause protecting separate schools in the Bill for the annexing of part of Keewatin to Manitoba came to nothing. The Nationalist Ministers in the cabinet did not resign, and only five members out of the boasted twenty and more voted against the measure. Such being the case, one can hardly expect the Government to be zealous in protecting the rights of Keewatin, especially as, if it recognized them, it would have to enforce them also in that part of the territory which will be annexed to Ontario.—The legislature of British Columbia has been dissolved. Its term would have expired next year. Premier McBride goes to the polls on his policy of assisting railway building within the Province.—Senator Miller, of Nova Scotia, is dead. He was the last survivor of the first Senate of the Dominion. Senator Macdonald, of British Columbia, the last of the senators appointed when that colony entered the Confederation in 1871, is now the "Father of the Senate."—The Canadian Pacific Railway has renewed its efforts to get a subsidy for a line of fast steamers to Jamaica, calling at Boston. As the subsidy asked is \$300,000 a year, of which Jamaica would pay half, the prospects of obtaining it are not very bright.

**Great Britain.**—In the by-election for the St. Rollox division of Glasgow the Unionists reduced the Liberal majority of 1,917 at the last general election, to 469, and in that for South Manchester they won the seat, changing a Liberal majority of 2,452 in January, 1910, to a Unionist one of 599. In both cases the contest was against a Liberal returning to his constituents after accepting office, and in Manchester it was the more difficult because the Unionist candidate was able to get home from abroad only a very few days before the poll.—The first reports of the attitude of the Government in the coal strike came from the men's leaders and were exaggerated. The minimum wage principle, to which the Premier adheres, is so conditional as to make it no more than a fair wage principle. The talked-of minimum wage Bill has not made its appearance, and it is doubtful whether there was ever any intention of bringing it forward.—The Female Suffragists have lost, through their violence, much of the sympathy they enjoyed. Participants in the late riots are being given hard labor sentences, to the delight of the spectators.—Mr. J. M. Thompson, whose book on New Testament miracles caused so much scandal, is preaching on that theme at St. Margaret's, Westminster, under the patronage of Canon Henley Henson. The Bishop of Oxford, supposed to be a pillar of orthodoxy, has rejected the miracles of the Old Testament, though he maintains those of the New Testament. He maintains that all one is required to believe concerning the Old Testament is that God spoke by the prophets.

**Ireland.**—The Home Rule Bill will not come up until after the Easter recess. There is a rumor that Mr. Redmond, though at first willing to accept Home Rule without Customs and Excise, now insists on their inclusion, being encouraged thereto by the general agitation in Ireland for such control and by the favorable findings of the Government Committee of inquiry, but that the Cabinet as a whole is so far unwilling to grant it. Mr. Lough, M. P., and some other prominent Liberals have declared in Parliament, and in the press, that fiscal independence after the colonial model is the only way out of the difficulties that beset the question. Then there would be no reason for Irish representation in Westminster, and financial and other causes of friction would be removed. Ireland would be thrown on her own resources and not obliged to have recourse to the Imperial Parliament for eleemosynary aids. Ministers are reticent on the subject, except Mr. Birrell, who has denounced the Orange-Unionist campaign as "a carnival of distortion," but has said nothing definite on finances. Several of the Bishops' Pastorals make congratulatory references to the approach of Home Rule.—Mr. Lorcan Sherlock, when inaugurated amid general harmony as Lord Mayor of Dublin, proved by statistics that, contrary to statements made for Unionist purposes, the rates per head in Dublin are considerably

less than in the principal English cities, being only \$8, as compared with \$13 in Manchester, and \$57 in Westminster. He also showed that they had made liberal expenditure on the housing of the poor.

**Spain.**—Deputy Lerroux, the bell-wether of the various kinds of Radical members of the Cortes, delivered an address to his motley following in Barcelona. He declared his intention to support the present ministry, "which, though dead, ought not to fall." He added that, rather than see Maura return to power, he was ready to call upon his followers for a "demonstration in the streets," that is, for a riot.—King Alfonso has paid one of his customary visits to a French throat and nose specialist in Bordeaux. The physician's report is said to have been favorable.—The excessive demands of France in the Morocco affair have brought the discussion of a settlement to a standstill. The caricaturists represent France as wishing to have a protectorate over Morocco and over Spain in Morocco.

**Portugal.**—Basilio Tellez has undertaken to form a new cabinet. He is a more moderate partisan than Vasconcellos, the retiring Premier, but he will be like his predecessor, a subject of the influential and pernicious Carbonari. When strikes and demonstrations and uprisings were taking place in all parts of the country, "the representative of a great power," which clearly means Great Britain, waited upon Vasconcellos and intimated that intervention was something possible if there appeared no improvement in the state of affairs within the next twenty-four hours. Vasconcellos at once made overtures to the moderate Republicans.—The cruiser *Republica*, which recently visited New York, was about to go on the rocks in a storm, when some tugs succeeded in securing it by hawsers and towing it out of danger.—The death is announced of Eduardo Abreu, member of the Lower House of Congress. An out-and-out Republican and an earnest Catholic, he raised his voice to no purpose in favor of right and against injustice, for the Radical majority were deaf to all reason.

**France.**—The attitude of Spain in connection with the negotiations about Morocco is causing considerable anxiety in France, and a rupture between the two countries is said to be imminent.

**Italy.**—An all-day battle near Derna was announced on March 5. Both sides lost heavily, but the Turks were driven back from their entrenchments.—The Roman papers reprint from the *Kochische Volkszeitung* a letter of Father Vido, the Superior General of the Regular Clerks of St. Camillus de Lellis, who is charged by the Holy Father to make a report on the question of reforming the Calendar by fixing a permanent date for Easter. The letter requests copies of learned articles in connection with the question, and expresses the hope that Germany will take the initiative in the matter. The phrase is said to have produced a painful impression in Rome.



—Count Pecci, nephew of Pope Leo, and at present Commandant of the Pope's Palatine Guard, challenged Prince Alteri to a duel. In the name of the Papal Secretary, Mgr. Marzolini wrote forbidding him to fight. The Count at once withdrew the challenge. The difference arose from the interference of Pecci at a game of chess, which the Prince was playing at the Chess Club. The Count was clearly in the wrong.—On February 26 there was a solemn inauguration of the Biblical Institute at Rome. Twenty-five cardinals were invited to take part in the ceremonies. The Institute proposes to edit a Biblical Review.

**Belgium.**—The King has created five new Ministers of State, three of whom are Catholics and two Liberals. The nomination of the President of the House of Deputies, M. Cooreman, has been hailed with satisfaction by all parties, Socialist, Liberal and Catholic. The compensation of these functionaries is very meagre, not one of them, according to the *Bien Public*, touches 20,000 francs a year.

**China.**—In Peking comparative quiet has been restored. Pao-Ting-Fu, a neighboring city is in a state of desolation. Everywhere buildings have been burned and shops looted and Tien-Tsin fared no better. Serious unrest continued at Canton and its neighborhood, where assassinations have been of frequent occurrence. In outlying provinces, too, marauding soldiers have been terrorizing and plundering the people.—Yuan Shi-Kai has sent a manifesto to the army to show that the presidency must include a dictatorship before order can be restored. The Nanking Republicans have finally consented to allow Yuan to take the oath of office at Peking and to make that city the center of government. Mr. Calhoun, the American Minister, has summoned from Manila to Tientsin the remaining battalion of the Fifteenth Infantry numbering about seven hundred men, to assist in protecting foreigners, though Rev. A. T. Day, a Church of England missionary is about the only European reported killed during the late disturbances. Some 20,000 Manchu troops now under arms in the northern Provinces are considered a serious menace to the existence of the Republic. Six foreign powers have engaged to loan President Yuan \$650,000 with which to pay his army and ambassadors. The American Red Cross Society has forwarded \$30,000 for the relief of the famine stricken districts of Central China, where floods and the revolution are reported to have reduced to utter starvation 3,000,000 people who inhabit an area of 3,000 square miles.

**Germany.**—Counter to the orders of their local leaders several thousand miners withdrew from their work at Bochum, in Westphalia. They were anarchists, who hoped by this step to precipitate a general strike. Their plans, however, miscarried and a severe reprimand was instantly administered by the national executive board

for this violation of union discipline. They were ordered to return without delay to their works, and the majority quietly submitted to the ruling of the central union. The agitation, however, has now spread into the Silesian coal fields.—A German Women's Congress was recently held at Berlin, and was frequented by a vast concourse of people. On the closing day, March 3, a reception was given by the wife of the Imperial Chancellor, Bethmann von Hollweg. A Woman's Home and Professional Exhibit was likewise conducted at the same time and enjoyed the distinction of being opened by the Empress in person. Its object was to illustrate woman's activity in modern life and to encourage discussion of the manifold questions connected with the woman's problem of our day.—It is believed that an extra million marks will be requested for army and navy purposes. It is purposed to construct within the next six years three new battleships and two cruisers. The building of a reserve of five additional battleships is likewise to be hastened, in order to set afloat a new squadron, which is to consist of eight battleships, besides the lesser vessels that will be required.—On April 20 the Catholic Volksverein opens its second social course for public officials. An invitation was extended to all officials of the Government, the bench, the bureaus of tariff and taxation, and those in the railway and postal employ, for all of whom the Centre proposes legal reforms.—By the final vote of the Reichstag the Radicals Kaempf and Dove have been confirmed in their positions as president and second vice-president. The Socialist first vice-president has been replaced by the National Liberal Dr. Paasche. The Centrist, Dr. Spahn, received 187 votes against 192 for the presidency, from which he had resigned after the first elections.

**Austria-Hungary.**—The agitation among the miners of almost the entire world has likewise penetrated into the northwestern mining districts of Bohemia, where the workers have demanded an increase of twenty-five per cent. in their wages. Since the owners are not likely to make this concession the outbreak of a strike is not deemed improbable.—According to report Italian laborers are immigrating into Austria in great numbers. They are unable to earn a living at home because of the distress existing there. It is feared that in consequence a critical situation will develop in Austrian labor conditions.—Politically, likewise, serious complications have arisen in the double monarchy. Certain military reforms demanded in favor of Hungary by the Hungarian President of the Ministry, Count Khuen, have been denied in order to preserve the interests of a united army. Count Khuen, unable to carry out his mission, tendered his resignation which the Emperor reluctantly accepted. The latter has constantly shown the most marked confidence in the Hungarian Minister, and was not inclined to dispense with his services at this critical juncture. The entire Hungarian cabinet resigned with its Premier.

## QUESTIONS OF THE DAY

## Gaelic Prayer and Poetry\*

There have been many eloquent pleas of late, spoken and written, on the many grounds covered by national individuality, for the restoration of the Gaelic tongue, but to those who set some value on the spiritual influence of a language which for centuries has been moulded by Faith and informed and colored by unparalleled religious devotion, a little book of Gaelic prayers which has come to us from the *Irish Messenger of the Sacred Heart* will plead more powerfully through its silent pages than all the orators. Beautifully wrought in Irish workmanship within and without, it bears the precious burden of 103 time-hallowed prayers, gathered from all parts of Gaelic Ireland. Metrical in form, with a few exceptions, and poetical in substance, some of them go back to the days of Patrick, and all were formed before English thought and tongue had made their way into Ireland. They are miniatures of the Irish mind and heart while yet untouched by any outside influences except those that emanated from Rome.

They illustrate, in the first place, how the ancient Gael wove a poet's prayer around every action and had appropriate, musical words to say with God and His Mother and His saints and angels in every necessity and for each hour of the day and of the night. Their beauty of language as of thought would alone inspire the hope that their Gaelic medium may survive, for no other can convey it. English can render them but haltingly, and its atmosphere is uncongenial to their spirit. The Gaelic salutations, "God be with you," "God save you," "God bless the work," "God save all here," "God and Mary be with you," with the answer, "and Patrick"—or Brigid or Columcille—are still said to some extent in the English-speaking districts where the Gaelic tradition survives, but where Gaelic has long died out, "morrow," "how goes it?" and weather salutations are substituted.

Matthew Arnold was struck with "the unsurpassable intensity, elevation and effect" produced by what he deemed the most striking quality of Irish poetry, "the Celtic gift of style"; and in illustrating the contrast between Gaelic richness and Teuton and Saxon poverty by the epitaph of Aengus the Culdee, he unwittingly directs attention to the higher beauty that spiritualized the linguistic elegance of the Gael. Aengus had gathered into a poem, about 800 A. D., from what he called "the countless hosts of the illuminated books of Erin," a festology of the Irish saints which had a stanza on one or more for every day of the year, and when he also died, another poet wrote lines for his tomb. "A Greek epitaph," says Arnold, "could not show a finer perception of what

constitutes propriety and felicity of style in compositions of this nature." It has other felicities which the Greek could not compass, yet of a dozen "Early Irish Religious Poems" happily translated by A. P. Graves in the January *Dublin Review*, there are several of even higher poetic worth. Mr. Graves' version is literal:

## ON AENGUS THE CULDEE

Delightful here at Desert Bethel,  
By cold, pure Nore at peace to rest,  
Where noisy raids have never sullied  
The beechen forest's virgin vest.

For here the Angel Host would visit  
Of yore with Aengus, Oivlen's son,  
As in his cross-ringed cell he lauded  
The One in Three, the Three in One.

To death he passed upon a Friday,  
The day they slew our Blessed Lord.  
Here stands his tomb; unto the Assembly  
Of Holy Heaven his soul has soared.

'Twas in Cloneagh he had his rearing,  
'Tis in Cloneagh he now lies dead,  
'Twas in Cloneagh of many crosses  
That first his psalms he read.

Had Arnold the more extensive acquaintance with Celtic compositions that is now attainable by English-speaking scholars, his enthusiasm should have been considerably heightened. "Irish religious poetry," says Kuno Meyer, the German Celticist, who has brought much of it to light and translated it into excellent English, "ranges from single quatrains to lengthy compositions dealing with all the varied aspects of religious life. Many of them give us a fascinating insight into the peculiar character of the early Irish Church, which differed in so many ways from the Christian world. We see the hermit in his lonely cell, the monk at his devotions or at his work of copying in the scriptorium or under the open sky; or we hear the ascetic who, alone or with twelve chosen companions, has left one of the great monasteries in order to live in greater solitude among the woods or mountains, or on a lonely island."

The prayer-poems in the collection before us are chiefly those that sprang from the hearts of the people, and are concerned with their daily occupations, religious and secular, rather than with those of monk or ascetic. There are prayers in rhyme and haunting rhythm for every time and duty—for waking, and rising and when risen; before and after eating or drinking or speaking, entering or leaving a house, going or returning; prayers to the Divine Persons, to Our Lady and the Saints and angels; prayers for sailors, shepherds, fishermen, and for almost every avocation and occasion. The housewife chants a prayer while making bread or a bed or putting a child to sleep, or covering the glowing coals, and should one wake in the night he calls on "the merciful Lord" in verse to deliver him from the darkness

\*Paidreaca na n'Doine (Prayers of the People). Compiled by Charlotte Dease. Dublin: Messenger of the Sacred Heart.



and shadow of death into "Thy glorious light. Oh, brighten my darkness, Thou Splendor of Eternal Light, Thou Day that knows no evening." While kindling the morning fire he sings:

This fire am I kindling  
As Christ doth chastity kindle.  
May Mary reign o'er this house  
And Brigid dwell in its centre.  
And eight angels of might in the City of Grace  
Protect and deliver its people!

There is a prayer for the first sight of the sun, and the last, and for every day of the week. For Friday night the appeal runs: "O King of Friday, Who didst stretch Thine arms on the Cross, suffering thousands and hundreds of wounds, let us lie down under the protection of Thy shield to-night, and over us spread the fruit of the Tree on which Thy Body was crucified!" There are verses not only for the great periods of the Mass—and the prayers at the Consecration are the heart and pulse of poetic ecstasy—but for the first sight of the church and when passing it, entering it and leaving it. When the Gael had finished all his prayers within and found himself outside, he turned round to the church before starting homeward and cried:

A blessing be with you, O house of God!  
And the blessing of God be about us,  
And the Grace of God never leave us  
Till again to His House we are coming!

Besides the natural outpouring of poetic endearment found in the Irish Litanies of Our Lady, these prayers have many arresting characteristics that distinguish them from other books of devotion. Such phrases abound as "Blessed Jesus, nurse of the fair white lamb, make shelter for my soul," and one poet asks "Mirthful Mary, Virgin glorious," to grant him three things: A sight of her dwelling, the light of brightness; a sight of the Trinity holy; and the grace of patience in the face of wrong. The invocation to St. Patrick is in similar vein, but ends with an affectionate appeal of personal motive:

O Patrick in Paradise dwelling, with God's  
Immaculate Son, Who gives health with His  
grace to the needy. To thy presence I  
come in my helpless, vigorless weakness:  
give me, too, a dwelling in Paradise, *where*  
*I can look upon thee.*

The book opens, fittingly, with the glorious "Breast-plate of Patrick," the hymn chanted by the Saint on his way to the royal court at Tara. He invokes the Holy Trinity, the angels and saints, the prophets' teachings, the Apostles' preaching and "the virginity blest of God's Dedicate Daughters"; and he begs Christ to be within and without him, and in the hearts of all who see him or hear him, or ever take thought of him, "so that mighty fruition may follow my mission." Within a

generation of his death a poem was written by one of "Christ's dedicate daughters," St. Ita, which proves that Christ, according to Patrick's prayer, had come into the heart of Erin. It is a prayer to the Christ Child, Who is lovingly addressed "Iosacan," "little Jesus"; and its elaborate metrical construction and intrinsic beauty justify the adaptation of Dr. Sigerson's judgment on the Brehon Laws: "Such (poems) could not emanate from any race whose brains had not been subject to the quickening influence of education for many generations." It is given as arranged by Dr. Henebry, and Mr. Graves' version, while literal, reproduces much of the intricate rhymes and alliterative assonances of the original:

#### JESUKIN

St. Ita (b. 480—d. 570)

Jesukin  
Lives my little cell within;  
What were wealth of cleric high—  
All is lie but Jesukin.

Nursling nurtured, as 'tis right—  
Harbors here no servile spright—  
Jesu of the skies, who art  
Next my heart thro' every night!

Jesukin, my good for aye,  
Calling and will not have nay,  
King of all things ever true,  
He shall rue who will away.

Jesu, more than angels' aid,  
Fosterling not formed to fade,  
Nursed by me in desert wild,  
Jesu, Child of Judah's maid.

Sons of kings and king's kin  
To my land may enter in;  
Guest of none I hope to be  
Save of Thee, my Jesukin!

Unto Heaven's High King confest,  
Sing a chorus, maidens blest!  
He is o'er us, though, within,  
Jesukin is on my breast!

The Irish habit of praying to local patrons is illustrated in the verses to St. Declan of Waterford, a contemporary of St. Patrick:

May God greet thee, holy Declan!  
I, too, greet thee, and entreat thee:  
'Tis to thee I come complaining  
In the paining that doth grieve me;  
Of thy charity relieve me,  
From God's Bosom solace give me!

But they also remembered the country as a whole, associating it after Patrick's heart with the religion he brought them: "From the foe of my country and the foe of my Faith, from the foe of my family and friends, be Thou, O Lord, my protection with the sign of Thy

Holy Cross." The prayer to the patriot exile saint of Iona has also a patriotic bearing, and will be echoed by some without, as it should be by all within, the borders of Erin: "O Columcille, pray for us that we may have the grace of God and a holy death in Ireland."

To those who compiled and published these "Prayers of the People to the glory of God and the Honor of Erin," and to those who recite them, we offer the salutation *Dia's Muire duit agus Padraig!*

M. KENNY, S.J.

### The National Civic Federation

The annual convention of the National Civic Federation took place recently at Washington, with His Eminence Cardinal Gibbons presiding on the opening day. Its object was to bring together the great employers of our country, the leaders of organized labor, Government officials and all who have the power to influence the popular opinion. The special topic under consideration was the relation of employers, whether public or private, to their employees.

It is now somewhat over a decade of years ago that this organization was founded. The plan outlined in its original prospectus gave little indication of the specific purpose it was to answer as a recognized intermediary between Capital and Labor. Of the fifteen topics to which it proposed to direct its attention only one was concerned with the industrial problem. Subjects such as finance, municipal government, commerce, taxation, education, matters of military and naval interest, as well as the Indian and negro question and our foreign relations, were then proposed for special investigation. From its beginning the organization pledged itself to remain throughout most absolutely non-partisan.

In 1901 the first annual meeting of the Industrial Department was called, with Grover Cleveland, Bishop Potter, Charles Schwab, Samuel Gompers and John Mitchell among the members of its executive committee. It was a period in which the minds of men were filled with the popular excitement of the great strikes which had recently swept the country. A discussion, therefore, of so pertinent a topic by men of acknowledged authority aroused no inconsiderable attention, and at once gave to the Federation a special industrial significance. This it has ever since held in the popular mind, although it has in no wise relinquished its other fields of civic usefulness. Its agitation for the pure food and drug law, the reform in methods of taxation, the regulation of trust companies, loan associations and savings banks, and especially its plea for uniformity in legislation, indicate somewhat the breadth of its operations in the past.

The working plan of the Civic Federation is well devised and gives to every subject under consideration a most thorough scrutiny. Committees of men prominent in national life are appointed for the investigation and

discussion of any given topic; public platforms are provided, where the champions of opposing interests can enter into friendly debate, and the leaders of popular opinion are brought together from Church and State, and from banking house and workshop, and from every profession, freely to interchange their views. Not merely is an open forum offered them, but the opportunity is likewise afforded of engaging in more intimate conversation at table and banquet, and so to foster an amicable spirit of conciliation and to prepare for a better understanding of those vital issues upon whose solution the welfare of the nation as well as of individuals must depend.

There are two principles which we may consider as fundamental in the work of the Federation. The first of these is the negation of any essential opposition between Capital and Labor. The second is the clear enunciation of the right possessed by the latter to enter into combination by means of labor unions for the protection of its own interests.

These two principles are equally fundamental in the Labor Encyclical of Pope Leo XIII. "The great mistake," he emphatically states, "is to take up with the notion that class is naturally hostile to class, and that the wealthy and the workingmen are intended by nature to live in mutual conflict." And dealing with the second proposition, he desires not merely its theoretical acceptance, but its universal application. "It is gratifying to know that there are actually in existence not a few Associations of this nature, consisting either of workmen alone or of workmen and employers together; but it were greatly to be desired that they should become more numerous and more efficient." It is, of course, a system of trades union with underlying religious principles that he has in mind. "What advantage," he says, "can it be for a workingman to obtain by means of a Society all that he requires and to endanger his soul for lack of spiritual food?"

The first of the principles here described has brought upon the Civic Federation the odium of the entire Socialist movement. It would be difficult, Socialists tell us, to find two movements so diametrically opposed as the National Civic Federation and the Socialist Party, in as far as the latter must find the very reason for its existence in the theory of an inherent and irreconcilable struggle between Capital and Labor. Mr. Hillquit thus voices the unanimous opinion of his own party in a letter to Mr. Easley, Chairman of the Executive Council of the National Civic Federation and editor of its Review:

"The game played by the Civic Federation is the shrewdest yet devised by the employers of any country. . . . To the organized labor movement the policy of the Civic Federation is the most subtle and insidious poison. It robs it of its independence, virility and militant enthusiasm; it hypnotizes or corrupts its leaders, weakens its ranks, and demoralizes its fights. The So-



cialist Party is employing all efforts at its command to save American labor from the malign influence of the National Civic Federation, hence there is so little love between the two organizations."

But Socialism is not the only foe of the Federation. Marching against it from an entirely opposite quarter comes the National Association of Manufacturers, with an army three thousand strong and a great retinue of anti-union sympathizers. It is the second principle of the Federation, as applied in its endorsement of American trade unions, which these impugn, on grounds which we can best understand from their own words. We quote the statement of President Kirby as it was made in the meeting of the Manufacturers' Association, and met with the approval of the assembly, which again unanimously reelected him:

"My opposition to it [the National Civic Federation] has been relentless, and will be relentless, because of its close alignment with the dominating influences of labor unionism. . . . The American Federation of Labor is engaged in an open warfare against Jesus Christ and His cause. Analyze it as you may, you can make nothing else out of it, and those who profess Christ, yet hobnob with the leaders of that wicked conspiracy and give them encouragement by eating and drinking and smoking and holding social relations with them, cannot segregate themselves from the responsibility that attaches to such affiliation." (Socialism and the National Civic Federation, p. 3.)

It will be noticed that while Socialism denounces the Civic Federation for its supposed hostility to organized labor, anti-unionism as roundly censures it for criminally abetting this same cause. The Socialist press fails to find in its vocabulary words strong enough to express its detestation of the Civic Federation for corrupting the labor leaders, who are "dined, wined and captured" by Rockefeller, Morgan and Carnegie; while the organs of the National Association of Manufacturers and the Citizens' Industrial Alliance as loudly and sweepingly proclaim it to be only a catspaw for Gompers and his friends, an annex of the American Federation of Labor. Debs, Haywood and Hillquit hate it for not being what Kirby, Post, Van Cleave and Parry say it is, and therefore both parties are determined relentlessly to oppose it.

It is evident that no one can enter into the industrial struggle of our day without making enemies of one party or other, and most probably of many parties at once. This, of course, is no excuse for those who through fear would hide their Master's talent. The sophism of Socialism consists, as the Holy Father shows, in taking an accidental abuse of our times for an inherent evil. The position of those in the other extreme is based upon the undoubted excesses into which union members, and perhaps entire unions, have at times fallen, without sufficiently recognizing the justice of the cause itself for which union labor stands. It is only stating a truism to say that neither labor organizations nor em-

ployers' associations are ideal. The object of an intermediary like the National Civic Federation is precisely to eliminate, as far as possible, the harmful elements of both by bringing employers and employed together in friendly intercourse and upon fair and equal terms of debate. So their mutual interests may gradually become more clearly defined and the way be paved for peaceful conciliation, arbitration and trade agreements in place of those violent industrial convulsions of our age, the lockout and the labor strike.

To secure permanence for this happy consummation, devoutly desired by all except the Socialists, religion is clearly indispensable. All solutions of these vexed problems based upon any other foundation are built upon the sand, and only await the rains and the storms and the washing of the waves to collapse without a warning. It is here, therefore, that the great mission of the Catholic Church in the social issues of our day must make itself preeminently felt. The silent influence she is exercising even now is far greater than we ourselves can understand. The good will of an organization like the National Civic Federation itself is a result of that Christianity, inherited from the Mother Church, and never entirely lost in its blessed influence upon the world.

JOSEPH HUSSLEIN, S.J.

### Catholic Social Work in Spain

#### II.

A Catholic social work which has done incalculable good by its many publications is the Spanish Volksverein. It is known in Spain as La Acción Social Popular. In the few years that it has been in existence it has sent out from its office in Barcelona more than 2,600,000 publications, and has given a convincing proof of its activity by its edition of a million copies of the pastoral "Dios y Cesar" (God and Cæsar), written by the Bishop of Vich against the Government's hostile action towards the Church. The well-known social writer, Father Gabriel Paláu, S.J., is its director. The Spanish Volksverein has had no easy path to travel. From its introduction into Spain it met keen opposition from those who believed its modified form little suited for social work among Spain's politically disunited Catholics or who claimed to see in it an attempt to dictate the how and why of social methods to those long engaged in the Spanish social movement. Undoubtedly the work of the Spanish Volksverein has been misunderstood by many. The recently published statistics of the work actually being done and the praise that this work has received from Rome show that La Acción Social Popular is destined to take a prominent part in the social movement in Spain. Its periodical publications are *Revista Social* (fortnightly), *Ecos Sociales* (monthly), *Archivo Social* (fortnightly), *El Social* (weekly), and *La Gercencia* (at irregular intervals).

Much time and labor have been spent in Spain in forming workingmen circles and syndicates. The results achieved, considering the work as a whole, have not been entirely satisfactory. While there exist to-day many well-organized and strong Catholic workingmen circles, yet Spanish social leaders complain that much energy and money have been wasted by zealous though inexperienced social workers in forming workingmen circles which possessed no internal strength, and which have either dwindled away or have become in reality but little different from the charity conferences of St. Vincent de Paul. A misconception of a Catholic workingmen circle explains most of these failures. Since the introduction of the social week in Spain a marked improvement is noted in this line of social work; the excellent and practical social courses having shown the defects in many existing workingmen unions. The rules and instructions drawn up for workingmen syndicates by Father Vicent, by the editors of *La Paz Social* in their *Vademecum del Propagandista*, and by the directors of *La Acción Social Popular* in various publications for their professional associations, have been of great help in the formation of new circles and syndicates, and in strengthening those which were weak and ineffective. Spain needs strong Catholic workingmen syndicates. In her great cities, such as Madrid, Barcelona, Valencia, etc., Socialism of a most violent and atheistical character is rapidly permeating the working classes, and has gained control of existing labor federations. If Catholic social work is to be effective among these working classes it must have solid organization, be able to compete with the socialist organizations, and have power to protect the interests of its workingman. Hence we find Spanish Catholic social workers establishing in connection with the Catholic syndicates, the cooperative store, the savings bank, insurance, etc.; all with the one purpose of making the Catholic toiler feel that the syndicate is an association of honest workingmen seeking their spiritual and material interests. The Catholic workingmen centre established in Madrid by Father Manuel Abréu, S.J., is a model of its kind. The work is carried on in connection with the Catholic Institute of Arts and Industries. Undoubtedly it is one of the most practical workingmen circles in Spain, and one which commends itself to the Catholic student for its manifest spiritual and material fruits. It is known as *El Centro Popular de la Inmaculada*. It has 1,374 members, and publishes a monthly review, *El Obrero y la Iglesia*.

Though Catholic workingmen circles and syndicates are now numbered by hundreds, yet one must confess that in the larger cities they do not as yet possess the internal strength to compete always with success against the older federations now absolutely controlled by socialist minorities. The conquest of the laboring classes in the cities is difficult. It is this very difficulty that has directed the main force of the Catholic social movement to the fields to gather the honest, uncorrupted toilers of

the soil into strong agrarian syndicates. The weak point in the formation of many Catholic workingmen circles in Spain has been the obtrusive zeal of wealthy patrons, who by their very generosity have killed all initiative on the part of the workingmen and made them feel that the circle was not theirs, and consequently that nothing was expected of them in promoting its interests.

The Catholic social movement among the working classes of the great cities has received valuable aid from the Institute of Lady Catechists. This Institute is a religious congregation founded in 1892 by Doña Dolores Rodríguez Sopena, and has its mother house in Toledo. In Spanish it is called *Instituto de Damas Catequistas* or *Apostolado del Corazón de Jesús y San Ignacio de Loyola*. Its members are trained for work among the working classes of the larger cities; among those who seldom see a priest and who have been taught by socialist leaders to look upon the Church as an enemy of workingmen's rights. Exteriorly in their work they are as ladies of everyday life who might enter the factory or the humble home to help and advise the workingmen in their difficulties. By tact and by a sweet charity and sympathy which have their source in their religious formation, they win the hearts of the working classes, solve their difficulties against religion, teach them to establish a cooperative store and savings bank, steal away the little ones to catechism, and, when all is well prepared, bring in a zealous priest to finish the work by revalidating marriages, baptizing the children and forming the men into a Catholic workingmen circle. Their success in Barcelona, Madrid and other cities has been extraordinary. In many districts where a few years since a priest could hardly pass without meeting the grossest insults, he is now met by the little ones, who race to be the first to kiss his hand and beg "una estampita" or holy picture. In August, 1905, this congregation received a special approbation and blessing from Pius X.

The patronages for young workingmen have not reached in Spain the numbers and importance of those of France. It is only in the past two or three years that this work has been taken up seriously as an important factor in the Catholic social movement. Some few patronages, it is true, have existed in Spain for many years, yet outside of some few cities this class of work was but little known. To-day patronages are being established in all the leading cities and towns of the peninsula. Those familiar with Max Turmann's "Les Patronages" will understand what excellent results may be had from a well-organized, well-directed patronage. The social worker should find in the patronage the nucleus for many a future workingmen's syndicate. Undoubtedly the best organized patronage for young workingmen in Spain is that of Valencia. It was founded in 1883 by a master carpenter, Gregorio Gea, and to-day numbers about 1,300 young workingmen. Its sodalities of the Holy Angels and of St. Aloysius, its Sunday Mass and General Communion days, together with weekly



catechism classes, amply provide for spiritual needs; while a park of 15,000 square meters, with football field, handball courts, etc., offer the necessary recreation for lively spirits cooped up for six days a week in factories and warehouses. Besides supporting a day school, the Valencia Patronage has three night schools, with classes of drawing, modeling, singing, etc.; also a well-selected library. In the time of sickness its members are helped both materially and spiritually, and are provided with efficient medical treatment and medicines. Its director for many years has been Father Narciso Basté, S.J. For his work in drawing the attention of Catholic social leaders to the necessity of establishing well-organized patronages in Spain Canon Juliá y Vilaplana of the Cathedral of Segorbe deserves great credit.

There is one phase of social work in Spain which has deeply impressed the writer, and it is this: the generous sacrifices which the younger Spanish clergy, especially in rural districts, are making in order to better not only the spiritual but the material interests of the working classes stand out in striking contrasts to the utter indifference of Spanish politicians who have been blind to the needs of their country. These generous sacrifices on the part of the rural clergy become more laudable when we reflect that their daily life is one of extreme privation. The miserable pittance allowed them by the Government in restitution for the confiscated revenues of the Church must suffice not only for their own needs but must help the poor of their flock. Year by year their life has become one of greater hardship by reason of the increased cost of living and the withdrawal of no small part of their already insignificant salary as a Government tax. Yet, in spite of privation and of even actual poverty, the rural members of the various Spanish ecclesiastical associations are working day by day with greater interest to advance any social work which will help to the material betterment of their people. This interest in social work, besides winning for the priest the sympathy and affection of his flock, has taught a special lesson: the priests' field of labor is not confined to the sacristy and the church. The courses in Catholic Sociology established in Spanish ecclesiastical seminaries are producing excellent fruit.

CHARLES J. MULLALY, S.J.

### Child Slavery

From time to time articles on the so-called White Slave Traffic have appeared in the pages of AMERICA, in which the extent of the evil and the measures, national and international, to combat it were discussed at some length. Reference was also made to the International Conference of Paris (1902), at which representatives of most of the governments of the world were present, and the question of uniform international legislation against the White Slave Traffic was discussed. Though the law suggested at the time did not advance beyond the stage

of a rough draft, it was not without material influence on the penal legislation of a number of States. At the Fourth International Congress for the Prevention of the White Slave Traffic, held in Madrid from October 25 to 30, 1910, the necessity of an international agreement was again insisted upon, and this time, it appears, successfully. The committee charged with the drafting of the agreement brought their labors to a close some months ago, and it is confidently expected that the various legislative bodies of Europe and America will ratify it in the course of the current year. A Bill to this effect has already received the sanction of the German Governments, and will be submitted to the Reichstag during the present session.

Meanwhile the various organizations for the protection of emigrant girls are continuing their noble, unselfish efforts in every part of the civilized world. Early in February Mgr. Müller-Simonis, of Strasburg, who is one of the most indefatigable of charity workers, set out for Egypt in order to found branch societies of the Catholic International Girls' Protective Association in Alexandria and Cairo. He has undertaken this arduous mission at the express wish of the Holy Father and the Cardinal Prefect of the Propaganda. The number of Italian and Austrian girls who annually emigrate to the banks of the Nile in search of lucrative employment is constantly on the increase, and a number of facts recently brought to the notice of the public show that their fortunes are often anything but enviable, both from a temporal and a spiritual point of view. As Mgr. Müller-Simonis is an excellent organizer with a wealth of experience to fall back upon, there is no doubt of his bringing the mission entrusted to him to a successful issue.

The Austrian League for the Prevention of the White Slave Traffic, judging from the last Annual Report issued some months ago, is as active as any of its sister organizations. During the year 1910 the League rescued 768 girls from careers of vice; 72 of these were under sixteen; 118 under eighteen; 179 under twenty, and 322 under twenty-four years of age.

At the Eighth Annual Convention of the League, which was held in October last at Vienna, Miss Henrietta Arendt, until quite recently assistant commissioner of police in Stuttgart, delivered an address on "Child Slavery in Europe" that is deserving of the widest circulation and the most careful study. Horror-inspiring as many of her statements are, it is impossible to doubt them, the personal experience of the speaker and statistics of unquestionable reliability vouching for their exactness.

According to Miss Arendt we must distinguish four kinds of child traffic: 1. What is commonly known as "angel-making"; 2. The selling or giving away of children; 3. The selling of children to professional white slave traders; 4. The selling or hiring out of children to professional beggars, thieves, etc.

"Angel-making" is a euphemism for child-murder. The daily press furnishes ample evidence that this abomination is by no means confined to China. The innocents thus mercilessly slaughtered are for the most part, though not exclusively, of illegitimate birth. Miss Arendt instances a number of cases in which parents had insured their children or foster-children and then sent them to "join the angels" without delay.

The number of professional angel-makers is not so small as one might believe, considering the nature of the trade. Every large city harbors a number of them. For a comparatively small compensation they agree to board and clothe the children confided to their care. These little unfortunates are, as a rule, put to sleep with poppy-blossom tea and alcohol, receive unwholesome and insufficient nourishment, and before long die "a natural death." In the doctor's certificate the cause of death is usually set down as "enterorrhœa," and the murderesses can continue to ply their trade with impunity, unless some accident or other leads to the discovery of their crime.

Heartrending as is the lot of the child that falls into the clutches of the angel-maker, it is infinitely better than that of the child sold or given away without more ado to anyone making application for it in person, or by a skillfully worded advertisement in the newspapers. It is impossible to say how many children are disposed of in this way by unnatural parents or relatives, but so many cases have come to light in recent years that Miss Arendt feels justified in speaking of a thriving traffic in children. In the case of illegitimate children, if the mother is poor the child is taken off her hands for a slight compensation, or none at all; if the mother is well-to-do, or belongs to the higher classes of society, she has not only to pay dear to get rid of her offspring, but she must be prepared to expend periodical sums as hush-money.

What becomes of these children no one knows, but that many of them are bought and sold for immoral purposes is certain. A number of cases have come within Miss Arendt's personal experience; of which the following is the most characteristic: "In an advertisement in a Stuttgart paper," she said, "a married couple declared its willingness to adopt a pretty girl, age immaterial, without compensation. This advertisement appeared repeatedly, and at last aroused my suspicions. The would-be foster-parents lived in one of the large cities of southern Germany. I wrote to them, telling them that I had several children to dispose of and asking for further particulars. In reply I received a large printed formulary bearing the heading: 'First Burial Institute Pietà.' Then followed a number of questions. The foster-father wanted to know the exact color of the hair and the eyes, height, age, etc., and reiterated his readiness to adopt any number of little girls free of charge, provided they were good-looking. I sent the document to the head office of police of the city in ques-

tion, with the request for information about this benefactor of humanity. The chief of police informed me that the manager of the 'Burial Institute Pietà' had just finished a term of penal servitude for panderage, having been found guilty of selling children to houses of ill-fame."

Why such a monster of iniquity is permitted to rove at large is one of the many mysteries of modern criminal justice: he deserves perpetual imprisonment, seasoned with hard labor, as well as any bomb-thrower.

The fourth class of child-traffickers—that of professional beggars and thieves—is perhaps the most numerous. Police reports show that the bartering of children for purposes of mendicity has become an international commercial speculation. German children are traded to England, French children to Russia, Russian, French and English children to Germany. "Hundreds of such beggar-children," says a writer in *Jugendfürsorge*, a magazine devoted to children's protection work, "wander about the streets of London, ragged, emaciated, dirty. Even in the most fashionable quarters you meet with these poor little unfortunates; they take their stand at the street corners, on the side-walks, in door-ways, their heads sunk on their breasts, all but lifeless. The 'impressario' has rented a room somewhere on the outskirts of the city in order to escape the scrutiny of the eye of the law, and lives handsomely and unmolested on the alms collected by his little beggar-slaves. Some of these vampires mutilate their victims in a most cruel manner in order to increase their chances of profit. Beggar-boys with broken arms or legs are no rarity, and the rapacity of their taskmasters has robbed others of the light of their eyes. . . ."

The Department of Haute Garonne, in the south of France, it seems, is a centre for the "manufacture of cripples and monsters." The process is described as follows: "The inhuman wretches engaged in the business take a child under ten years of age, bend its legs and press them against the muscles by means of slings, gently at first, in order to prevent mortification from setting in. The little limbs gradually become atrophied, all life concentrating, as it were, in the trunk. The cripple is then placed in a box, his legs crossed in such a manner that they can never recover their lost powers. In this position he must eat and sleep for weeks at a time. The manufacturers take care not to diminish their profits by over-feeding their victims, each of whom cost them from 70 to 80 francs. By wheeling them about the streets of the cities or exposing them in museums and circuses they manage to make about 7 francs a day out of them."

In Russia the begging brotherhood is especially on the lookout for children affected with diseases calculated to awaken compassion, such as rickets, running sores, cancer, etc.

But the subject is too painful to pursue any further. Enough has, however, been said to show that child



slavery does not exist merely in the wilds of Africa, or in the lands over which the crescent banner waves, or in the brain of some modern Dickens, but flourishes in the very heart of Europe.

It is good to cast a glance now and then into the ghastly depths to which human brutality descends. We come away sickened by the sight, it is true, but with the firm purpose, with our teeth set, as it were, to do all in our power, by personal service or by generous support of the men and women engaged in works of charity, to rescue from untimely death, or from a lot in life worse than death, as many as possible of the little ones that were the objects of the special predilection of the Son of God when He dwelt among us.

GEORGE METLAKE.

What the present Government of France wants to make its soldiers, says the *Army and Navy Journal* of February 17, may be gathered by the treatment meted out to a book on "The Education of the Soldier," by General Schmidt of the German army. "The author is religious and is not ashamed of his belief," says the editor of the *Journal*, "and he bases his system of education on the love of God, on loyalty to the sovereign and on duty to one's country, as thus: 'Above us reigns a supreme and infallible Judge, the arbiter of battle, the God of Armies, Who holds victory and defeat in the hollow of His hand.' General Schmidt's ideas on education are so valuable that the book has recently been translated for the use of the French army. But it has been strangely disfigured in translation, every reference to the Deity being struck out. The idea is, evidently, that under the political system of army administration now obtaining in France any officer using the book in its original form would be liable to be reported on as a 'clerical,' and passed over for promotion."

IN MISSION FIELDS

The Society of the Divine Word was founded in the year 1875, at Steyl, a small village of Holland, near the German boundary. It is now thoroughly international; it has among its members Germans, Dutch, Austrians, Poles, etc., and in a few years also American citizens will be among its sons.

The most conspicuous object of the Society lies in the evangelization of heathen countries. But the Society also takes care of the spiritual welfare of emigrants and colonists of different nations and directs several colleges, normal schools, seminaries, technical schools, etc.

The little seed planted thirty-seven years ago by German hands in Holland's fertile soil has, after a rapid germination and under divine protection, grown into a mighty tree, whose branches overshadow the whole world. A good view of the Society's work is offered by the recently published statistics for 1912.

The Society now consists of: 1 bishop, 1 superior general, 2 prefects apostolic, 574 priests and 796 laybrothers. In preparation for the holy priesthood are:

239 students of theology in five courses, 160 students of philosophy, in two courses; 875 students of the classical studies, in six courses.

The Fathers and Brothers work in the following districts:

In *Europe*, 226 Fathers and 623 Laybrothers.

In *heathen countries*:

Asia:	China .....	67 Fathers and	13 Laybrothers
	Japan .....	12 Fathers	— Laybrothers
	Phil. Islands.	8 Fathers	— Laybrothers
Africa:	Togo .....	48 Fathers and	15 Laybrothers
	Mozambique.	6 Fathers and	4 Laybrothers
Australia:	New Guinea	28 Fathers and	25 Laybrothers
	Sydney .....	1 Father and	1 Laybrother
So. America:	Paraguay ...	3 Fathers and	5 Laybrothers
Total.....		173 Fathers and	63 Laybrothers

Among civilized nations in North and South America:

So. America:	Argentina...	60 Fathers and	34 Laybrothers
	Brazil .....	57 Fathers and	22 Laybrothers
	Chile .....	31 Fathers and	10 Laybrothers
U. S. A.:	Techny, Ill.	21 Fathers and	44 Laybrothers
U. S. A. (South):	Among Negroes ....	6 Fathers	— Laybrothers
Total.....		175 Fathers and	110 Laybrothers

Affiliated with the Society of the Divine Word and founded as an aid in its apostolic endeavors, is the Missionary-Sisterhood of the Servants of the Holy Ghost. Their total number is about 900, 105 of whom are in the above mentioned heathen missions, 258 in North and South America, and the rest in Europe.

The American branch of the Society conducts in Techny, Ill., a technical school, a college and St. Mary's Mission House. The latter is an institution in which boys are educated for the holy priesthood and for the missionary career.

CORRESPONDENCE

Tripoli Before the Parliament of Italy

ROME, February 25, 1912.

On Washington's Birthday Parliament was opened. The Prime Minister, Giolitti, came, spoke and carried his law of annexation by a vote in the Chamber of Deputies of 431 ayes to 38 noes, one member, the Socialist, Eugene Chiesa, abstaining from voting. Giolitti's argument was brief. Tripoli and Cyrenaica, owing to their arrested development, civil and economic, by the barbaric mal-administration of the Ottoman Government, were sure to be taken over shortly by one of the European Powers: Italy's security would be in peril from such disturbance of the equilibrium of political influence in the Mediterranean consequent upon any nation but Italy assuming control: In her own defence Italy endeavored to develop the economic resources and to civilize life in the territory while under Turkish dominion, thus to exclude politically the interference of any other Power: Turkey would have none of it: nothing remained except for Italy to take over the territory by force of arms: hence the war and annexation. In his argument, of course, he displayed no suspicion of the ethical unsoundness of the principle current in the Cabinets of Kings, that if your neighbor refuses to develop

his property you may take it away from him. Nor does the public seem to advert to how the governments are thus playing into the hands of Socialism, which maintains that because individuals will not develop and administer their property in the interests of the distributive common good, *i. e.*, of the people at large, the people at large should take it all away from them.

The Liberal opposition to the Italian Ministry declared itself prepared to accept the annexation, though thoroughly opposed to the way the government had accomplished it. The Republicans took the same position. The Radicals accepted the annexation as a necessity, but are prepared to combat the Ministry over the internal administration of the colonies thus acquired. The Socialists split in halves: one half bitterly opposed the war and the annexation by speech and vote; the other half mostly voted against the bill for annexation as a protest against the inception of the matter, but spoke in the sense that as it was an accomplished fact and unchangeable without peril to the nation, they were prepared to reconcile themselves to the situation as the less of two evils: the more radical group proposes to try to read the others out of the Socialist Party.

Cheering crowds thronged the streets to celebrate the annexation (a holiday was given all the public schools to help on the enthusiasm), while by the usual paradox the majority of the representatives of the city of Rome in the Parliament voted against the measure.

The break in the "bloc" in the Municipal Council is over, and the victory as usual is with the astute Mr. Nathan. The Republican Convention, to which the question of the retirement of its representatives from the Council was referred, has instructed the Republican councillors to return to the Council and be good, adding the gentle sanction that otherwise they will be dismissed from the party.

The Liberal agitation of the question of Church and State as the next election issue goes steadily on. Sonnino, the leader of the Liberal Opposition, declares that his party stands for the general interests of the State and so is at variance with the Socialists and with the Catholics. Salandra, another Liberal leader, declares that this does not mean direct opposition to the endeavors of Socialism for the betterment of humanity at large, nor the efforts of the Church for the preservation of the religious sentiment, but that these must be subordinated to the interests of the State, "for our country," he adds, "is before the Church and before humanity at large." Luzzatti, however, has not hesitated to call those who from abroad are interesting themselves in the amelioration of the adjustment of the Papacy in Italy, the enemies of the Italian fatherland. At Bologna during the course of the week Count Sassoli drew the attention of all Italians to the fact that the problem of the independent position of the Holy See calls insistently for settlement, and that such settlement must secure to the head of the Catholic Church that real freedom of existence and action which is necessary for his spiritual sovereignty. In one word, no question is settled until it is settled right, and the present position of the Holy Father is one that is unspeakably wrong.

On Tuesday the Holy Father received in audience all the parish priests of Rome together with the preachers for Lent. To the former he insisted that they look diligently to the teaching of catechism especially to growing youth, and bring them to attendance at the classes established for that purpose: that they fill the minds of the faithful with a more profound respect for the Church,

and induce them to share in the current works of piety and to assist at the solemn functions of the Church. To the latter he counselled that in matter and style they keep to the comprehension of their listeners and the immediate needs of their souls.

Both the Holy Father and the Cardinal Secretary have sent the Emperor of Austria their condolences on the death of Count Aehrenthal.

The Consistorial Congregation has just issued a decree that bishops making their visits *ad limina* must make a report on the status of Modernism in their respective dioceses.

C. M.

### Religious Confusion in Malabar

At present the schismatics in Malabar number only about 10,000; the "Catholic Encyclopedia" gives 30,000, a figure certainly not up-to-date. Although numerically small, the community is rich and influential. It is, however, noteworthy that all those that receive higher education among the schismatics realize the incongruity of their isolated position in a large Catholic population and are returning to their old faith. But the conversion *en masse* of the schismatics seems, humanly speaking, impossible.

It has been said that "from schism to heresy, the way is very smooth." From the beginning of the century the Malabar schismatics have been subject to Protestant and Nestorian influences. There is a small party in favor of Protestant ceremonies and ritual; another party, very influential and anti-Catholic, have recently got down a Nestorian bishop from Kurdistan. To these two parties is opposed a third one consisting mainly of "conservatives," who still insist on having Catholic ceremonies as of old. There is again a fourth party, who being anxious about their salvation are vacillating as to the course they should pursue. All of them threaten one another's existence, and strive to gain ascendancy in the Church.

The recent death of Bishop Augustine, the successor of Mellus, has brought about a new development in the religious history of the schismatics. Under the leadership of the richest schismatic families, more than half the people refused to receive the Nestorian bishop as their legitimate pastor, and appealed to Government aid against his doctrinal and disciplinary innovations, which, it was argued, would lead to the disturbance of public peace. The Cochin Government issued an order to the effect that the "innovating" bishop and his party should have no share in the management of the old church. Mar Abimaleck, the Nestorian bishop, at once retired to a small presbytery at one end of the town. Now the Conservative party that ousted him is without a bishop and is not likely to get one of orthodox views (that is, not Nestorian) from Syria or Persia. Moreover the local schismatic clergy are of a low order, being entirely made up of excommunicated Catholic priests or expelled seminarists; and the selection of a bishop from among them is quite unlikely. Hence dilemma.

But the memory of the Faith of their fathers—that Faith which was first preached by St. Thomas, and was in subsequent ages nourished and strengthened by European missionaries—is still fresh in the minds of the schismatics, many of whom were born and brought up in the bosom of the Holy Catholic Church; and there is great hope that in the present crisis many will realize the falsity of their position and return to the true Faith of Christ.

A MALABAR SYRIAN.



# A M E R I C A

## A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, MARCH 16, 1912.

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### Saint Patrick

Speaking last year at Chicago on St. Patrick's Day, President Taft devoted the greater part of his discourse to a comprehensive summary, as admirable in construction as it was unusual for after-dinner speakers, of the life and acts of Ireland's Apostle. We think we cannot do better than follow his example in making our tribute to the Saint the recital of the salient facts of his life. Of Celtic origin, whether born in Gaul or Britain, acquainted with Gaelic language and customs by six years' residence as a slave in Ireland, trained in Christian perfection by the monks of Lerins and in Apostolic doctrine and practice by St. Martin and St. Germain, and commissioned by Pope St. Celestine to bear the teachings of Christ to the children of Ireland, who had been in his thoughts by day and his dreams by night, Patrick unarmed except with the Crucifix and his trust in God, landed in 432 with a few companions on Ireland's shore, and

"Blessed forever was he who relied  
On Erin's honor and Erin's pride."

Though many his toils and trials, it may be said that under his inspiration Ireland, like the fabled tree that grew and blossomed and fruited in a night, sprang at a bound to the full splendor of a Christian nation. The subtle training of the widespread and well-graded orders of bards and jurists, and, above all, the provisions in the elaborate Brehon code for the equal rights in law and property with man of womanhood and wifehood, naturally disposed the Irish nation, morally and mentally, for the reception of Christian tenets. It is Patrick's glory that he knew how to build on what good they had and lead them to a perfection of Christian practice and a devotion to Christian ideals that no nation had before or has since attained under the guidance of one Apostle. Their difficulty at Tara about the coexist-

ence of trinity and unity in God bespoke trained and cultured minds; his illustration of the solution by the trefoil that strewed their land—become thereby the emblem of Faith and Nation—indicates that the wit of the Celt and the grace of God were combined in the Apostle of Ireland.

He made the Irish bards and druids and the youths he trained priests and bishops of the land; he took with him through the island the chief jurist to impress the purified Brehon code on the people, together with the law of Christ; and, inspired by his character and sanctity and the grace he brought them, "the sons of Chiefs and the daughters of Kings became," in the words of his Confession, "monks and virgins of Christ, and all the people are called sons of the Lord and children of God." And when through his myriad toils and penances and prayers he had seen fulfilled in his person God's olden promise: "I will deliver to you every place that the sole of your foot shall tread upon, and no man shall be able to resist you all the days of your life," he wrote down amid penitent tears the Confession of his manifold defects and signed himself, "Patrick, an unworthy and sinful man."

He founded at Armagh in 450 the first Christian school of Erin, the progenitor of the long line of colleges that made her famous as the "island of saints and scholars," and of many a school on the European continent and on other continents of later discovery, even to our day. He went again to Rome to receive the confirmation and blessing of Pope St. Leo; returning, he told his people: "As ye are children of Christ, be ye also children of Rome;" and he won, by a vigil of forty nights on Croaghpatrick, the promise of God's angel that the Faith he planted would never die in Ireland.

That Faith waxed warm and strong and soon went forth in mighty waves borne forward and illumined by Irish apostles and scholars from the Mediterranean to the Northern Seas. At home it flourished in the sunshine and was more firmly rooted by the storm. For storms came, as they came on no other nation, and Patrick may be said to have been crying out to his people through all future times what he addressed to his converts who were carried into slavery by Corotieus:

"Oh! my most beautiful and most loving brothers and children, whom in countless numbers I have begotten in Christ, what shall I do for you? Am I so unworthy before God and men that I cannot help you? *Is it a crime to have been born in Ireland?* And have we not the same God as they have? I sorrow for you, yet I rejoice, for if ye are taken from the world ye are believers through me, and are gone to Paradise."

At home and in many a foreign land since then the treatment of Patrick's children and their ineradicable Faith has often prompted the question, "Is it a crime to have been born in Ireland?" But wherever through the earth they traversed by force or choice, that Faith they planted and made strong, and their race is now more

widely apostolic than even in the days of Columbanus and Columba. True to God and principle, Patrick's sons were true to their manhood: brutal force could chain their bodies but never chained their minds. At home and in adopted lands they have been true to the Preacher's counsel: "Strive for justice for thine own soul, and fight for justice even unto death; and God will conquer thy enemies for thee."

God has done so. Ireland has conquered the world's sympathy in her persistent struggle for civil and spiritual freedom. She has conquered her conquerors by winning for them and maintaining religious liberty, and her representatives to-day stand supreme in the legislative halls of her erstwhile oppressor, with the restoration of her liberties in their grasp. For the preservation of her inextinguishable spirit, and the freedom of her sons as men and as children of God, Patrick has been the impulse, the stimulus and the sustenance. In making his Day coextensive with the world, to him they attribute the glory.

### What Ails the Schools?

At a meeting of the Board of Education of New York on February 28 a warm contest developed between the so-called progressives of the board and those members who are upholders of the present public school system. Some things were said and other things were insinuated that render it easy for the unprejudiced outsider to understand why journals like the *Brooklyn Eagle* believe the question of the day in relation to the school system to be: "How may the schools be helped?" Pleading that the Committee on Text Books and Courses of Study be requested to submit a plan for simplification, revision, and elasticity in subjects specified, one member of the board introduced a resolution, of which the following is the preamble:

"Whereas, In our present course of study the child in the first two years of school life is supposed to be taught under the subject Nature Study, the recognition and name, observation of characteristics, movements, and actions, color, parts, covering, food, uses and care of young, of twenty-one four-footed animals; the same with respect to twenty different kinds of birds; recognition and name, whole plant, parts of plants, (roots, stems, leaves,) color and odor of forty-one flowering plants; color, odor, tastes, parts, uses of nineteen different fruits; the same with respect to fifteen kinds of vegetables; the sprouting, &c., of seven kinds of seeds."

Other whereases followed, dealing with the illogical plan of teaching history in grade classes; with the course of science, affirmed to be "so elaborate and exhaustive as to be of the character adaptable for a college curriculum rather than for an elementary school," and with the intrusion of the subjects of geometry and algebra into the mathematics of the grade classes. No wonder, one is prompted to say, men are questioning "What ails the

schools?" We have wandered far afield from the conservatism which affirms that the whole scope of elementary training in the common schools should be a thorough grounding in the fundamentals of the three R's.

Meantime, incidents such as this, lately called to the attention of the writer, are opening the eyes of fathers and mothers to the defects of a system which has heretofore escaped criticism largely because, as a well-known writer on educational topics affirms, those who know these defects best are controlled by the system. The New York Chamber of Commerce a short time ago appointed a committee to take up the subject of the defective teaching methods of the New York Public Schools as shown in their results—the pupils turned out by these schools. A member of this committee, a successful business man, happened to need the services of a clerk that required only ordinary school training and the writing of a fair hand. He advertised for applications from public school graduates, asking that reply letters be in the handwriting of the applicant.

The advertisement brought four hundred answers, and the business man rejected every one of them. Not a single letter coming to him indicated competency for the simple duties involved in the position to be filled. "The style of penmanship has been changed three times within recent years in the public schools of the city" is the only comment the disappointed business man vouchsafed. It is a comment that has a grim humor all its own.

### Picturesque Nonsense

One hundred members of the Publicity Club of Springfield, Mass., met at dinner the other day. It may have been with them as with the guests at the wedding of Sandy McNab, of whom Harry Lauder tells his audience: "After we dined, we wined; and after we wined, everybody seemed to have something to say." On the other hand, the Publicity Club of Springfield, Mass., may be made up of total abstainers. Anyhow, its members had a great deal to say after dinner, and one of the most talkative was a certain minister, whose speech was received with enthusiasm.

He spoke on the social movement of to-day, and said it meant not agitation, but progress. Restlessness has always preceded every step in advance. It went before the Magna Charta, the destruction of the old English monarchy at the time of the Stuarts, the glorious French Revolution, and the still more glorious Protestant Reformation. With the ignorance of the first rules of logic which is the mark of so many modern thinkers, he assumed that consequently every restlessness foretells a step forward. This kind of reasoning is fallacious. A good appetite always precedes a hearty dinner, therefore a ravenous appetite is an infallible sign of a hearty dinner to come. There are a great many



people—some can be found even in Springfield—who would rejoice if this were so.

He attempted to prove his theory. "Something is about to be born. It must be in accordance with the past. God has been, and is still, ruling over the ages. That which is about to be born must of necessity be a holy child." "Oh! That's a brave man. He speaks brave words"; but they are only words, tainted, moreover, with sentiments most unbecoming a minister of the Gospel. One could use them to justify anything. "God has been, and is still, ruling the ages"; therefore the Roman Empire of Caligula, Nero, Domitian and Heliogabalus, the despotism of Napoleon and his bloody wars, the Bourbon absolutism, the crushing of the Covenanters, the Counter-Reformation, negro slavery and a thousand other things the Springfield Publicity Club would be the first to reprehend, are all holy children.

"A loud trumpet voice is heard saying to the rulers: 'let my people go that they may serve me,'" cries the perfervid minister. God speaks in many ways, but it takes a New England Doctor of Divinity to hear his voice in the crash of dynamite, in the anarchy of Welsh miners and London Woman Suffragists, in the Pittsburg and Homestead riots, in the explosion of the bomb hurled against legitimate rulers, just because they are legitimate rulers.

What proves too much, proves nothing. The next time this clergyman addresses his Springfield fellow-citizens he might take as a text St. Paul's words: "Be not more wise than it behooveth to be wise, but be wise unto sobriety"—unless, perhaps, he be of a certain fictitious New Englander's opinion,

"They didn't know everything down in Judee."

### "The Little Tin Plate"

The charge is often heard that those who are opposing Socialism seem to be content with mere theory. They have much to urge, we are told, regarding the anti-religious policy of Socialism, its false philosophy, and its impracticable economics, but rarely do they advance a suggestion that gives evidence of constructive thought concerning the remedy to be applied to eliminate universally conceded evils in the social order.

The charge is not true,—as any one will see who gives a moment's reflection to the splendid efforts made by various organizations in this and every other city of the country dedicated to the work of social betterment. We mention it merely to emphasize its untruth by a reference to the genuinely helpful aims of these organizations. A fair example is a project now before the public. A circular letter informs us:

"There is about to be introduced into the Board of Aldermen of New York City an Ordinance providing in effect for the placing upon every public building—tenement, saloon, theatre, hotel—of a conspicuous plate bearing the name and address of the

owner. This Ordinance originated with Father Curry, of St. James' Church, as a result of his fight against evil living conditions in his parish, was first introduced into the Board of Aldermen last year, where it was defeated, and is now reintroduced in a revised and strengthened form.

"The object of this Ordinance is obvious. It is to enable the opponents of unsanitary tenements, law-breaking saloons, Raines-law hotels, houses of prostitution, etc., to trace back the evil in question to its ultimate source of responsibility—namely, the owner of the property concerned. In the words of the Brooklyn *Eagle*, 'to bring home the responsibility of social neglect and vice to the men and women who draw rentals from the buildings devoted to such uses.'—Or, as Ex-President Roosevelt has put it, 'to make the owner of a building take a healthy interest in his property.' Against this proposal no public grounds of opposition can be alleged. In its favor can be urged every consideration of public decency and order. It is one attempt to shed upon the haunts of evil that pitiless light of publicity which is the most effective of all agents of social reform."

The originators of the movement ask for the cooperation of all good citizens; their pleading should be heeded by every one who has at heart that feature of social betterment involved in public decency and order. AMERICA gladly says Godspeed to Father Curry and his supporters.

### From Erin to Zamboanga

Tarrying here to witness the celebration of St. Patrick's Day, the Right Rev. M. J. O'Doherty, the new Bishop of Zamboanga in the Philippines, has been a visitor in New York for the past ten days. He is on his way across the continent to take ship at San Francisco for his island see.

Zamboanga includes Mindanao and several other smaller islands, and is one of the largest of the Philippine dioceses. Its parishes are in charge of some sixty Jesuits, forty Missionaries of the Sacred Heart, besides some of other religious congregations and a number of secular priests. Bishop O'Doherty, who is its first ordinary, was consecrated on September 3, 1911. Previous to his appointment he had been for seven years rector of the famous Irish College of Salamanca, Spain, which was founded by Father Thomas White, S.J., in 1593, the first college Irish Catholics obtained on the continent after the Reformation. The Jesuits continued in charge of the school until their order was expelled from Spain in 1767, and since then its rectors have been secular priests nominated by the Irish bishops. During his administration Dr. O'Doherty was most successful in restoring the ancient glory of the college and in recovering for its support a number of legacies and endowments of which it had been deprived during the Napoleonic wars and the subsequent political upheavals in Spain. These bequests came in large measure from officers and members of the three regiments of Irish exiles enrolled in

the old armies of Spain, one of the most important of them being that given by the great O'Sullivan Beare, whose portrait, painted in 1654, hangs on the college walls. In the archives of the college are the letters of Irish students who lived there from 1600 down to the present day. They constitute the richest collection of Irish historical MSS. on the continent. They are of such importance that the recently organized Irish Records Society, under the leadership of the Rev. Dr. MacCaffrey of Maynooth, is preparing to bring out the first volume of these Salamanca records before the end of the year. Dr. O'Doherty has been succeeded as rector of the college by his brother, the Rev. Denis O'Doherty, who was here on a brief visit last year.

Bishop O'Doherty was born in Charlestown, County Mayo, July 30, 1874. After preparatory studies at the diocesan college he passed to Maynooth, and was ordained priest November 30, 1897. There he remained for most of the time until his appointment as Rector of Salamanca, June 22, 1904. He was mainly occupied as professor of Greek. He speaks with enthusiastic affection of his stay at Salamanca, and insists that the "Spaniards are the most misrepresented race on the face of the earth. Spain is true to the Faith, and all assertions to the contrary are baseless." In proof of this he points to the splendid character in all its details of the great Eucharistic Congress at Madrid last summer. Readers of AMERICA will recall that Dr. O'Doherty was head of the Irish section, and achieved a wonderful success in organizing its meetings and conferences. There, and at the recent consistory in Rome, he met a large number of prelates and priests from the United States, including Cardinals Farley and O'Connell. He will visit as many of them as possible during his stay here in order to get in touch with American ideas and methods, so as to be better able to cope with the educational and ecclesiastical problems of his new diocese. He is most enthusiastic over the work that is before him there, and is taking with him to share in its burdens a young Irish priest educated at the Irish College, Rome, the Rev. Dr. Stanislaus Hughes, who will act as his Vicar General.

A full century has rolled by since the venerated Mother Elizabeth Seton founded the Society of the Sisters of Charity. One February 2, 1812, eighteen novices began their religious life under the fostering care of the great Archbishop Carroll, of Baltimore, in whose hands they pronounced their first vows after completing their period of probation. One of these was Sister Margaret Cecilia George, one of the original incorporators of the Society, and the last survivor of them, for she remained at the post of duty until November 11, 1868. After laboring in New York, Baltimore, Boston, and elsewhere, she was sent to Cincinnati in 1845, where she was in charge when the proposed combination between Mother

Seton's Sisters and the French Sisters of Charity was under consideration. Under the advice of Archbishop Purcell, the Sisters in Cincinnati decided to continue as Mother Seton's Sisters, with no change in garb, custom or duty, and as such they have remained, though their field of activity is now much more vast than their wildest dreams then pictured. The hundredth anniversary of the entrance into religion of Sister Margaret Cecilia, who became the first general superior of the community, has called forth an altogether too brief brochure in which the few details of her life and of the work of the "Black Cap" Sisters of Charity are excusable only because the booklet promises to bring out at a later day a volume more in keeping with what the Cincinnati Sisters of Charity have done for the cause of religion in the Western States.

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Ten clergymen of New York who style themselves "experts in ethics," lately selected as "the really significant plays of the year" three spectacular productions which reflect but too faithfully the life and morals of the Orient. After attending these plays the experts published their opinion of the "ethical value" of the scenes of lust and murder and intrigue which are entertaining just now thousands of theatre-goers. To nobody's surprise the "ethical value" of the productions was found to be quite negligible, but meanwhile these bad plays were better advertised than ever, and the experts perhaps have gathered from them some striking sermon-matter.

## LITERATURE

**St. Patrick.** By ABBÉ RIGUET. Translated by C. W. W. London: Duckworth & Co.; New York: Benziger Bros.

This is the latest of "The Saints" series, and in many respects the least satisfactory. It is not entirely free from the tendency of some of its predecessors, written before the condemnation of Modernism, to eliminate the supernatural, but effects a balance by overstating matters on both sides. The methods of the "higher criticism" are prominent throughout, but their application is so obviously arbitrary and unscientific that they will not prove disturbing. Of the 165 pages, over two-thirds are occupied with conjectures, excursions, theories and discussions about Gauls, Romans, Britons, pre-Christian Ireland, and Patrician geography and bibliography; and in the parts dealing with the Saint's character and deeds the writer's fanciful hypotheses are often set down as historical facts. He appears to have been utterly unable to digest his material or attain the insight into Irish history and character possessed by his countryman, de Jubainville; and while his statements are frequently contradictory and wholly or partially untrue, his tone has all the arbitrariness of finality. He attributes Ireland's ruins and the alleged reduction of its population by several millions to internecine strife during the period preceding the English invasion, whereas Villemain's "L'Histoire de Cromwell" and other easily attainable sources would have informed him that the "ruination" of Ireland's monuments and people was effected from without. He asserts on a single page (21) that the Irish Druids formed no caste and constituted no religious or political obstacle to



Christianity, yet that St. Patrick's efforts were chiefly engaged in combating the same Druids; that resistance to Christianity was weaker in Ireland than elsewhere only because its pagan priesthood was unorganized, and that the Saint's main difficulty was to get Christian dogmas "accepted by minds that hitherto existed tranquilly without any religious ideas and by hearts which felt no need of God." An elementary knowledge of Irish history would dispel these and a large variety of similar fancies, and a glance at the Brehon code should relieve him of the notion that feudalism and "the vendetta" obtained in ancient Ireland. The author, though unacquainted with Gaelic, summarily overrules O'Curry, Healy and Hyde on the genuineness of Gaelic texts, and his Irish geography and history are so hopelessly entangled that it would take a volume to set him right. Withal he means well and says many kindly things, but he is evidently unqualified for historical work.

Among many statements at variance with history is that which says Patrick gave little attention to Munster. The most ancient life of the Saint says he preached there seven years, and having "founded cells and churches and ordained persons of every grade, imparted to them his blessing." This precious blessing, which Patrick gave from the hills of Tipperary, may be thus rendered:

A blessing over Munster's fields  
On men and women and children all;  
On Munster's soil may blessing fall,  
And blessing on the fruit it yields.

A blessing on each gift I lay  
That shall come forth from Munster's land.  
Ne'er may its sons need helping hand;  
With Munster may God's blessing stay:

A blessing on each towering peak,  
A blessing on its flagstones bare,  
A blessing on its valleys fair,  
A blessing on each ridge and reek.

Like sand 'neath ships the sea that ride  
May Munster's hearths be multiplied;  
On grassy plain and mountain side,  
On hill and glen God's blessing bide!

M. K.

**A History of Classical Philology.** By HARRY THURSTON PECK, Ph.D., LL.D., Member of the National Institute of Arts and Letters. New York: The Macmillan Co., 1911. \$2.00.

The author has written this work "with the desire to give a comprehensive and comprehensible knowledge of how classical studies were first developed and of that gradual evolution which has made Classical Philology a science, possessing at the same time some very distinctly marked aesthetic phases." "It seems strange," he continues that a student for the doctorate in Greek or Latin "should have learned nothing genetically about literary criticism, text criticism and scientific linguistics." The manual occupies a middle ground between the catalogue in Gudeman's "Outlines of the History of Classical Philology" and the fuller treatment in the three volumes of Sandys' "History of Classical Scholarship." Professor Peck's work, despite its avowed purpose, is in one respect sadly lacking; the "aesthetic phases" and the "literary criticism" are practically ignored. Painting, geography and mathematics find a place, at least in the earlier pages, but rhetoric, poetic and literary criticism are almost entirely overlooked. Plautus receives much space because he coined words; Cicero, who made a language and gives us in his works a large body of literary and oratorical criticism, receives in the whole book only the casual mention of a line or two. The contribution

to style of Dionysius of Halicarnassus, of Longinus, Demetrius, Hermogenes and many like them do not seem to be noticed at all.

The book in the main is a compilation from secondary sources and has the usual shortcomings of such a work. Professor Peck, speaking of early Latin grammarians, says: "They copy from one another, and this copying displays not only their lack of ethics but their lack of knowledge." The writer describes himself in these words. In his treatment of Gregory the Great he repeats the calumnies often refuted. If Professor Peck will follow Draper, whose works are now considered by good authorities to be superseded, whose "History of the Intellectual Development of Europe" gives no references and is surely based on no original sources, he must expect to go wrong. Draper seems to be responsible for the Professor's caricature of Scholasticism (p. 228), but who is to blame for the treatment accorded to Alcuin? (p. 220). Professor Peck says that Alcuin's rhetoric is garbled from Cicero, is ill-digested and imbued with clumsy wit. We have just run through Alcuin's rhetoric, and we do not hesitate to affirm that either Professor Peck does, not know Cicero's rhetorical principles, or has never read Alcuin's rhetoric: Alcuin faithfully, though briefly, presents Cicero's principles, but he has added to them the developments of subsequent writers and adds his own illustrative examples. In no sense can he be said to garble. The treatise is not ill-digested, but methodical, orderly and clear. The "clumsy wit" belongs to Professor Peck or his authority who has garbled Alcuin. Charlemagne and Alcuin are speakers in a dialogue which proceeds after the fashion of Cicero's "De Partitione Oratoria," where Cicero and his son conduct the conversation. After traversing carefully and logically the whole field of rhetoric, Alcuin is asked by Charlemagne to explain some sophisms. Alcuin wishes to beg off and is reluctant to entrap his royal master by any quibbles, but Charlemagne insists. So Alcuin gives examples of two fallacies, Accident and Equivocation, defined long ago by Aristotle and still explained in all manuals of logic. How is this printed by Professor Peck. He omits the context and begins the citation of the first fallacy in the middle, where it is impossible to catch the true sense, and takes the whole passage as an intended joke. One did not quite expect such a thing from Professor Peck.

The Middle Ages, which begin in this book in 330 A.D. and continue to the Renaissance, receive varied treatment, sometimes favorable, sometimes unfavorable. The authority at hand seems to determine the tone. Students, however, will be grateful for a note which rescues Ireland from the proverbial medieval darkness.

At times, as is the case in the Middle Ages, the Church and the Monks are handled in the old Protestant controversial style, at times they are handled historically. Professor Peck had an opportunity to present some fresh matter with regard to the history of Classical Philology, but he did not rise above his authorities. He has not a single word on the Jesuit schools or scholars. He speaks of various Latin grammars, but omits what Dr. Sandys mentions as the first grammar in the modern style, the grammar of Alvarez, which was printed in 1572 and has been reprinted countless times, from that day to this, in all countries and in all languages. Sommervogel gives twenty-six folio columns to the enumeration of the editions. The English poet Gray is mentioned because he wrote Latin verse and understood Plato; but not a word about the Virgil of La Cerda, which has been used by nearly every editor of Virgil; or about the Cicero of Abram, who is quoted to-day in admiration by such men as Mayor, Clark and King. A whole page is given to Porson's eccentricities and his love of drink. We are gravely told that, "when deprived of stimulants he had a strange craving for such things as soap, cologne, and ink, which he would lap up with avidity wherever he could find them." Such edifying information for future classical doctors might well have been omitted for a word or two on the great Antwerp scholar, friend and cor-

respondent of Casaubon, Lipsius, Grote and Voss, Andrew Schott, who during a long life (1552-1629) was remarkable as an editor and commentator of Latin and Greek authors and as an archæologist.

This work, therefore, though possessing much valuable information which the publishers have made attractive, can hardly be recommended for future doctors in the classical languages. Ordinary students would do well to have the book for rapid reference, but men who are working for a degree will go to Sandys for detail, and Gudeman for chronology and condensed information, or await some work free from the traditional prejudices of anti-Catholic historians.

Of course it is not implied that Professor Peck had any intention of doing an injustice by these various omissions. He was deceived by his authorities. He may, too, not unfairly offer the limitations of space as an excuse for not adding more. It would have been so easy to make his manual satisfactory in every respect that it is a real pity he did not have recourse to more Catholic authorities.

FRANCIS P. DONNELLY, S.J.

**Im Glanze der Hostie.** Erzählungen für Erstkommunikanten und für andere. Von P. URBAN BIGGER, O.S.B. New York: Benziger Bros.

**Mein Lichtlein vor dem Tabernakel.** Von ANTON DE WAAL. New York: Pustet.

The first of these books is a neatly illustrated little volume of short Communion stories filled with color, warmth and life. It is a delight to handle and to read it. We content ourselves with translating a characteristic passage from the opening story, the tale of a reckless ne'er-do-well transformed into a little apostle of the Eucharist. Thus is described the struggle of grace with the Old Adam, which repeats itself wherever the latter has been ejected from his dominion over a soul.

"There now took place each day a combat not unlike that which was fought in the vale of Terebinth between Goliath and the young shepherd lad of Bethlehem. Tall as a tree, with muscles and calves bulging out like filled flour sacks, the heathen strutted forth each morning, boasting and roaring like a lion, threatening to tear piecemeal any who would oppose him, and to scatter their limbs as food for the vultures. So, again and again, came back the Dare-Devil into the heart of little Veit. But the sturdy lad had no fear of him. In his own way he sang the battle song of the soldiers of Christ, the Eucharistic hymn. Anointed with the royal unction of heavenly grace, the good Veit conquered the bad; the new Veit conquered the old."

The second Eucharistic volume before us has for its author the Rector of the German Campo Santo at Rome. Its purpose is to promote the beautiful devotion of the seven Thursdays in honor of the Most Blessed Sacrament, and in general to assist us in sanctifying in a particular way the one day of the week dedicated to our Lord in His Sacrament of love. Prayers, meditations and Eucharistic readings are offered especially for the seven Sundays preceding the feasts of Corpus Christi and of Holy Thursday. This devotion has hitherto been indulged only for certain religious communities. It is hoped that in time the same favors will be extended to all the faithful. J. H.

**Die bildenden Künste in Deutschland während des Mittelalters.** Von EMIL MICHAEL, S.J. St. Louis: B. Herder.

Art is a subject which interests everybody. In some respects there is nothing more international than art. As a rule, all Americans who come to Europe take the deepest interest in her ancient and artistic buildings, statuary and paintings. A new book has just come from the press that is invaluable for all who wish to obtain closer information

on art as seen in Europe. The title of the work is somewhat misleading at first, for one would think the author treated only pure German art; in reality, however, he has touched upon the whole field and linked together into one complete whole all that the genius of each country was able to contribute. As the writer has given many years of careful study to this period of German history, he was able to throw much light on the whole field of art by considering it from the viewpoints of literature, social economy, worldly and spiritual sciences of that period. As he explains ancient architecture, statuary and paintings, it is easy enough to trace a connection between the art of the present and the past, and to understand why the great work of the past still draws the attention and wins the admiration of every traveler. For these reasons this volume, written in a clear and fluent style, should be a good preparation for every intelligent American who wishes to see Europe with profit and understand the ancient and artistic character which fashioned her cities so different from his own.

H. BRUDERS, Dr. phil. and theol.

**Praxis. Uebungen für die Festage und Festzeiten des Kirchenjahres.** Von CAROLINE FREIIN VON ANDRIAN-WERBURG. New York: Frederic Pustet. Price, 80 cents.

A saintly mistress of novices many years ago composed from time to time pious practices for her novices. The book in which she had been wont to note these exercises finally fell into the hands of the Baroness von Andrian-Werburg, who now has adapted them for pious souls in the world. The daily practices are very brief and the simplicity of the original is preserved throughout.

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**In the Early Days.** Pages from the Annals of the Sisters of Charity of the Blessed Virgin Mary. St. Louis, Mo.: B. Herder.

This handsomely prepared volume has given, no doubt, keen pleasure to the many friends of the religious community whose early story it tells. It is a book which, apart from any intrinsic merit, would naturally interest the thousands in the Middle West who have profited by the efficient work of Mother Clarke's Sisters in the development of parochial and secondary schools in that section. But it has, moreover, a genuine worth of its own. It is an excellently told story of the heroic achievement of the Foundress and first members of a Congregation whose members hold high place in the esteem of clergy and laity alike, and of the no less noble efforts of their worthy successors for the glory of God and the good of souls. The Catholic ground-breakers of earlier days in this land, unfortunately for history, usually paid slight attention to records of the trials, disappointments, failures and successes marking their progress, their characteristic self-effacement made them content to see the good work grow as they labored. That those in charge to-day have light to realize how useful for the edification of their own young members, as well as for the safeguarding of traditions dear to the Church in America, a compilation such as the present volume will prove to be, cannot but be a gratification to us all.

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In April of this year the Sisters of Loretto, a religious community of high repute for its educational and charitable work in the West, will celebrate the centenary of their institution by the pioneer missionary of Kentucky, Father Nerinckx. Miss Anna C. Minogue, well known in literary and journalistic circles in Cincinnati, has prepared at the request of the Sisters a souvenir volume for the occasion. The book, "Loretto: Annals of a Century," is now in the hands of the printer, and will be issued by The America Press early



in April. It tells in a graphic way a story of thrilling interest of how Father Nerinckx' foundation has grown from humble beginnings and come to be a great instrument in the hands of God.

Father Constancio Eguía, S.J., has done into Spanish, under the title of "Proscritos," the account published in Portuguese of the incidents attending the expulsion of the Jesuits from Portugal when the republic was proclaimed. Illustrations and plans show how baseless was the charge of underground passages, descriptions of which were widely circulated at the time. The tales told by some of the refugees make us wonder what Portuguese civilization is like. We can easily understand how the pagan Chinese, for example, vent their rage in times of public disorder upon the emblems of a religion which is "foreign" and odious in their eyes; but we are unable to comprehend how a country which has been at least nominally Catholic for centuries should give so many examples of desecration and profanation, with not a hand raised to stay the fury of the Portuguese in their attacks on churches and religious monuments and emblems. Religion does not seem to have flourished with a healthy growth under the patronage of the Braganças. Part I of "Proscritos" consists of 366 pages. It is for sale in paper covers for four pesetas at the Administración de Razón y Fés, Plaza de Santo Domingo, 14, Madrid, Spain.

Tadasu Yoshimoto has translated from "The Hotokuki," the life and work of Sontoku Ninomiya, the "Peasant Sage of Japan," which Longmans, Green & Co. publish. The strangeness of those names, however, should not frighten prospective readers of this interesting book. Sontoku, a man of the people, died at the age of seventy, in 1856, just at the close of the feudal period in Japan's history, when the whole country was in great economic distress. "My religion," he said, "consists of one spoonful of Shintoism, and a half-spoonful each of Buddhism and Confucianism." However that may be, he thought his religion a practical one, devoting himself without reserve to the service of his neighbor. "Live within your income," he cries to the feudal chief. "Labor to fulfil your duty in the great harmony of Heaven and Earth," is his injunction to the despondent and the idle cottagers. He traveled through Japan giving counsel and establishing reforms that saved from famine and restored to prosperity entire districts, and, dying, left to his disciples instructions for founding the "Hotokusha," a society whose purpose is "to help the poor and to aid them to unite in helping one another."

The firm of Pustet has had no little experience in editing gradualia, vespers, missals and other liturgical books. Choir boys of many a generation have found pleasure, during a sermon at high Mass, in scanning the contents of their fine choir books, even though the youthful choristers did not always enjoy singing the severe Gregorian printed within. The present Graduale is for workmanship equal to the best published by the firm. It is of the old familiar style of stately black cover and red edges, and within, liturgical illustrations, initials, head and tail pieces, etc. It contains, besides a short treatise on the Gregorian system of notes, the music of the proper of the Mass for every feast of the year, as well as a number of Gregorian settings for the various parts of the Common of the Mass. The book is well printed and attractive in form, and the price (\$1.50) is no deterrent.

An anonymous lawyer presents his brief for Christianity in a slender volume called "The Living Witness" that Herder publishes. In a dozen chapters the credentials of the Church as a

teacher of truth are examined and the author tells why he accepts her testimony. It should be a good book to put into the hands of professional men who are unbelievers.

In Mr. E. T. Cook's new biography of John Ruskin there is an interesting chapter on that great stylist's manner of writing. "My own literary work was always done as quietly and methodically as a piece of tapestry," says Ruskin. "It gave me no serious trouble." But these assertions are to be taken with large allowances. For "the arrangement, both of his materials and of his sentences cost him, in fact, infinite labor." A sentence of "Modern Painters" was often written over four or five times and tried in every word for perhaps an hour, perhaps a forenoon, before it was passed for the printer. Though Ruskin "did not consciously imitate any model," says his biographer, "every day he had great models before him." "The constant study of the Bible colored alike Ruskin's thought and his style; it is ingrained in the texture of almost every piece from his pen." "He arose with the sun and before breakfast made notes of a few verses of the Bible—and then he took down his Plato and translated a passage from the 'Republic' or the 'Laws.'" Ruskin's ear was as sensitive to the sound of his paragraphs as was his eye to their structure, and Mr. Cook gives examples of sentences that even in their first draft seemed to be faultless, but which Ruskin would not publish till he had completely altered them.

"The Little Apostle on Crutches," by H. E. Delemare (Benziger Bros.), is a touching and inspiring story of a true manly boy, who shoulders his crutches to sell papers in order to help out a valiant Christian mother. He does much else that is good, by the way, and the incidences and coincidences are so well conceived and naturally set down that they have all the appearances of having happened. It is a first-rate boys' and girls' book, and they will like to read it.

E. Dimmler, in his "Matthäus," presents us with a complete picture, painted in miniature, of the life of Christ. It is a blending of narrative and explanation following the order of the first Evangelist, with whose words each section closes. The volume is published by the Volksvereinsverlag, M.-Gladbach; price 1,20 mk. Similar editions of Mark, Luke and John are soon to be issued.

"Do-Re-Mi-Fa" is not the name of a music book, but of "a family chronicle" by Father David Bearne, S.J. The four boys so named for short are the sons of an Anglican vicar who becomes a Catholic, and whom they help to bear the changes of fortune his conversion entails. It is to be feared, however, that American boys will find the four a rather uninteresting set. R. & T. Washbourne.

Leon Simon has translated from the Hebrew seventeen "Selected Essays" by Asher Ginzberg, whose pen name is Ahad Ha' An, "One of the People." The author is an enthusiastic promoter of the Zionist movement. Leaving their ghettos and abandoning their counting houses, he would have the Jews now scattered throughout the world gather in Palestine again as a nation, recover their ancient character and mould their lives anew on the teachings of the law and the prophets. The scheme is rather visionary. It would be interesting to see how many American Hebrews would now be willing to live in Palestine. The book is printed in Philadelphia by the Jewish Publication Society of America.

"With Christ My Friend" is a little Eucharistic work by the Rev. Patrick J. Sloan, the author of several books that

Sunday school teachers have found useful. Its sixty-five short chapters are well suited to the varying moods and needs of those who frequently visit the Blessed Sacrament.

### BOOKS RECEIVED

- Tennyson and His Friends. Edited by Hallam, Lord Tennyson. New York: The Macmillan Co. Net \$3.00.  
 George the Third and Charles Fox. The Concluding Part of the American Revolution. By the Rt. Hon. George Otto Trevelyan, Bart., O.M. In two volumes. Vol. I. New York: Longmans, Green & Co.  
 The New Democracy. An Essay on Certain Political and Economic Tendencies in the United States. By Walter E. Weyl, Ph.D. New York: The Macmillan Co. Net \$2.00.  
 Girls' Clubs and Mothers' Meetings. By Madame Cecilia. New York: Benziger Brothers. Net 60 cents.

#### Latin Publications:

- Psalterium. Breviarii Romani. Cum Ordinario Divini Officii. Jussu SS. D. N. Pii PP. X. novo ordine per Hebdomadam dispositum et editum. Editio Prima Post Typicam. St. Louis: B. Herder. Net \$1.10.

#### French Publications:

- L'Éducation Chrétienne. Conférences par M. L'Abbé Henri Le Camus. Paris: P. Tequi, 82 Rue Bonaparte.  
 L'Éducation Eucharistique. Par J. C. Broussolle. Paris: P. Tequi. Prix 2 fr.  
 Y a-t-il un Dieu? Y a-t-il survie de l'âme après la mort? Paris: P. Tequi. Prix 2 fr.  
 J'ai perdu la Foi! Réponse à l'incrédulité moderne. Conférences. Par R. P. Ramon Ruiz Amado, S.J. Paris: P. Tequi. Prix 2 fr.  
 La Contemplation, ou Principes de Théologie Mystique. Par R. P. E. Lamballe. Paris: P. Tequi.  
 Conseils à une Amie. Nouvelle édition revue par Jean de Puisaleine. Paris: P. Tequi. Net 2 fr.

#### German Publications:

- Von Dr. Gray's Blindheit. Eine Erzählung aus dem irischen Priesterleben. Von Can. B. N. Sheehan. New York: Benziger Brothers.  
 Predigten des hochw. Herrn Dr. Augustin Egger. Herausgegeben von Dr. Adolph Föh, Dritter Band. New York: Benziger Brothers.

### EDUCATION

In a singularly appreciative notice of a work recently brought out by Longmans, a writer in the London *Times*' "Educational Supplement" of January 2 of this year urges classical teachers of the day to study this latest contribution to the history of classical teaching. The work, "Studies in the History of Classical Teaching, Irish and Continental, 1500-1700," is from the pen of Rev. T. Corcoran, S.J., Professor of Education in the National University of Ireland. The *Times* writer tells us that Father Corcoran "has based upon the lucky discovery of a complete copy of the Irish Jesuit William Bathe's 'Janua Linguarum,' published at Salamanca in 1611, a stimulating study of the methods of Post-Renaissance classical teaching, methods which he shows are far from those generally practised in the present day." One versed in the process of classical drill in our time will find, says the writer, "the conclusions of Father Corcoran to be a sharp challenge to the whole theory of classical education as we know it."

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Of special interest is the second part of the work, in which is given an exposition of the aims and methods of classical teaching, as it was generally understood in the first two centuries after the Renaissance. The *Times* critic thus summarizes this portion of Father Corcoran's volume: "The eternal question, What is the object of a classical training? admitted to Bathe and his contemporaries of one immediate, but not wholly exclusive, answer: mastery of speech and writing in Latin. Latin being the key, as it is no longer, to all knowledge and all professions, the best way of imparting mastery of it was the school-master's supreme problem. The language had to be written and spoken in a way which has since come to be regarded as unnecessary, or even impossible. Nor was the feat of its acquisition to be a purely intellectual one; an opportunity for ethical training was to be provided concurrently. The teacher's methods were not those which should lead to the greatest knowledge of concrete facts, but those which should develop the pupil's

moral powers by eliciting and encouraging his powers of will and self-expression."

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How did Bathe and his contemporaries aim to attain this result? "To this end," the summary continues, "grammar was placed in a subordinate position; original composition was insisted on from the first and graduated carefully to suit the pupil's age and attainments; translation from the vernacular was unheard of, the only language translated being Greek in the case of higher students; reading was made largely subservient to the art of eloquence; and conversation, though discouraged, except under proper guidance, among the very young as tending to do more harm than good, was practised steadily all through. The result was to turn out young men with a complete mastery, no mere book-knowledge, of the principal epistemonomic language as a living tongue, for daily use in Court, cloister, forum, camp or study; and, added to it, went a wide acquaintance, complete for all subsidiary purposes, of the sister-tongue, Greek. The finished product of such a training would be the full, ready and accurate man."

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Father Corcoran does not positively say how far such a program should or could be carried out now, when so much attention is paid in classical drill to textual criticism, comparative philology and archaeology, details practically disregarded by Bathe and his friends. It is clear, however, that his sympathies are with the old way as superior in theory and result to the later. And that the *Times* reviewer is not unkindly disposed to this position of the Irish University Professor the opening sentences of his paper would incline one to believe: "*Consule scholas Jesuitarum*. The classical teacher, whose debt to the Jesuits is perhaps more than he knows (did not the 'Gradus' itself originate from one of the Society?), will do well to avail himself of a fresh opportunity to follow Bacon's advice by reading Professor Corcoran's new book."

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Three main objections, one would judge, influence the author's unmistakable stand in favor of the older methods. Father Corcoran finds no great merit in the exaggerated philology that rules classical work in so many schools to-day, and he is not slow, in consequence, to affirm that grammar as it has developed in modern schools has won for itself an importance entirely apart from its educational value; he regrets, too, that our reading is confined to a few books, and those mostly the more difficult ones; finally, he complains that the modern classical curriculum is bereft of the ethical purpose easily noted as entering into the old ways and methods. Translation from the vernacular is, he contends, the chief work in composition now done in classical schools, and "composition done by means of translation from the vernacular is no such moral stimulant as original work, whether letter, essay, or verse."

One is glad to note the emphatic protest registered by Catholics in many sections of the country to the misstatement of fact which appears in a government report recently published. Speaking of private schools, the Commissioner of Education of the United States, in the report of the Bureau of Education, Bulletin 1911, No. 13, whole No. 460, page 12, presumes to make this comment: "In general it is true that the competition of the public schools tends to cause these private institutions to endeavor not to fall too far behind in the quality of their teachings." Presumably the Commissioner states what he believes to be true, but his words betray a strange lack of knowledge on the part of one holding the position. An educator of the Commissioner's prominence should surely be well acquainted with the very complete system of education carried on by Catholic institutions. He ought to know that instead of their being spurred on to equal efforts by public school system and methods, there is coming



to be very general recognition of the fact that the conservative educational methods prevailing in Catholic institutions, elementary and secondary and college, have done much better service in educational work than the supposedly advanced and progressive methods of secular schools. The severe criticisms passed on public school methods of late, criticisms confined to no single section of the country, taken in connection with the uniform success achieved by pupils in Catholic schools where occasion offers of competition with public school students, should suggest greater modesty and accuracy of statement on the part of the Commissioner.

Dr. Dunne, Bishop of Bathurst, speaking at the blessing of the foundation stone of a new Catholic school in the Blayney district of his diocese, gives an excellent statement of the Catholic attitude regarding State schools, a question regarding which Catholics in distant Australia find themselves in quite the same position as we here in the United States.

"It must always be borne in mind," says Bishop Dunne, "that we do not quarrel with our opponents because they require a different brand of education to ours; on the contrary, we hold that all denominations are entitled to whatever system suits them best, and satisfies them, but our complaint is, that holding different views on education from theirs, which we cannot abandon, they want either to force us to conform to theirs or to penalize our schools by taking our money contributed in taxes and by giving us nothing in return for what they have forcibly taken from us. In justification of their refusal to meet our wants they say that our requirements are unreasonable—that in a mixed community there must always be a compromise, that the existing compromise fairly meets our requirements, and that a large portion of our people are contented with it. All of these assertions, if true, would indeed be solid arguments, but when analyzed are found to be little better than plausible statements which only mislead or deceive those whom they affect most. In any private transaction in life a treatment like that meted out to Catholics in this most serious matter would be considered most unjust, and little short of robbery, deserving heavy and summary punishment." M. J. O'C.

### SOCIOLOGY

A fortnight ago we mentioned the three elements of every social reform, and pointed out the duty of every sane reformer to respect the right idea of each in the changes he may propose to make. Now we have something to add which concerns directly the second element, namely, the term to be attained, and which may touch indirectly the others; since the morality of actions in themselves indifferent is determined by their end.

As man is immortal, his activity reaches out beyond this finite world. The last end of his creation is reached not here, but elsewhere. But as all his actions must be directed to his last end, this may not be put aside in schemes of social reform. The persistent violation of this principle is the crime against humanity of reformers outside the Catholic Church. One must not be surprised at their conduct, as it harmonizes perfectly with the spirit of the age which separates Church and State, divides morality from religion, and pretends that science contradicts revelation. Those who are obstinate in this last error naturally go further than others in social matters, and pretend that the Church is the opponent of every reform. The contrary is the case. The Church favors every orderly alleviation of the physical lot of mankind; for, as Leo XIII teaches, with St. Thomas, physical misery is for the common run of men an obstacle to the supernatural life, which moderate comfort favors not a little.

Social reform, then, like everything else in this passing world, is but a means to the great end of man's creation, his eternal happiness. It is therefore subject to the general law of means,

namely, a means is to be used as much, and only inasmuch, as it conduces to the obtaining of the end. This is the sense of the warnings of the Gospel: "Lay not up for yourselves treasures on earth, but in heaven"; "Those who will be rich fall into a snare"; "Love not the world nor the things of the world, for if you love the world you cannot love God," etc. They all tell us that earthly goods are not to be sought for their own sake, nor because they gratify our desires, but only as the means to help us to serve God more perfectly. To see in such maxims the injunction to ignore the creatures God has put in this world with us is an absurd exaggeration, derogatory to the wisdom and goodness of the Creator and to the intelligence He has given us to discern the last end of our creation and the relation other creatures bear to it.

Rationalistic sociology, whether agnostic or frankly atheistic, ignores all this, and, therefore, is working infinite spiritual harm to those it pretends to benefit. Moreover, it does not give them any permanent material happiness; for when disorder reigns in man's interior no permanent happiness is possible. Catholic social reformers, who propose most laudably to combat the errors of the Rationalists, should not neglect this fundamental error. On the contrary, they should, as good strategists, make it the object of their strongest attack, for it is the key to the whole position of the enemy. "As for riches and other things which men call good and desirable, whether we have them in abundance or lack them altogether—so far as eternal happiness is concerned—it matters little; the only important thing is to use them properly," says Leo XIII in the great encyclical in which he defends formally the working classes and asserts their rights; a document which, as we have said before, must be mastered by every Catholic Sociologist and applied in its entirety to the grave questions he sets himself to solve.

Hence we see how absolutely necessary it is that Catholic social action should be directed by the Church. As the matter is dangerous, full of possibilities of going astray, one may assert that in it one must imitate the careful workman, who, when engaged in a difficult and delicate piece of work, is applying his level, his plumb-line, his measure and his square at every instant, knowing that this is the only way to preserve it from errors that would ruin it altogether. The True Catholic Sociologist will therefore have before him constantly the Gospel and the Encyclicals of Leo XIII, which are nothing else than the authoritative exposition of the Gospel's teaching. By them he will level, set upright, measure and square his work, which will thus endure when all mere human systems are perishing, and will be a true blessing for mankind for time and eternity.

H. W.

### PULPIT, PRESS AND PLATFORM

With the caption "A Valuable Feature" the Newark, N. J., *Monitor* of March 9 prints the following editorial, which as a well-merited tribute to our associates of the Catholic press we take much pleasure in republishing:

"There is a feature of the Catholic weekly which we desire to call to the attention of our readers. Perhaps they have noticed it themselves, perhaps they have not. Every Catholic paper is a Catholic digest. Our readers will find in *The Monitor*, as the weeks go by, expressions of opinion, pieces of news, valuable essays, historical and local information from every portion of the globe.

"We have on our exchange list weeklies and periodicals published even in the most distant regions, and we esteem it a privilege to cull from them for our readers anything of value that might serve to interest or instruct them. Thus frequently in our columns will be found articles from the London *Tablet*, the Liverpool *Catholic Times*, the Irish *Ecclesiastical Record*, the Dublin *Freeman's Journal*, the Bombay *Examiner*, Monsignor

O'Kelly's *Rome*, the Canadian *Register*, and the Catholic weeklies of far distant Australia. At times, our readers may enjoy a translation from *L'Étude* or some other fine French Catholic magazine.

"We give our readers such extracts as will interest them from the reviews and magazines, religious and secular, of our own country. It is through the Catholic weeklies that special articles on the Church or cognate subjects filter down to the people from the secular monthlies and quarterlies, and frequent quotations are found in the columns of *The Monitor* from the *Catholic World* of the Paulist Fathers, the *Jesuit Review*, *AMERICA*, the *Rosary*, the Dominican magazine, the learned *American Ecclesiastical Review*, and the *Catholic Quarterly*, the biting little *Catholic Fortnightly Review*, the scholarly *Ave Maria*, and the zealous missionary publications.

"What is true of *The Monitor* in the aspect which we are noticing is true to a greater or less degree of every Catholic weekly. It is no small labor to keep in touch with this wide field, ignoring for the moment all the original matter which appears in every Catholic weekly. Even the most humble Catholic paper in the land brings a fund of good, clean, useful reading to the Catholic home. It is impossible to overestimate the mission of the Catholic press.

"Some day the brick-and-mortar priest and the big-collection pastor will appreciate it.

"In the meanwhile may God give them the grace to bang us; we can stand anything but their indifference."

#### THE BOOK-RACK NEAR THE CHURCH DOOR.

"It is my earnest wish," says Archbishop Ireland of St. Paul, in his Lenten Pastoral, "that in every parish church there be 'the book-rack,' or, at least, the simple table, on which are displayed the periodical publications of Catholic Truth Societies, notably the International Truth Society (407 Bergen street, Brooklyn), and the Catholic Mind (59 East 83d street, New York City)—the price of each separate publication plainly marked five cents, or more or less as the case may be. To those publications let there be added books of a somewhat higher value, and of a more discursive tenor, the price of each equally marked in plain figures—these books to be varied from time to time, and always chosen with care to suit the demands of the times, or the special conditions of the people of the parish. As an inducement to purchase and read, when a new periodical or book is placed on the book-rack or the book-table, the pastor would do well to make the announcement, summarizing the contents, and explaining the reasons of the choice he had made.

"These book-racks or book-tables may be in charge of some zealous young man, willing to contribute a few moments of his Sunday leisure to the good cause, or they may be turned over, without further oversight, to the intelligent research and honest dealing of the crowd. The first method I prefer as the more sure to secure good results. Finally, in each parish due provision, in one way or another, should be made through which subscriptions to a Catholic newspaper may be easily obtained, and what the provision is the parishioners should now and then be told."

According to the press cables the London *Times*, commenting on the social uproar in England, in a leader entitled "This Hour of Lawlessness," urges the application of the law of conspiracy to the ringleaders in the suffragette outrages, which are acts of violence, intended to intimidate society. The conspiracy law can reach those who, behind the scenes, plan and produce a fund for these demonstrations. It continues:

"Fundamental issues are at stake. The basis, legal and economic, of society is attacked, and it is becoming rapidly plain to the ordinary man that new measures of defense are needed to meet the new enemies. A bitter experience may be needed before

society has the courage to do all that is needed, but these are times of education, as well as of unrest, and already some lessons have been learned."

The editorial proceeds to intimate that exceptional measures may be taken in respect to the coal strike and the whole question of trades unions, saying:

"Only the other day the House of Lords, in an interesting case, as to the position of trades unions, pointed out that those whose rules were inextricably mixed up with provisions in restraint of trade, were still illegal associations, except so far as was stated in the statute of 1871.

"There is no likelihood of Parliament going back upon what was done for the relief of trades unions in 1871 and 1876, but the whole subject assumes new aspects, when organizations and funds are used to stop or paralyze the entire trade of the country, when crowds are made destitute, and when, as must happen, mortality and disease must increase."

#### ECCELSIASTICAL NEWS

Mgr. Bonzano, the new Apostolic Delegate to the United States, was consecrated Archbishop of Mytilene, on March 3, in the chapel of Propaganda Fide, of which he was rector. The consecrating prelate was His Eminence, Cardinal Merry del Val, the Papal Secretary of State, assisted by Bishop Kennedy, rector of the American College, and Mgr. Berruti, Bishop of Vigevano.

The Xavier Free Publication Society for the Blind will soon have ready for publication the third and fourth volumes of the Douay Bible. The first and second volumes were published some time ago. A book for the blind is not a small affair, neither in bulk nor the matter of expense. There are in all ten volumes to be published, and the foremost dignitaries in the land have deemed it an honor to be enrolled as patrons of the work. The first volume is a gift to the blind from Cardinal Farley, the second volume from Cardinal Gibbons, the third from Cardinal O'Connell, and the fourth from Archbishop Quigley.

The Lenten Pastorals of the Irish bishops express satisfaction at the progress of the Temperance movement and the organized campaign against the diffusion of evil literature, and urge further action in those directions. They refer with pleasure to the near approach of self-government and counsel the people to pray that the Holy Ghost may enlighten legislators so that the measure may be wise, and fruitful in benefits, spiritual and temporal, to the country. Archbishop Walsh orders his clergy to say a Collect in the Mass daily for this purpose. Speaking of evil literature, he says Catholics should not leave a penny of their money in any shop or place where demoralizing publications are on sale, and those who traffic in them are unfit for the reception of the Sacraments. Socialism, and strikes as a Socialist weapon and conducive to its propaganda, figure with unusual prominence in this year's pastorals. Cardinal Logue, who speaks of "sweating" as "grinding the face of the poor and converting into unholy gain the very life and health and happiness of the unfortunate worker," advises Irish workers to form unions of their own, independent of the English Labor Unions, which are impregnated with Socialism and whose interests are different or adverse. Strikes should not be resorted to until every effort at conciliation fails, and if charity and Christian principles animate employer and worker, this will not happen. The Cardinal devotes much space to the brutal persecutions of Catholics by the Portuguese government, which "are calculated to shock humanity," yet though Egyptians, Turks, Persians and Congolese find zealous advocates in the British Parliament, "no voice is raised on behalf of Christians writhing in the grasp of a tyranny which is hostile both to God and man." He dwells on this matter



in order "to warn our people against the excesses into which unbridled democracy may run." Rational freedom, the noblest of God's temporal gifts, and good government are most desirable, but when those high ends are pursued by means which ignore God's law, trample on the elementary principles of justice and hearken only to selfish instinct, "it is not rational freedom which results but tyranny, and the most galling of all tyrannies, the tyranny of the mob."

### SCIENCE

It appears that waves at sea, when fully developed by a storm, travel with the same velocity as does the wind, and that breakers reaching the coasts after storms in the Atlantic show a deep water speed equal to the maximum recorded velocity of the wind that raised them. Whether there be any waves that reach a velocity greater than the wind's is not clear; at all events, if such there be, it is quite certain that they do not reach an amplitude sufficient to form breakers.

Technical Paper No. 6, of the Bureau of Mines, calls attention to the fact that irregularity in the rate of burning of fuses used in mining and blasting operations is the cause of many accidents in mines. The rate of burning is influenced by temperature and pressure. Under varying conditions of pressure practically all types of fuse vary in their rates of burning. Such pressure as can readily be occasioned by the confinement of the gases evolved by the burning fuse itself is sufficient to increase the normal rate of burning from 92.5 seconds per meter (28.2 seconds per foot) to 21 seconds per meter (6.4 seconds per foot). The effect of high temperature is to retard the burning rate. Climatic conditions have an effect also. Damp fuse burns more slowly than normal fuse, and fuse that has been wetted and then dried thoroughly tends to burn at a rather slow rate. Mechanical injury also affects the fuse; so much so, indeed, that the burning may be almost instantaneous. Operators are warned to store their fuses carefully, and to protect them from unfavorable conditions.

The direct production of steel from magnetite ores containing titanium and traces of vanadium gives a tool steel of fairly good quality. A cylindrical furnace was employed, measuring 18 inches in height and 14 inches in diameter, with two lateral graphite electrodes of one square inch cross-section. The maximum current dragged across the electrodes was 200 amperes at a voltage of 110. The slag and ore were first fused in the electric arc, and the electrodes were then dipped into the bath. The composition of the ore used was: 51.45 per cent. of iron, 7.5 per cent. of titanium, .12 per cent. of nickel and traces of sulphur and vanadium. The charge was 100 parts of ore, 20 of limestone and 18 of carbon formed into briquettes with molasses and water in the proportions of 10 to 16. Although no deoxidizing agent was used, a sound ingot weighing 3 pounds was obtained. Close figuring on the price of the ore, limestone, power and electrodes makes the cost of the steel two cents per pound.

Sulphalium, one of the latest alloys, is about 3 per cent. denser than aluminium. It lends itself readily to the tool, as there is no dragging of the material nor clogging of files as occurs with aluminium. Its melting point is 1,200 degrees Fahrenheit, slightly higher than that of aluminium. Castings taken directly from moulds showed a tensile strength of from 17,500 to 21,700 pounds per square inch and an elongation of 0.4 to 1.2 per cent. in length of 4 inches. Sea-water does not affect this alloy, and it is especially serviceable where rigidity is desired, but not at the expense of lightness.

F. TONDORF, S.J.

### OBITUARY

Sir Francis Cruise, M.D., K.S.G., died in Dublin, February 26, in his seventy-eighth year. Educated in the Jesuit Colleges of Belvedere and Clongowes, he graduated in Arts and Medicine in 1858, and in 1861 joined the staff of the Mater Misericordiae Hospital, where he attained international reputation as a physician. He was elected member of the English Royal College of Surgeons and President of the Royal College of Physicians of Ireland. He contributed many valuable treatises to medical literature, and for this and his eminence in practical medicine he was knighted by Edward VII, and was later offered a baronetcy, which he declined. He attained a wider fame by his contributions to religious literature. He wrote several of the Irish Catholic Truth Society's publications, and his "Thomas à Kempis and the Authorship of the Imitation" is a classic, and the last word on the subject. He also edited what is deemed the best edition of "Imitatio Christi." For his vindication of the authorship to their townsman the people of Kempen named one of their street "Franz Cruise." He devoted much of his time to the Catholic hospitals of Dublin and contributed liberally to those and other Catholic institutions. He also assisted by his writings and influence the cause of Catholic education, and served as Commissioner of Education and Senator of the National University. An accomplished musician, he edited several pieces of classical music, and was wont to play in the orchestra of the Dublin Catholic churches. For his services to Catholicity he received from Pius X, in 1905, the Decoration of Knight of Gregory the Great.

### LETTER TO THE EDITOR

HISTORY AS TAUGHT AT HARVARD.

To the Editor of AMERICA:

In order that there may be no misunderstanding in regard to the statements which I made about the courses in history at Harvard, I would like to emphasize the fact that they apply only to the particular course mentioned, and are not to be construed as extending in any way to all the courses in that department. Many of the courses in history, although taught by Protestants, have the reputation of being extremely fair and impartial in dealing with the Catholic Church. The particular course to which I made reference, however, is a very important one from the Catholic point of view, as it deals with the history of Europe from the fall of Constantinople to the end of the age of Louis XIV, and includes many of the most critical points of the Church's history. In putting this course in the hands of a professor who does not treat the Catholic side fairly, Harvard has made a mistake which I feel ought to be made known to Catholics. Beyond this, however, I do not wish my remarks to be taken as condemning the entire department of history. I hope this will serve to make clear any possible misunderstanding.

RICHARD DANA SKINNER.

Cambridge, Mass., March 3.

### AS OTHERS SEE US

(From the last Pastoral Letter of Right Rev. C. Van de Ven, D.D., Bishop of Alexandria, La.)

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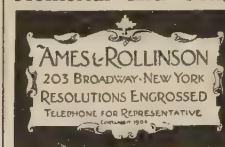
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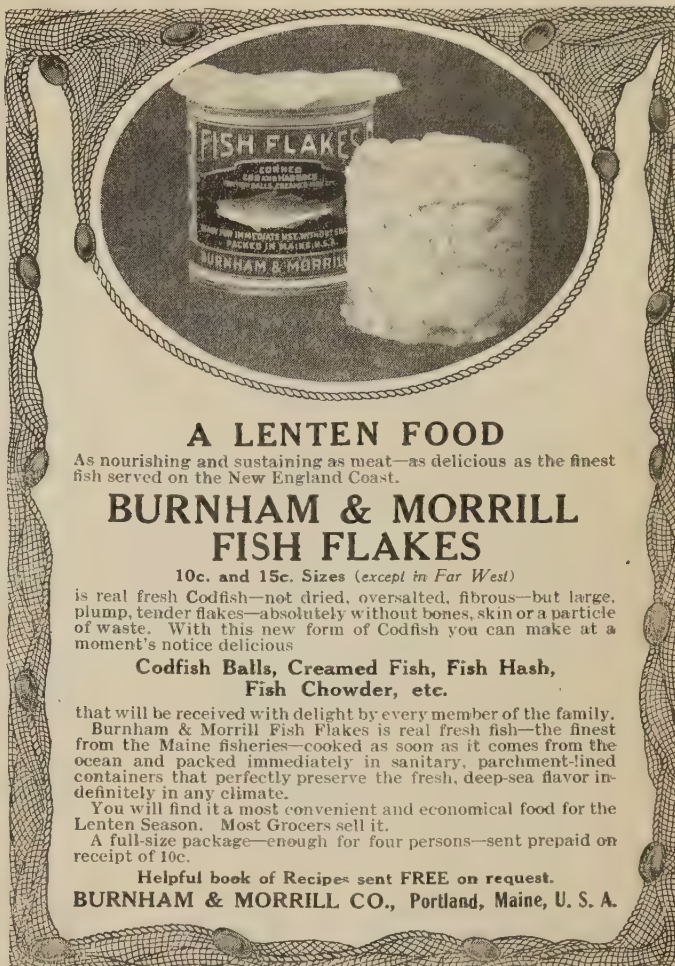
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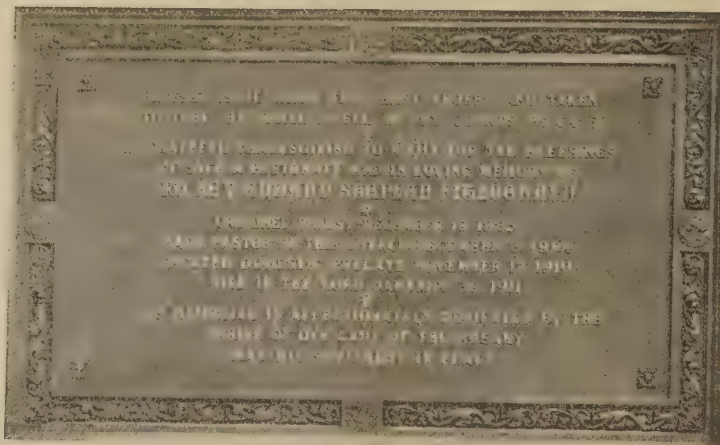


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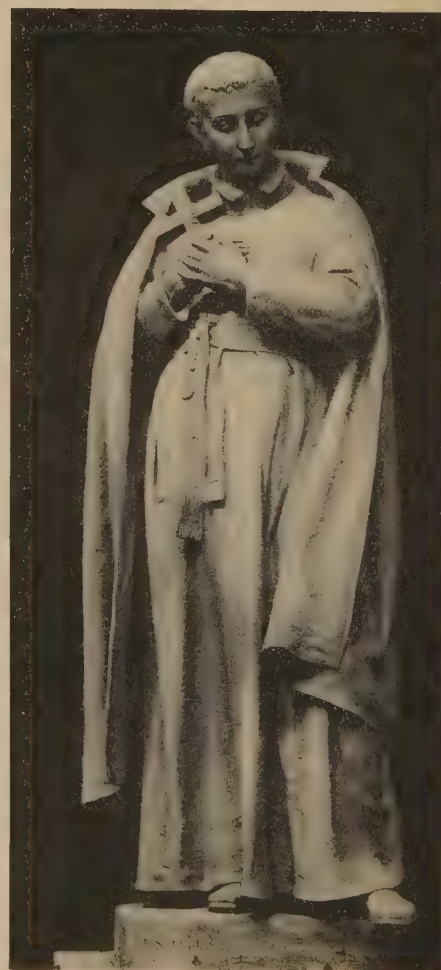
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### CHRONICLE

**Burial of the Maine.**—On March 16 the hulk of the old battleship Maine was sent to its last resting place at the bottom of the sea, three miles off the Cuban coast. When "taps" were sounded the cruiser North Carolina, which acted as escort, started northward with the remains of sixty-five members of the crew of the Maine, the last of the bodies of those who met death when the Maine was blown up in Havana harbor on the night of February 15, 1898. In Havana impressive ceremonies marked the formal presentation of the bodies by Mayor de Cardenas to Brigadier General W. H. Bixby, U. S. A. There was a procession, headed by President Gomez and the members of his Cabinet, and after that a funeral oration by Father Chidwick, Superior of Dunwoodie Seminary, N. Y., who was chaplain of the Maine at the time of the disaster. The mystery of her destruction, fourteen years ago, is as hidden as ever. "The facts will some day come to light," Secretary Long has said, "and it will probably be found that so far as the Spanish Government itself was concerned, it was innocent of the design." The New York Sun adds: "As the fragment of the Maine disappears forever the American people are reluctant to believe that the Spain of Cervera was dishonored in the tragedy that sent so many brave and unoffending men incontinently to their death."

**Extent of Patent Rights.**—The Supreme Court held that the owner of a patent has an unrestricted monopoly on all articles used in its operation, may fix its price and prescribe its use. The case involved alleged infringement in selling supplies for use on a patented rotary mimeograph. The machine was sold with the

restriction that only supplies made by the patenting company might be used with it. In announcing his opinion, Justice Lurton said the object of the patent statute was to give a monopoly to the inventor, and the extension of that monopoly to cover contracts disposing of his articles by charging such prices as he pleased was not illegal. The case was decided by four judges, one less than a majority of the full bench. Chief Justice White and Justices Hughes and Lamar dissented. The Chief Justice said that with a limited patent the patent law as construed by the majority could now reach out and by contract include within the patent every conceivable thing used in every American Household. It would enable the patentee of a sewing machine to dictate where its user shall buy needles, thread and oil; the patentee of a cooking utensil to dictate that all the food cooked in it be purchased from him. The decision has an important bearing on the enforcement of the Sherman law, because some of the greatest monopolies in the country rest upon restrictions under which patented articles are sold. It is not improbable that a rehearing may be asked to bring the question before a full bench of justices. The whole subject of patent rights needs the attention of Congress, and upon this, at least, the majority and minority of the Supreme Court are agreed.

**All Americans Warned.**—President Taft issued a proclamation prohibiting the shipment of arms from the United States into Mexico, and warning citizens that transgressors would be vigorously prosecuted. The proclamation enjoins upon all officers of the United States the utmost diligence in preventing violations of the prohibition and in bringing offenders to trial and punishment. The issuance of the proclamation followed the



passage of a resolution introduced by Senator Root and aimed at the agitators for intervention in Mexico. Under the resolution, as passed by Congress, the President will have power to deal firmly with neutrality affairs, not only in Mexico, but in other American countries. In the present trouble in Mexico the Administration has been embarrassed by the existing neutrality laws, under which the United States Government could not stop "legitimate" shipments, even if they were consigned to revolutionists. The need for immediate action on the resolution was indicated by a despatch from El Paso, Texas, stating that the Government agents there had help up a large consignment of arms and ammunition for the rebels, and that unless the proclamation was issued at once the articles would have to be released, as the rebels were in control of the customs house at Juarez. "The amendment drafted by Senator Root and passed by the Senate, had it been a part of our laws and been enforced," says the *Springfield Republican*, "would have prevented the successful prosecution of the Cuban insurrection, and have prevented also the Spanish war that grew out of the insurrection."

**Lawlessness in Virginia.**—Virginia, the Old Dominion State, came into unenviable prominence when a troop of mountain outlaws rode into the Carroll county court house, at Hillsville, during the trial of a prisoner, and shot to death the presiding judge, the prosecuting attorney, and the sheriff, at the same time wounding one of the jurors so severely that he died shortly after. Another victim was a girl of nineteen, who had been a favorable witness to the prisoner at his trial and was in the court room when the murderous attack began. The tragedy occurred just as Judge Thornton Massie had sentenced Floyd Allen to one year in prison for aiding in the escape of a county prisoner. The shooting was done by two of Allen's brothers and a troop of twenty mountaineers, who made good their escape to the neighboring hills. Within a few hours thirty special constables started in pursuit. Floyd Allen is in custody. Nine men have already been indicted for actual participation in the murders and others are waiting to be served. The Governor of the State offered a reward of \$3,000 for the capture of the outlaws. Judge Massie was the son of the late Patrick Cabell Massie, and nephew of State Senator Withers, of Virginia. He was regarded as one of the ablest men on the Virginia bench. He was a martyr to duty, as he was aware he was taking his life in his hands when he entered the court.

**Dr. Wiley Resigns.**—Dr. Harvey W. Wiley, the father of pure food legislation, resigned from the Bureau of Chemistry, where for twenty-nine years he had been chief chemist in the service of the Government. He took this action, he declared in a formal statement, because almost from the beginning he had been antagonized in the enforcement of the Pure Food law, and the activities of the Bureau of Chemistry had become so restricted as to inter-

fere with his freedom of speech in matters relating directly to the public welfare. The President expressed his regret at the loss of Dr. Wiley's services, and his fear that Dr. Wiley's place would be difficult to fill.

**Mexico.**—On account of the reported prevalence of black small-pox and bubonic plague in Honduras, the board of health has ordered that steamers from Honduran ports must present a clean bill of health from the Mexican Consul of the city from which they sail. —Some land concessions made under Diaz have been annulled, because the beneficiaries had not complied with the conditions of the grants. These and other public lands will be sold in small plots at low rates and on long time to poor people, the Government undertaking to establish irrigation works. —The permanent commission of Congress, instead of granting Madero's request for martial law throughout the country, has called on the ministers of war and government for a detailed statement of the true condition of affairs, that the commission may judge whether such drastic steps are necessary. —The Supreme Court of Justice has decided in banc to launch a manifesto to the people, and call on them to rally round the constituted Government, for the sake of warding off the horrors of civil war. —One hundred thousand grafted grape-vines, secure from the ravages of phylloxera, have been imported for distribution among vineyardists. The Government pays half the expense. —General Diaz has divided his military pension of six thousand pesos yearly between the military college at Chapultepec and the school for officers. The money is to be given in cash as premiums for success in studies. —The "Progress and Justice Liberal Club" of the City of Mexico has petitioned the permanent commission of Congress to exact the resignation of President Madero, on patriotic grounds, and to proceed to summon the Congress for the election of a temporary President. —The defection of Pascual Orozco has caused a sensation, for many believed he would remain loyal to Madero. Public opinion does not credit him with great military ability outside of guerrilla tactics. It remains to be seen how exactly he will carry out his reported manifesto condemning Madero and others to death, if he captures them. —The action of the United States Congress in strengthening President Taft's hands in the difficult work of preventing Americans from giving aid and comfort to the opponents of Madero's administration has been exceedingly gratifying to Madero. —Director John Barrett, of the Pan-American Union, has expatiated in public on the many evils that would follow a violent intervention by the United States. Among them are loss of prestige, loss of trade, and immense expense.

**Canada.**—The Government has invited all the Provinces to be represented at the arguing before the Supreme Court of the question of the Federal Government's right to legislate concerning a common marriage law. Quebec has an interest in the case, and will send

representatives. British Columbia and Manitoba have refused the invitation. They hold that the matter in the concrete, viz., opposition to the *Ne Temere* decree, does not affect them. Nevertheless, they will not submit tamely to any infringement of their rights. British Columbia has a special reason for holding aloof. Although divorce is by the B. N. A. Act a federal matter, it maintains that it carried with it into the Confederation its Divorce Court established in colonial days. The contention was sustained. The British Columbia courts grant divorces, and the determination to continue doing so may make it, for the moment, an ally of Quebec, defending a position very different.—Many Catholics in Quebec are indignant at the part played by their representatives in the Government and in Parliament, in the Manitoba-Keewatin affair, and resent especially the excuse these gave, that the right to separate schools may be left to the Manitoba Government. It is true that the present Cabinet has favored separate schools, much as the old Diaz régime in Mexico did the religious; but there is very little prospect of its protecting them by legislation, though some say that it will make the rights of those schools an issue in the next provincial elections. Mr. Monk denies that he made an assurance in this matter the condition of his support of the Manitoba-Keewatin Bill; and Sir Rudolph Forget treats the whole affair contemptuously, as outside practical politics.

**Great Britain.**—Conferences under Government auspices were renewed during the second week of the strike. English owners were willing to grant the minimum wage, but South Wales owners refused absolutely. These stated that the minimum wage is a pretext, and the men have no real grievance in the matter; that if it be yielded another pretext will be found soon; that in striking the men have broken their agreements once more, and it is useless to discuss new ones to be broken as recklessly. They quote the words of strike leaders to show it is a syndicalist conspiracy, and hold that it is better to fight the battle out, now that it has begun, than to patch up a truce with the certainty that the battle must be fought eventually to the bitter end. The men on their side say they have no idea of surrender. In the meantime many newspapers are calling on the Government to govern; but none dares say openly what the act of government should be. The Government announces that, as conciliation has failed, it will legislate to establish the minimum wage and to protect, at the same time, the coal owners. The strike leaders say that unless the Bill suits their ideas, they will not accept it as a settlement. A silly notice was issued in some journals, calling on university men to take up the miners' tools. If every university man in the three kingdoms were to do so the material result would be imperceptible. Probably a moral effect is aimed at. But this idea rests on the silly notion that university men as such, presidents, professors and graduates, are charged with the care of the nation's morals,

and the sillier hypothesis that they have any efficacious influence for good.—The Female Suffragists in prison are talking of renewing the hunger strike. In Holloway, prison they have been rioting and destroying the machines in the workshop.

**Ireland.**—The statement cabled from London last week, that the Irish Home Rule Bill would be deferred, was unfounded. Mr. Asquith has announced in the House of Commons that the Irish measure will be introduced on April 8 or April 9. Referring to the rumors that the alleged postponement was due to differences on details of the Bill, the Prime Minister said: "This is the date when it had always been intended to introduce the Home Rule Bill." He had always thought this Bill, being by far the most important in this session, ought to secure adequate parliamentary discussion. Mr. Redmond reiterated a former statement for which he had been called to account: "I had rather be badly governed by Irishmen than well governed by any other people." The movement for self-government did not rest mainly on National grievances. "The soul of the movement is the National sentiment of the Irish people." Mr. Devlin, M. P., in a parliamentary question, called the attention of the House to the atrocities that the Portuguese government were inflicting on many of its Catholic subjects, including deprivation of property and freedom, incarceration in foul prisons and many other cruelties and injustices, without trial and often without accusation. Cardinal Logue had dwelt at length on the matter in his Lenten Pastoral.—During the last quarter of 1911 there was an increase in the population of 2,059, a decrease in paupers of 2,422, and of 14,622 in the number of persons receiving outdoor relief.—The Dublin Ancient Order of Hibernians made this reply to accusations of political activity: "When the Orange Society, the Freemason Lodges, the Y. M. C. A. and other exclusively Protestant bodies intimate their intention to disband, then the A. O. H. will consider the advisability of altering its constitution. We oppose the oppression of any section, and are determined that in future Catholics shall not be prevented from receiving their legitimate share of the patronage they are entitled to."—The Gaelic League has issued a statement of the monies received, per Judge Keogh, from its American delegates during 1911. It totals \$13,105. This goes but a small way towards maintaining a large staff of resident and traveling Gaelic teachers and retaining or enlarging the educational control of the Irish-speaking districts. Dr. Douglas Hyde thanks America for its generous aid and bespeaks continued assistance "in our fight for the preservation of our National Language and a distinctive Irish Nation."

**Italy.**—On March 15 an attempt was made in Rome by a self-styled anarchist named Antonio Dalba to kill King Victor Emmanuel, who was on his way to the mem-



prial Mass for his father, Umberto. The bullet missed the King but struck Major Langa, of the royal escort, who was riding at the side of the carriage, wounding him badly in the back and neck. People of all classes showed their horror of the deed, and even the Socialist deputies came to the Quirinal to congratulate the King, though they had until this occurrence always refused to enter the palace.—Count Pecci has resigned his position as Commandant of the Papal Guards.—A bloody battle is reported in the Bengehizi district, but both sides claim the victory.

**France.**—In spite of all the applause given to M. Poincaré when he became Prime Minister, speculation is already rife, according to some papers, of a change of cabinet. Poincaré's attitude on the question of Proportional Representation it is said has alienated the Radicals, and his somewhat contemptuous persiflage has made enemies of those who cannot appreciate his wit. He seems to fancy he is still in court, where an adversary can be harshly dealt with, but in Parliament that method of procedure is not admitted. Bouffandeau is already against him, and the Radicals are thinking of a new ministry, with the possibilities of Briand again at the head, though they hate him, and hence they may turn to Clemenceau. Indeed, they have already approached Clemenceau and assured him that if he accepts they will take Combes as one of his associates. Unfortunately for their scheme, he dislikes Dumont, one of their leaders who had accused him in the House of having insulted France. Hence he repelled all overtures for the new political stroke. On the other hand, by some Briand's return to power is regarded as inevitable, with Caillaux and Combes as supporters.—The famous Alliance Israélite Universelle is disrupted, the German section claiming that only French interests are consulted. The Alliance was founded in Paris, and at first was exclusively French, but at the beginning of the century there were 12,000 Germans among the 32,000 members. The English Jews separated from the Alliance fifty years ago.

**Germany.**—The strike in the German mines reached alarming proportions. Altogether as many as three thousand strikers laid down their tools. For a time almost seventy per cent. of the entire mining force had left the shafts. Serious conflicts between police and workers were of frequent occurrence. In many towns shots were fired upon the gendarmes and missiles hurled at them. They were often forced to repel or make attacks, in which not infrequently persons were killed and very many injured. In one conflict alone fifty of the combatants were wounded. A single policeman, who had been fired upon by a mob, killed two of his assailants, after he himself had received two bullet wounds in his face and a third shot had pierced his helmet. Those of the workers who remained in the mines were likewise violently assaulted, and calls for military assistance were

sent in from all quarters.—The Centre was the first party to lay the matter before the Reichstag and open a discussion. It presented an interpellation to ask what steps the Government was prepared to take in order to answer such demands of the workers as might be deemed justifiable, and to bring about a speedy termination of the strike.—The spokesman of the Centre was the Representative Schiffer, for long years a well-known trades union official. He pictured the conditions existing in the mines and expressed his opinion that the contentions of the workers had been in part justified; but that a raise in wages had already taken place, and that a further increase had been promised by the mine owners. The strike at its present stage had passed beyond control, and the Socialists were exploiting it as a means of agitation and propaganda. The Christian industrial unionists, he said, demanded from the Government the necessary protection to remain unmolested at their work. This speech created a perfect pandemonium on the Socialist side. Shouts of "Judas!" and tremendous outcries were raised to drown the voice of the speaker, who was not to be intimidated.—The Secretary of State for the Interior, Dr. Delbrück, then arose and quietly, but firmly, justified by his statistics the statements of the Centrist. The Government, he said, was prepared to protect every citizen and to maintain order at any cost, for this reason the army had been despatched to the strike district.—He was followed by the Socialist, Sachse, who for two hours and a half hurled invectives against the Centrist spokesman, against the Christian Unions, and against the Government and the "blood hound police." The latter, according to the invariable Socialist tactics, were made the sole cause of every disturbance. The Conservative Representative, Bieberstein, then arose and once more threw the entire Socialist camp into a convulsion of rage by insisting upon the need of instant and strenuous action on the part of the Government. The National Liberal, Böttger, finally suggested the institution of a compulsory board of arbitration. This concluded the first discussion in the Reichstag of the present industrial crisis.

**China.**—On March 10, in the Foreign Office at Peking, Yuan Shi-Kai was formally inaugurated Provisional President of the new Republic, in the presence of a great gathering of delegates, provincial envoys, military and naval officers and other prominent personages. The Chinese Constitution, as finally passed at Nanking, places the supreme power in the hands of the National Assembly. A notable feature is that all the acts of the President require the approval of the Assembly, and this body also has complete control of the Cabinet. The Assembly elects the President and Vice-President, and may pass any law over the Executive's veto at its pleasure. Yuan celebrated his inauguration by pardoning all prisoners except murderers and robbers, and by remitting all overdue land taxes.



## QUESTIONS OF THE DAY

## The Lawrence Strike

The stress of competition, national as well as international, has often forced even the best intentioned employers unduly to restrict the salaries of unskilled labor. More frequently, however, the main cause is to be found in the insatiable greed for dividends on the part of shareholders and owners. Only the collective bargaining of trades unions has been able satisfactorily to meet these difficulties. Even unskilled labor has a right to demand at least a living wage, a sufficient remuneration to preserve in reasonable comfort not merely the individual, but the family as well, and to lay by something for the future.

That this first principle of social justice is too often violated all must admit. Conditions at Lawrence were, it appears, even better than in other similar industries. Considering the vast proportion of unskilled workers, of women and of minors, the rate of wages in the textile and wool industries may not be considered in the least inferior to that offered in other employments. This, nevertheless, did not make the declaration of a strike at Lawrence in any wise unjustifiable. A fair day's wages for a fair day's work is rightly demanded, even with a strike to decide the issue, when there is sound hope of success. The strike of unskilled labor at Lawrence deserves all the sympathy which has been accorded to it; not so, however, the methods which have been applied.

The most reliable reports from Lawrence make clear how utterly distorted the accounts have been which the Socialist press has served up to its readers. The countless assaults upon peaceful citizens, the terrorizing of women and children, the mob rule which was finally stayed at the arrival of the troops, the physical injuries actually inflicted and the threats of murder held out to crush into submission those who would not yield to the spirit aroused by the Socialist agitators received not a word of censure, while every official act of the authorities was submitted to the most exacting scrutiny. Public officials have been treated most unsparingly by Socialist writers, while the mob leaders themselves have received nothing but hero-worship. Not a word is uttered in condemnation of the bandits who opened the strike by breaking into the mills, recklessly destroying property and driving out the employees with threats of violence and death, resembling a horde of savages rather than civilized human beings.

The Socialist editor Giovannetti, who had incited the mob to violence, thus wrote to the *Socialist Weekly People*: "The future of Socialism lies only in the general strike, not merely a quiet political strike, but one that once started should go fatally to its end, i.e., *armed insurrection* and the *forcible* overthrow of all existing social conditions." (Letter dated February 10.) The

attitude of Haywood, who publicly declares that he is not a law-abiding citizen, and that of Ettor, who, according to testimony, advised the strikers "to keep the gun shops busy," are too well known to require any comment. The Industrial Workers of the World, the Socialist organization which made itself responsible for the strike, openly professes that it admits any and all tactics which can bring about its desired end in the most expeditious way. "The question of 'right' or 'wrong' does not concern us," they declare. ("The I. W. W. Its History, Structure and Methods." Vincent St. John.)

That men with avowed principles of such a nature should at times be seriously spoken of as labor leaders by a press which does not wish to be accounted revolutionary is one of the saddest symptoms of the deep-seated social malady of our times. Undoubtedly, too, the thousands of resolutions sent in by Anarchists and Socialists to public officials and to the daily papers exercised their influence. From a variety of such letters before us we select, as sufficiently characteristic, that addressed to President Taft from the national headquarters of the Socialist Party:

"William H. Taft, President,  
Washington, D. C.

"The Socialist Party of America, as the political expression of the working class, by action of its National Executive Committee, demands that you use the power vested in you as the chief executive of the United States to protect the working men, women and children of Lawrence, Massachusetts, from the brutal violence of the lawless officials. It is monstrous to wreak vengeance upon helpless children. We protest against it. We demand that the constitutional rights of the strikers be respected. And in your capacity as official representative of the capitalist class of the United States we call your attention to the fact that such barbarous methods tend to impede the progress of a peaceful and intelligent political and industrial solution of the struggle between the capitalist class and the working class. An imperative message from you to the Mayor of Lawrence and to the Governor of Massachusetts would go far to cause these atrocities to cease."

The letter, as may be noticed, is an open insult to the chief executive of the nation as well as to the nation itself which has chosen him. He is referred to as the representative of the capitalist class, to whom consequently the workers would owe no rightful allegiance, since they are simply kept in a violent servitude by a hostile power. The war of classes is declared, and the President is nothing else than the head of an army of oppression against which Labor must conduct a war of annihilation. The action of officials is recklessly exaggerated according to the undeviating policy of the Socialist propaganda. The military and civil authorities, who may readily enough have made some mistakes in carrying out their delicate duty, but who deserve credit for having with so little display of force terminated the Socialistic reign of violence and destruction which had



terrorized the city, are spoken of as lawless officials, brutally violent and wreaking vengeance upon women and children. Not a word is said of the murderous incitement of the Socialist leaders themselves and the brutality exercised against defenceless women and children by the Anarchistic mob and their wanton practice of sabotage.

There is no attempt in the present article to deny that mistakes have been made at times by the authorities in so critical a situation, much less to bring discredit upon the cause championed at Lawrence by the American Federation of Labor. It is most desirable to see its principle universally applied: "A fair day's wages for a fair day's work." If wrong is done by members or unions within the American Federation, it is not because of this principle, but in spite of it. The very contrary holds true of the Socialist agitation. Labor will but destroy itself and the country alike if it will not firmly set its face against this destructive propaganda. The aim of Socialism is to drive the workingman into despair that it may more speedily realize the universal revolution. The acts of violence which occur within the trades unions are due precisely to this revolutionary spirit of Socialism which infects even those who do not attach themselves to it as a party. There can be no doubt whatsoever that the responsibility must be placed at the door of the Socialist agitator. It is vain for Socialism to maintain that it does not stand for violence when its entire doctrine leads to it, and when we see it again openly defending the apostles of "direct action" who have striven to hoist their red flag of destruction over the peaceful town of Lawrence in spite of the wishes of its citizens.

There is no time for delay. The Federation must close its ranks against the common enemy, lest it too should fall a victim. It is within its own camp that the great battle is to be fought. No honest man can stand by with indifference, while it is criminal negligence for Catholic laborers to absent themselves from the meetings of their local unions and leave the field in the possession of Socialists. The same holds true of all who have the interests of labor at heart. It is even more criminal for the press to remain neutral in a conflict upon which the peace and welfare of the nation depend.

"We are here in the throes of a new French Revolution," writes the Socialist editor in *The Public*, quoted with approbation by Wilshire, and expressing the Socialist aspiration for such a revolution in whatever form it may come. "It is modernized and Americanized for the twentieth century, with its Girondins and Jacobins in their various clubs; with its new 'insurrection of women,' and snowing the city under with the product of the pamphleteer. It may yet have its Mirabeau, Danton and Robespierre, while Marat may be somewhere in cellar or garret, marking down the names; but up to the present time none of these are clearly seen."

We must not allow ourselves to be deceived. There

is question of sweeping away religion as well as the entire existing social order. No truer lines have been penned than those we have quoted above from Socialist sources.

"There was a time not so long ago," said Father James T. O'Reilly, O.S.A., preaching at Lawrence, "when the initial question before the workers of Lawrence was one of wages, but those times have passed away. To-day the battle and the issues are far more vital ones. It is law and order or chaos; revolution or respect for established society. We have been listening to language in Lawrence lately more violent than anything that had ever before been uttered here. It is no longer 'Fall down and adore me and all these things will I give to you'; but 'Fall down and adore, or I will kill you.'" In the face of such conditions, perfectly understood by its leaders, the Socialist Party has nothing to do but ceaselessly to cry out in its highest treble upon the "lawless officials" at Lawrence. This has been the method of the Socialist press from the beginning.

"The duty of the laity in these trying times," continues Father O'Reilly, lifting up his voice from the midst of the scenes of tumult and confusion, "is, first and foremost to keep before the mind of the rest of the world the fact that the Church is never, and never has been, 'against labor.' We priests stand to-day, as we have stood in ages past, shoulder to shoulder for the cause of the poor. But the Church has other duties than that of benevolence. She is the divinely appointed citadel of law and order in the war against the powers of darkness and chaos. She will be so still when this battle is over and forgotten.

"We have reached a point when things can be no longer taken for granted and when those who are in our midst as members of the Catholic community must be asked to stand forth and declare themselves. We can no longer stand still asking 'What is the government going to do? What are the police or the soldiers going to do?' But either take rank in the battle under the banner of Christ, or go outside and fight against it."

JOSEPH HUSSLEIN, S.J.

### How the Ferrer Legend Grows

On January 26 last, Mr. William Archer, the biographer of Francisco Ferrer y Guardia, wrote to the London *Daily Chronicle* as follows:

"I have not seen any mention in the English press of a noteworthy fact which has just come to my knowledge, namely, that the Supreme (Civil) Court of Madrid has practically reversed the judgment of the Barcelona Council of War, and declared the innocence of Francisco Ferrer. The Court declared, (1) that Ferrer was not concerned in the Barcelona disturbances; (2) that none of the rioters who were prosecuted acted under his orders; (3) that in none of the 2,000 prosecutions arising out of the riots was any trace discovered of Ferrer's participation or inspiration. The Court, therefore, orders the restitution to his heirs of his confiscated property. This news is communicated to a Belgian paper by

one of Ferrer's executors, and there seems to be no reason to doubt its authenticity."

Now, this letter indicates in a marked degree, Mr. Archer's way of getting at the truth in regard to Ferrer. He takes a random statement in a Belgian newspaper, instead of the actual case decided in the Spanish courts, whereby the exact situation could be known.

The Spanish military Law provides (Sec. 238, Code of Military Justice) that when a prisoner has been found guilty by a Council of War (court-martial) he may also be adjudged to make compensation for all damage and destruction caused by his acts. It is the usual proviso attached to the judgment or sentence, where the case is aggravated. In the Ferrer sentence, besides the sentence of death and this proviso, it was ordered that "all property of said Ferrer y Guardia be, until the amount of damage can be ascertained, held applicable to the discharge of such civil liability." This, of course, threw the matter of ascertaining the damages into the civil courts, and acted as an attachment (*embargo*) of such property as Ferrer had within the Kingdom of Spain.

Shortly after Ferrer's will had been established, according to the formalities of Spanish law, José Ferrer, the residuary legatee under it, and Soledad Villafranca, filed a petition for the dissolution of such attachment of Ferrer's property. They alleged several technical grounds, which may be briefly mentioned. In the first place they pointed out that according to subdivision 5 of Section 142 of Criminal Procedure the attachment should be dissolved, because the death sentence should not have also adjudged his civil liability, since that was a matter for the civil courts. Article 593 of the Code of Military Justice contains no provisions for ascertaining or passing on the amount of damages for which a prisoner may be found liable; being unlike the Penal Code in that respect. In the second place they set up that, even the Penal Code in such cases presupposed that the prisoner should be a defendant and litigate the amount of damages for which his property was to be held liable, but as Ferrer's sentence resulted in his death, it was impossible to enforce any civil liability against a deceased person, who by the very act of the court itself was prevented from defending.

In addition to this the military authorities were unable to produce any evidence that Ferrer had directly used any of his property in causing such damages or had turned it over to any of the rioters to use in causing damage. As a matter of fact the amount of damage has never been judicially ascertained in any Spanish court, civil or otherwise. Even the poor Sisters, whose convents, schools and hospitals were burned over their heads, have never obtained a penny of compensation so far for their property destroyed.

It will be seen that this application for a release of the property of Ferrer from attachment was in no sense an appeal, review, or retrial of his case, only involved

it incidentally, and was founded largely upon technicalities. Attachment of a defendant's property in a criminal case following his sentence under the Penal or Military Code could not be perpetual; there must come a time when either the property should be applied in payment of specific damages found by the civil courts, or must be released. A case similar in point is that of the suffragists just now in London, whose funds have been seized by the British government; if the shop-keepers and others who claim to be injured do not recover damages against the government, the suffragists' funds cannot be held forever or stand practically confiscated. And in the same way the Spanish law did not provide for any perpetual attachment or confiscation of Ferrer's property, but merely that his property should be held to pay whatever damages were thereafter ascertained through the civil courts.

The rule of Spanish law is that such damages should be ascertained within two years after the seizure or attachment of property, although in proper cases such limitations have been extended. In connection with this, the technical objection interposed by the Ferrer petitioners became effective, for Ferrer being dead he could not be cited in a civil court, and consequently damages could not be assessed against him or his property. The petitioners themselves made use of and won out by the very fact that Ferrer had been executed. Had he been spared by means of a life sentence he could have been cited for a civil trial to ascertain the damages for which his property should respond.

On January 24, 1912, the Supreme Council of War and Marine—the highest tribunal in the Kingdom having jurisdiction over matters arising out of court-martials—dissolved the attachment against the property of Francisco Ferrer and turned it over to his executors and residuary legatee. It reached this conclusion almost wholly on technical grounds, and did not retry or review the facts of the court-martial under which Ferrer was executed.

The letter of Mr. William Archer quoted above is wholly misleading. In the first place the news purports to come from Belgium, instead of from Spain; in the second it states that the Supreme (Civil) Court of Madrid *reversed* the judgment of the Barcelona court-martial, whereas the Supreme Council of War and Marine merely dissolved the attachment ordered by that court-martial; and in the third place it states that the alleged Civil Court made a lot of findings concerning Ferrer and the rioters, whereas the only findings of the Supreme War Council were that no civil judgments for damages had been found against Ferrer, the rioters or the municipality. A despatch to the New York *Sun* from Madrid, early in February, stated the substance of what the court did, but it does not seem that this correct version, to the effect that the trial of Ferrer was not reviewed, has ever been given any currency in our daily or weekly press.

ANDREW J. SHIPMAN.



### A Greek Gift to Madero

Señor Madero has recently been having so much difficulty in piloting his ship of state through troubled and treacherous waters that he cannot feel at all grateful to those who increase his embarrassments by offering him Greek gifts. A delegation, however, from the American Bible Society called, not long ago, on Mexico's much-tried president and formally presented him with a copy of the Sacred Scriptures. It was not because "we thought you unacquainted with the precious volume or its contents," the committee made haste to explain. No, indeed! Perish the thought! But this unnecessary and unseasonable present was offered, they said, because "we could find no other method more appropriate in which to congratulate you for the merited and high honor which the Mexican people have recently conferred on you." The delegates were sure, moreover, that the president would hear with pleasure that "up to the present time almost a million copies of the Bible, complete or portions of it, have been distributed throughout Mexico" by the Society and by the "thousand Protestant congregations" in the country.

Though Señor Madero must be thoroughly disgusted with the meddlesome Americans of various kinds who are now in Mexico, and can have no desire surely to weaken his position by appearing before his Catholic countrymen in the rôle of a colporteur for the American Bible Society, nevertheless he received the delegates courteously and made a gracious speech of acceptance, which wonderfully comforted, it seems, the hearts of the committee, who are doubtless persuaded that the hour of "darkest Mexico's" deliverance from Roman bondage is near at hand.

It will be found, however, that Mexican Catholics, like those of every other land, are so hopelessly blinded that they can never be brought to see that the mutilated Bible "without note or comment" was meant by God to be the sole rule of faith and the one guide to heaven. But should the Mexicans or their new President feel a desire to read the Bible, be it known that they had in abundance authorized versions of the Sacred Scriptures in Latin, Spanish and Indian, centuries before the American Bible Society was born.

Though we have no record of the entire Scriptures being printed in Spanish in Mexico itself prior to the year 1835, when Bishop Miguel's translation appeared, we know that the numerous Latin and Spanish versions of the Bible which followed the publication of the Valencia edition of 1478, forty years before Luther's revolt, were imported into Mexico from Spain's European possessions. Churches and libraries were so well supplied with these texts that Mexicans had no need of printing their own.

"But these Bibles were for the use of those only who could read Latin or Spanish," it may be objected. "In Massachusetts, however, we find a New Testament being

published in the Indian tongue as early as 1661. Did Spanish missionaries show enterprise in any way comparable to this?"

Though the zealous Fathers who evangelized the native Mexicans did not, of course, see the necessity of promptly supplying their neophytes with a copy of the New Testament, as did John Eliot his "praying Indians," nevertheless, O'Callaghan's "List of Editions of Holy Scriptures Printed in America Prior to 1860," indicates that a Spanish Dominican named Benedict Fernandez, "vicar of Mixtecca in New Spain, translated the Epistles and Gospels into the most prevalent language of that province," and that "Diego de Sta. Maria, another Dominican, and vicar of the Province of Mexico (who died in 1579) was the author of a translation of the Epistles and Gospels into the Mexican tongue or general language of the country." Though the exact date of the publication of the latter work does not seem to be known, we may shrewdly conclude that it appeared some time before the translator's death, thus anticipating Eliot's New Testament by eighty years at least.

The earliest books, however, to be printed in Spanish-America were not Bibles, but as was more consonant with the spirit of the Church, catechetical works. If the average American were asked when and where the first printing was done on this continent, he would probably give the vague answer: "In New England, early in the seventeenth century." But in point of fact, the earliest work to leave an American press was not, as many suppose, Stephen Daye's "Oath of a Freeman," a small "broadside," printed at Cambridge in 1638, but rather "Escala Espiritual para Llegar al Cielo," "A Spiritual Ladder for Reaching Heaven," not a pamphlet merely, but an entire book, which was published in Mexico prior to the year 1540, a good century before the Cambridge press was working. In the light of the foregoing facts, the visit of the American Bible Society to Mexico is as tardy as their gift to President Madero seems uncalled for.

WALTER DWIGHT, S.J.

### Spanish Gipsies

One of the things that attract the notice of every traveler who visits Spain with the desire to know and understand the country and its customs, and arouses his curiosity and interest, is that strange race which he finds scattered here and there in small groups in the remote rural districts or near the great centres of population. It presents a type that can be mistaken for no other in the Spanish dominions. The lips thick, the eyes large, black and piercing, the hair long, black and straight, the complexion olive-tinted, the Spanish gipsy, whether encamped in a sheltering ravine or under the arches of an aqueduct or in the shadow of an overhanging cliff, is indeed Spanish, because born in Spain, but in all else he is a gipsy.

Time was when Spaniards of the true blue blood called

gipsies "New Castilians," or "Egyptians," or "Moorish footpads"; but while their traits have undergone no change, their name is now definitively *gitanos*, or gipsies. Though the matter is not wholly certain, it is commonly believed that they found their way westward from India in the eighth century, when the Arabs and Mohammedans entered Spain and subjugated nearly the whole country. At the outset they were not distinguished by the Spaniards from the Mohammedan invaders, and thus their presence was not specially noted until the time of Ferdinand and Isabella, when Cardinal Jiménez y Cisneros, as Minister of the Catholic Kings, made gipsy and Jew and Moor feel the effects of his iron rule. It was at this time that they began to be known as *gitanos*, a corruption of the word Egyptian, to distinguish them from the Moors properly so called, whose home was Morocco, while the gipsies had come from the deserts of Yemen in the caliphate of Egypt. It is, therefore, an idle tale which the gipsies used to tell that they had been condemned to exile by Almighty God, because their ancestors had refused hospitality to the Holy Family during its sojourn in Egypt.

The gipsy of to-day is quite like his forebear of 1612, whom our immortal Cervantes, in his famous novel "La Gitanilla," introduces as saying:

"We are the lords of the plains, of the plowed fields, of the groves, of the forests, of the fountains, of the rivers. The forests give us fuel for nothing; the trees give us fruit, the vines give us grapes, the gardens give us their produce, the fountains give us water, the rivers give us fish, the parks give us game, the cliffs give us shade, the gorges give us cool air, and the caves are our houses. For us the tempest is a refreshing breeze, the snow is a comfort, the rain is a bath, the thunder is music, the lightning is a torch, and the hard earth is a bed of down. Yes and no are one to us, as the occasion may suggest; we would rather be martyrs than confessors; when we are in prison we sing; on the rack we are silent; we labor by day and by night we steal; the fear of losing our honor does not disturb us, and eagerness to build it up does not make our slumbers uneasy."

Three hundred years have wrought little or no change in the gipsies. As they were in the days of Cervantes so are they now, weather-beaten nomads, fond of amusements, superstitious, incurable pilferers, crafty and sly, nimble and quarrelsome, and fierce lovers of independence. Besides their skill as horse-traders, they are clever at basket-weaving and making horseshoes and keys. They also find employment as sheep-shearers. But their days of greatest gain are those on which the district fairs are held and on market days, when the guileless peasants gather in throngs and unwittingly help to enrich the smooth-spoken fortune-teller by parting with their coppers in exchange for glowing prophecies of future well-being.

Between fifty and sixty thousand is the number of gipsies now in Spain. Most of them have no fixed

abode; but in some parts, and notably in Andalusia, there are several small settlements, for towns they can hardly be called, where these wanderers have taken possession of caves in the mountain-side, from whence they sally forth to tell fortunes and to filch. Wherever they are, they are inclined to be quarrelsome among themselves and to enforce their arguments by means of wicked-looking knives, which they wield with great dexterity. Their language, which was thought by some to be a survival of the ancient Germanic tongue, many words of which are even now found in the dictionary of the Royal Spanish Academy, is now known to be quite distinct, and is considered to be of Hindustanic origin, with a copious admixture of Castilian words. Nominally, they are Catholics, but theirs is a Catholicism of its own kind, in which peculiar rites and observances hold a prominent place.

The position of the gipsies before the law has undergone many changes; for at one time they have been tolerated and at another persecuted. Beginning with Juan I, in 1387, three Kings of Castile tried to break them of their nomadic habits by making them serfs attached to the land, but the results did not answer the royal expectations. Shortly after the union of the crowns of Castile and Aragon, Ferdinand the Catholic issued a decree from Medina del Campo, in 1499, by which he granted all gipsies and wandering tinkers sixty days after its publication, within which interval they were to settle down and undertake some steady work, or were to leave Spain. If they did neither, the penalty was one hundred lashes and perpetual exile for the first offence; upon a second conviction they were to lose their ears and to go again into exile. The decree seems to have been to little purpose, for we find it renewed by the Cortes in 1525, in 1528, and again in 1534. This last Cortes added the penalty of perpetual imprisonment for a third conviction. Charles I, better known as Charles V, Emperor of Germany, was even more severe, but his son and successor, Philip II, modified the decrees and made rules for the formation of gipsy districts or settlements on the outskirts of cities and towns. To him, therefore, the gipsy squatters look back as their protector.

The next step in the political see-saw was the action of Philip III, who renewed the drastic decrees, only to have them mitigated by his son, Philip IV, although in his decree of 1663, he was constrained to speak of the gipsies as vagabonds and highwaymen. Charles II, "the bewitched," the last monarch of the house of Austria, forbade the gipsies to attend at fairs, or to make any sale except in the presence of a notary public. He also fixed the cities near which they might dwell, forbade them the use of arms, and any occupation except that of tilling the soil. Philip V, the first king of the house of Bourbon, found the court itself full of gipsies. He expelled them from Madrid, renewed former edicts against them, and withdrew from the churches the right of asylum in their regard.



Charles III issued a remarkable decree on September 19, 1783, in which he ordered that if the gipsies would give up their wandering life, drop their foreign tongue, and lay aside their distinctive garb, they should be eligible for any profession or office, or for membership in any society or guild, but he laid down heavy penalties for vagrancy and criminal practices.

Such has been the varied lot and portion of the gipsies. Now ignored, now favored, now persecuted, charged, sometimes falsely, with awful excesses, despised and feared by their neighbors, in a continual struggle with the elements, they are to-day, after centuries of vicissitudes the most varied, despite all political and social upheavals, the same strange, unfathomable people, fiercely independent, distinctive in outward appearance and temperament, resisting even a tendency to be swallowed up and to disappear among the people that surround them, as they were when the fourteenth century Kings of Castile singled them out for royal animadversions.

NORBERTO TORCAL.

### Catholic Statistics of Great Britain

There is no official census of religions in Great Britain. When the decennial census is taken in Ireland, India and the British Colonies, the census papers contain a column headed "Religious Denomination," but in England and Scotland the Non-conformists have always opposed this information being officially required, on the ground that it would be "inquisitorial."

The result is that while we can obtain very complete figures as to the number of Catholics everywhere else in the British Empire, we have to be content with merely approximate estimates of the Catholic population of Great Britain itself.

For Ireland the census of 1911 gave the population of Ireland as 4,381,951, of these 3,321,010 are Catholics.

The same census gave for the total population of Great Britain 40,834,714. If the larger island were as Catholic as Ireland there would be nearly 30 million Catholics in Great Britain. The "Catholic Directory," just issued for the current year, ventures to claim only 2,269,000. It is at best a rough estimate. Looking through the returns for the various dioceses one sees that the calculations of their Catholic population must be worked out on no uniform principle, for in some cases we have round numbers in thousands, in others figures that are obviously the result of careful calculations descending to units. I believe there is no general rule. In some dioceses an estimate is based on the supposed proportion of population to marriages or deaths registered, or to the number of children in the schools, these figures being checked by a house to house enumeration in certain districts.

Four years ago Canon Moyes, of Westminster Cathedral, in a statement prepared for a non-Catholic work of reference, put down the Catholic population of Eng-

land and Wales at one and one-half millions, and that of Scotland (more precisely) as 515,625. If these figures were then approximately correct, and the estimate of this year's "Directory" can be also accepted, we have a very considerable increase in numbers, an increase greater than that of the normal growth of the general population. That there was an enormous growth of the Catholic body in the last century—partly due to immigration from Ireland—every one knows. In 1780, a return carefully prepared for the British Parliament, gave the number of Catholics in England and Wales as only 69,376. I think it is certain that in recent years the increase has really been very considerable. The "leakage" of destitute children drifting into non-Catholic institutions has been cut down to a minimum—the increase of churches has diminished the number of places where Catholics were exposed to loss of the Faith for want of the Sacraments, and there is a steady stream of conversions. Writing in 1908, Canon Moyes said:

"The influx of converts received into the Church has been maintained, if not increased, from year to year. The records of their receptions are kept in each diocese, but the total numbers per annum are only rarely collected. Those for 1897 showed that in that year 8,436 adult persons had been received into the Church from various religious bodies outside the pale. This accession has been somewhat picturesquely described by saying that a convert is made for almost every time that the clock strikes, day and night, during the year." (*Year Book of the Churches*, 1908, p. 217.)

We have another proof of the increase in numbers, as well as the improvement in organization of the Catholic body, as to statistics of attendance in the primary schools. The figures for the Diocese of Westminster (London, north of the Thames and Essex, Middlesex and Hertfordshire) are very striking:

School year 1865-66, average attendance 11,112; 1910-11, 31,959.

The total number of priests and churches at various dates shows wonderful progress. Here are some figures:

1841, priests 557, churches 423; 1912, priests 3,670, churches 1,785.

In the last two totals of priests are included a number of exiles from France belonging to religious communities of men. The "Directory" for 1912 puts the number of Catholics at 1,709,549.

The dioceses that show the largest numbers are those of the London districts (Westminster and Southwark), and the north, especially Lancashire (Liverpool and Salford). In the north there is the largest proportion of English Catholic families that held to the old Faith, even in the days of persecution. The eastern counties are very Protestant, so is Wales of the southwest (Plymouth and Menevia). Portsmouth, with its relatively small population, shows a large number of priests

and converts, owing to the influx of exiled French religious men and women.

There are now in England three archiepiscopal sees, and three provinces. In the British Empire there are in all 194 dioceses and vicariates apostolic and prefectures apostolic (including 33 archdioceses). In the whole Church throughout the world there are 1,039 dioceses, so that about one-sixth are in the British Empire.

The estimated Catholic population of the Empire is: Great Britain, 2,269,000; Ireland, 3,321,010; United Kingdom, 5,590,010; (Europe (outside the United Kingdom, *i. e.*, Gibraltar, Malta and Gozo) 195,990; Asia (India, etc.) 1,975,305; America (Canada and West Indies) 3,321,159; Australia and New Zealand, 1,113,656; Africa, 380,105; total, 12,576,225.

A. H. A.

### Catholicism in the Dutch Colonies

From a Fief of the Holy Roman Empire in the early Middle Ages the Netherlands passed successively under the rule of the Houses of Burgundy, Hapsburg and of Spain. At the close of the Eighty years' war with the last named country, about the middle of the Seventeenth Century, Holland became an independent State. Long ere then her traders and navigators had begun to cross the ocean in all directions, and had laid the foundation for those Colonial possessions that poured the wealth of the Orient into the coffers of the mother-country, and for a while made her mistress of the seas. The varying fortunes of war and politics during more than two centuries following still have left the little kingdom of to-day in full control of an Island-Empire, spread over the East and West Indies to the extent of nearly 800,000 square miles, with a population of upwards of 35,000,000.

What with exclusive Protestantism dominant at home, and the mere handful of Catholics remaining in a condition of utter helplessness, the Church's organized missionary efforts in the Dutch-Indies had been quite impracticable till some time after the Catholic revival half a century ago.

The Missions in the Colonies are almost exclusively entrusted to the care of the various Religious Orders. The largest Mission field is in the Malay Archipelago, and comprises the islands of Java, Madura, Sumatra, Celebes, Borneo, New Guinea and a number of minor islands, with a total area of over 700,000 square miles, and a population of 34,000,000. These, with the exception of Borneo and New Guinea, form the Vicariate Apostolic of Batavia, presided over by Mgr. Luypen, S.J., assisted by fifty-six Fathers. Mahometanism is the prevailing religion among the natives, of whom in Java and Madura alone there are nearly 25,000,000. The number of Christians of all denominations in these Colonies amounts to some 300,000, of whom about 60,000 are Catholics. Among them on the various islands are scattered twenty-one Missions, each covering an im-

mense territory. In Batavia, the capital of Java, and in the principal cities of the group, Catholic schools are maintained, taught by different Sisterhoods. In Batavia also is published the weekly *Java-Post*, the solitary representative in the Malay country of the Dutch Catholic press. The Missions of Borneo, the greater part of which still belongs to Holland, are in charge of the Dutch Capuchins; fourteen Fathers, eight lay-brothers and eleven Sisters are laboring in this most arduous field. New Guinea, *i. e.*, the portion of it belonging to Holland, is attended by the Dutch Fathers of the Sacred Heart to the number of seventeen, under Dr. Neyens, P.A. In this group of Malay islands lies the much-adverted Achenese country, on the northeastern point of Sumatra, where for more than three decades the Dutch Government has been at war with the local Sultan. So far the contest has resulted visibly in nothing but a waste of lives and treasure. Seemingly there is no help for it; the Government without loss of prestige cannot give in, while the Sultan evidently refuses to abandon the fight.

If the Church in the Dutch East Indies, with their teeming millions, must still be compared to the Scriptural mustard seed, in the West Indies her condition is far more advanced, in fact highly satisfactory. The Missions on Curaçao and the five smaller islands off the north coast of Venezuela are served by the Dutch Dominicans: twenty-nine Fathers, under a Vicar-Apostolic. Of the 50,000 inhabitants of Curaçao, 30,000 are Catholics. In its capital, Willemstad, are eight flourishing parishes, while nine others are found on the remaining five islands, with a total Catholic population of 15,000. Besides parochial schools in each of these parishes, Curaçao boasts of a number of Catholic Institutions, among them a high school for boys. Two Catholic papers are published there: *Amigo de Curaçao* and *La Cruz*. In Curaçao also the Salesian Fathers have charge of a parish in connection with schools for boys and girls, a Boys' Orphanage and a Trades school. It will be seen that Curaçao has a number of things to feel proud of, besides the famous liqueur, manufactured in Amsterdam, that takes its name from the island! Surinam, or Dutch Guiana, on the northwest coast of South America, has been in charge of the Dutch Redemptorists since 1866. The present Vicar-Apostolic, Mgr. Van Roosmalen, resides in Paramaribo, the capital, and has eight large parishes in his jurisdiction, which are attended to by thirty Fathers. To each of these parishes a flourishing school is attached, taught by Brothers and Sisters. The Gerardus-Majella Institute, for the care of lepers, in charge of the Sisters of Charity from Tilburg, Holland, is located in Paramaribo. Here also are published two Catholic papers: *De Surinamer*, and *De Katholieke Waarschuwer*, or *Catholic Monitor*. The population of the capital numbers 30,000, that of the entire colony 65,000.

Surinam was acquired by Holland in 1669, in exchange for New Amsterdam and Manhattan. It was



reported at the time that gold had been found in Surinam. Though of late years there seems to have been an output of a few thousand ounces, subsequent developments in Manhattan proved that Holland got rather the worst of the bargain. This exchange has been referred to as the first gold brick handed the Dutch on this side of the water. From all accounts it has not been the last!

Other missions in these same latitudes that are served by Dutch Fathers and Sisters are to be found in the Philippine Islands, directly north of the Dutch possessions in the Malay Archipelago, in Brazil and in Porto Rico.

V. S.

### A Protest of Hungarian Catholics

The rationalistic agitation of our day has not been without its blessing for the Church. Like all persecutions against her, it can only help to root more deeply and strongly that mighty tree in whose branches alone the birds of the air can find safe refuge from the gathering storm. The direct effect of all attacks upon her has been no other than a glorious awakening of Catholic social consciousness, a strengthening of the bonds of Catholic solidarity and a renewal of fervor in the reception of the Sacraments at the call of the Holy Father. The latest manifestation of this comes to us from Hungary.

Baron Alexander Barkoczy, who for six years had held the responsible position of head of the ministry for secondary education in that country, was recently deposed from office. He had dared to break remorselessly with the unwritten law of his position, that special favor and consideration must be shown to all the whims and wishes of the Masonic lodges. He believed that a Catholic must act, even in his official capacity, upon Christian principles, and he did not lack the courage to carry out his convictions. As a consequence, the Jewish and Masonic press conspired for his ruin. Mendacious disclosures were made, false charges were invented, and almost daily demands for his removal were vociferously insisted upon. These stratagems seemed at last to have their effect, and the fall of Barkoczy was triumphantly announced.

The bitterness of Catholics was heightened by the circumstance that this measure was enacted by the supreme Minister of Education, Count Zichy, a leader of the Catholic movement and president of the Catholic Landesverband, who for years had presided over the conventions of the Hungarian Catholic day. The Archbishop Dr. Csornich in consequence seized the first opportunity to open an attack upon him during the consideration of the State budget for 1912 in the chamber of magnates.

He considered it a violation of Catholic national sentiment that a public functionary should be deposed from office for no other offence than following out the principles of his divine faith. Because Barkoczy, he said,

had strenuously insisted upon religion and morality in education he had been made the target for all the venomous shafts of Freemasonry. For Catholics to pay any heed to such a campaign of intimidation was but to open the way for other radical measures. The offering of one victim would only bring a demand for more. It was a mistake to believe that peace could be purchased at such a price.

Count Zichy defended his action as based upon purely administrative reasons. He believed Barkoczy unequal to the defense of his exposed position, where all the weapons of the opposition were turned against him. The principles of the deposed Minister had been unexceptional, he admitted, but his subjective points of view were false and would only heighten the existing confusion. There was no question of apostasy on one side and of martyrdom on the other. He had merely sought to safeguard the same interests which the Archbishop was defending.

There is, indeed, no need of impugning the motives of Count Zichy, who may most sincerely have sought to make this sacrifice for the welfare of the Church. His action, however, seems universally to have been looked upon as a most mistaken concession and called forth a storm of indignant protest. Even the national teachers' society expressed its sympathy because of the notable services of Baron Barkoczy in the cause of secondary education, recognized by non-Catholics themselves, while the most glowing tributes were paid to him in a general meeting of Catholic instructors.

The culmination, however, of the entire event was reached in a mass meeting called by the Catholic Volksverein in protest against the action of Count Zichy. The following resolution was passed: "The delegates of the Catholic Volksverein, assembled in convention, consider the step taken by Count John Zichy incompatible with his dignity as President of the Catholic Landesverband. They feel compelled to express their want of confidence in him. This resolution, furthermore, is to be communicated to the various Catholic societies of the country." A popular ovation for Baron Barkoczy which had been planned to be given him before his residence was hindered by the civil authorities. Messages of congratulation, however, poured in from all sides expressing the approval of the various Catholic societies and strongly endorsing the measures taken by the Volksverein.

Some, we are told, regretted these demonstrations as too excessive in their nature. They are signs, nevertheless, of the great Catholic awakening which to-day is taking place over all the earth.

J. H.

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The Hon. Edward Blake, whose death occurred recently in Canada, was one of the great political orators and leaders of his generation. Born in the Province of Ontario, in 1833, he was the grandson of the Rev. Dominick Edward Blake, of the family of Blake of



Castlegrove, Galway, Ireland. His reputation as a statesman and an orator was not confined to Canada, for after his retirement from Canadian politics in 1890, he accepted an invitation from the leader of the Irish Parliamentary Party to enter the House of Commons, where for several years he proved himself an able advocate of the policy of Home Rule. Catholics in Canada have reason to remember him as a true friend of minorities. As Minister of Justice in the government of Hon. Alexander McKensie, it was Mr. Blake who framed the Bill afterwards known as the Northwest Territories Act of 1875, in which he inserted a clause giving to Catholic and Protestant minorities the right to have separate schools. One of his finest speeches in Parliament is said to be his indictment of Sir John McDonald's Government in 1885, for its negligence and incapacity in the matter of the Rebellion in the Northwest. He took a conspicuous part in the settlement of the Jesuits' Estates affair, and showed a desire to do what was right and just. The Hon. Edward Blake was a fine specimen of the real statesman; his guiding principles were those of justice and not of shifting expediency.

It is now forty-four years since William P. Fessenden, a Senator from Maine from 1854 until his death in 1869, gave a decision, while acting in a judicial capacity, which caused him to be charged openly with all sorts of high crimes and misdemeanors. "Traitor," and "bribe-taker" were hurled at him, as if his long years of faithful public service had never been. The storm of reproach was general; even men in high official station eagerly helped to cover his name with obloquy. We think that few today are now sorry for the course that he then took, though he incurred at the time so many bitter reproaches. He did not remain silent in the midst of the tempest, for his reputation was at stake. "The people," he bravely said over his signature, "have not taken an oath to do impartial justice according to the Constitution and the laws. I have taken that oath. I cannot render judgment on their convictions, nor can they transfer to themselves my punishment if I violate my own. I should consider myself undeserving of confidence and unworthy of a place among honorable men, if for any fears of public reprobation, and for the sake of securing popular favor, I should disregard the convictions of my judgment and conscience."

## CORRESPONDENCE

### The Nobel Prize in Spain

MADRID, February 21, 1912.

By one of the paradoxes of life, the Nobel prize, which, according to the last will and testament of the Swedish millionaire, was to be a prize for peace, has become, this year, at least for us Spaniards, an apple of discord. Party spirit in Spain has long evinced a powerful weakness for making every matter a party question, regardless of how little the matter may have in common with party

principles or with the vagaries of unprincipled partisans. Could one picture a region more free from the noisome vapors of party politics than the domain of literature and art? But even there has Spanish party spirit penetrated, and has busied itself in spreading the haze and mist of sectarianism. We see all this very plainly in the attempt now being made to glorify Pérez Galdós, who, viewed through the radical, anticlerical, and rationalistic prism, would be a national genius, light-giving, original, perfect, the most vivid incarnation of the national thought and ideal, the liveliest representation of the most exalted esthetic and artistic national sense.

But, unfortunately for Pérez Galdós, all this is an empty fiction that cannot stand examination. When Señor Maura, the illustrious leader of the Conservatives, was requested to sign a statement to the effect that the author (or perpetrator) of "Electra" truly portrays the Spanish spirit, he very forcibly declared that he would not attach his signature. How else could he have acted? The Spanish spirit, which has found expression in a thousand ways, among writers, painters, architects, and discoverers, appears in the works of Pérez Galdós as a thing ridiculous, to be mocked and cursed. What he puts forward as Spanish men and women are people who have never existed in Spain, who bear no likeness to people ever known in Spain. They are exotic and artificial.

From the literary viewpoint, he is inferior to several of his contemporaries in more than one respect. "Book-seller," he was dubbed by Luis Bonafoux, the Spanish anticlerical who, for some years back, has made his home in Paris. The expression is perhaps extravagant, but the most lenient critic will hesitate before he admits that Pérez Galdós shows any of the traits of genius. In his dramatic productions, if all that smacks of vulgar, sectarian hatred of Catholicism is cut out, there remains nothing called plot or action. Hence, his "Electra" was hissed in anticlerical Paris, forbidden in Vienna, and despised in Portugal and Italy.

With the candidacy of Pérez Galdós for the Nobel prize, there has arisen that of Marcelino Menéndez Pelayo, the most erudite, the most refined, the most profoundly learned and at the same time the most prolific writer in Spain to-day. Blessed with the most exquisite literary taste, it is through him that our country as a home of letters, is known and respected throughout the world. His scientific and literary work is vast, original, conscientious and informing. He has devoted thirteen volumes to a commentary on Lope de Vega, and fourteen to a history of the esthetic ideas found in books published in Spain, Latin, Arabic, Hebrew, Catalanian, and Castilian, ancient and modern, common and rare. He has given the world three volumes on Heterodox Spaniards, a perfect mine of literary, philosophical and scientific knowledge; and he has produced three others on the genesis of the Spanish novel. If we were to attempt an enumeration of his shorter contributions in the shape of essays, dissertations, prefaces, and the like, we should make an interminable list. Suffice it to say that he has published six volumes of literary criticism, an anthology of Latin American poets, and translations of Horace, Cicero, Shakespeare, Byron and others. Ten volumes of literary labors are a part of what he has yet to send to the printer.

Holding himself strictly aloof from all political controversy, he leads the quiet and retired life of a monk; silent, laborious, simple in his tastes, work is his life. He may be truly styled the literary dictator of Spain.

NORBERTO TORCAL.



## A M E R I C A

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## Benighted Latin America

In chronicling the death of Dr. Paz, the founder of the great newspaper of Buenos Aires, *La Prensa*, the Springfield *Republican* takes the occasion to tell its readers something about *La Prensa's* wonderful establishment, which does not merely shelter its presses and furnish desk room for its editorial staff, but indulges in luxuries that no other paper seems ever to have dreamed of. "It has an auditorium that seats 600 people, and is used for concerts, lectures and receptions to celebrities. It has a luxurious suite of apartments, where distinguished visitors to Buenos Aires are lodged. It has a gymnasium, billiard parlors, salons for women, Louis XIV editorial rooms, a free bar for the reporters, a 200-foot tower, crowned with a statue and an electric light visible from all parts of the city. It is the most costly and sumptuous newspaper office in the world; it was built not merely for an office, but for a people's palace, and Dr. Paz made it very serviceable to his city. It is not generally known that *La Prensa* is a newspaper of the first rank, and notable for the comprehensive way in which it covers the history of the world. In a city about as large as Buffalo or Cleveland, it has a circulation of 150,000, and its best advertising space brings \$4.50 an inch. It was founded, humbly enough, in 1869, by Dr. Paz, to whose energy, talent and public spirit its astonishing success is due. Its famous building was erected in 1896, at a cost of \$2,000,000." New York newspaper men would welcome that kind of an establishment.

The Springfield *Republican* is generally very accurate in its statements, as it has to be, for it represents educated New England, which is so proud of the information imparted by its common schools. It is rather surprising, therefore, to be told that "Buenos Aires is about as large as Buffalo and Cleveland," when according to the latest issue of the "World Almanac," which quotes from

the American Consul Report, Buenos Aires has a population of 1,326,994, while Cleveland has only 560,663, and Buffalo 423,715. Springfield, Mass., we are sorry to say, can count no more than 88,926. Buenos Aires, which is thirteenth on the list of the greatest cities of the world, should not have been so unceremoniously dismissed from the consideration of the great New England journal. Incidentally, it may be noted that, although *La Prensa* deserves all the praise that is given to it, yet according to the recent work on "Argentina," by W. A. Hirst, it is not the leading journal of Buenos Aires. It is surpassed by *La Nacion*.

All this will come like a revelation to a good many supposedly well-informed people. For, owing to the deep-seated and apparently ineradicable conviction in the Anglo-Saxon mind that the Latins are a hopelessly backward race, there is a very general ignorance of conditions in the countries south of us, and the ignorance is very often coupled with contempt and unwillingness to know the truth. The Springfield *Republican's* unfortunate figures are an illustration of the ignorance, and possibly the Boston *Transcript's* method of writing up the "story" of *La Prensa* may furnish an instance of the contempt. "Only three times," it says, "did *La Prensa* extend the hospitality of its splendid suite to visitors. The last occupant was Dr. Cook." We trust it was only a printer's slip that made it call the son of Dr. Paz "Ezquiel" instead of Ezequiel. The name ought to be familiar enough in Boston.

In connection with this lack of knowledge, school-loving New England will be glad to hear that, according to Mr. Hirst, "Argentina has spent probably more per head upon each school child than any other country except Australia." Nor was it satisfied with the "little red school house." The buildings are extravagant. Besides common schools, the city of Buenos Aires has a university, with its several faculties, including law and medicine, and it had in 1901, 3,562 students. There are four national colleges in the city, three normal schools and various technical schools. There is also a national library, a national museum, a zoological garden, and an aquarium. Its industrial establishments are numbered by thousands, and their capital by hundreds of millions of dollars. There are twenty asylums for orphans and indigent persons, and fifteen well appointed hospitals. Other glories might be recounted, but this will suffice to show that our Latin brothers are not laggards on the road of progress. It is not surprising that *La Prensa* is such a great paper.

## How History Is Made

Cardinal Newman, it will be remembered, in a famous chapter of his "Present Position of Catholics in England" traces down through several authors to its originator a shamefully garbled quotation from St. Eligius, which had been repeatedly used in Protestant polemics

as a proof of "the melancholy state of religion in the seventh century." In the *Month* for March Father Thurston furnishes us with another interesting example of how anti-Catholic myths are fabricated. He had read in "My Italian Year," a recent work of Mr. Richard Bagot, an account of an "atrocious" which took place in Venice in 1705, when "in connection with the celebration of the feast of Corpus Domini," "the procession of the Host was followed by a so-called 'car of Purgatory,' in which, for the edification of the faithful, twenty living infants were thrown into the flames and burned to death."

When asked for his authority for this statement, Mr. Bagot named Cavaliere Lampertico, a Venetian writer, but specified no particular book of that author. Unable to find in the British Museum any historical work making mention of the "atrocious," Father Thurston then wrote to an Italian priest for information, and received the following quotation from the works of Signor Brentari, an author "by no means clerical in sympathy": "On the 11th of June, 1705, Corpus Christi Day, in the course of the procession, a huge car belonging to the Confraternity of the Holy Ghost, and representing the Four Last Things, caught fire, and in consequence sixteen children lost their lives."

So Mr. Bagot's merciless "atrocious," which those inhuman Romanists had committed "for the edification of the faithful," was found on examination to be only an accident, though a deplorable one, which might have happened in any other public gathering. Were the thousand victims in the Slocum disaster, many of whom were children, burned to death for the amusement of the people who were looking on at the tragedy from the shore? Perhaps, as it was on the occasion of a Lutheran Church picnic, some future Bagot may, with similar propriety, describe this holocaust as a peculiar Protestant ceremony. So Bagot is discredited. Unfortunately, however, many readers or reviewers who have not seen Father Thurston's exposure of the calumny, will quote or relate the "atrocious" they found in "My Italian Year." But this literary "atrocious" of Bagot should have him forever barred as an authority on anything.

### Presbyterian "Mass" Abolished

Two years ago AMERICA had a series of articles, written by Andrew J. Shipman, exposing the monstrous deceit practised on some Ruthenian malcontents in Newark by local Presbyterian proselyters. In these articles it was shown to a demonstration that the ceremonies of the holy Sacrifice of Mass, according to the Greek Ruthenian rite, were regularly performed before the unsophisticated foreigners, who were led to believe that in becoming good Presbyterians they would not have to withdraw far from the practices of their ancient faith. A few months since a Presbyterian paper took

notice of the strictures passed on their un-Protestant form of service, and gave place in its columns to a vigorous protest by a Presbyterian against such practices. A schism was threatened. Unless the authorities acted they would inevitably face a defection in their own church. And so, after two years we are informed through the daily press that in the Presbyterian Church for these Ruthenians everything that is not Protestant has been done away with. The Rev. Dr. Davis W. Lusk, Secretary of the Church Extension Committee, says: "We are leading the people out of the usages of the dark into the light. You see, these people were poisoned by Catholicism, and we had to tolerate some of the practices of their old church while we were leading them into Presbyterianism."

The question is asked frequently, what is the matter with the churches? And with reason. Here is one of them: The admitted and public advocacy of deception and lying as a means of making good Presbyterians out of bad Catholics. If the original Catholic material was bad, what will be the nature of the Presbyterian catechumen, compounded of bad Catholicism plus the initial lessons in deception and lying. And if deceit is commendable or pardonable in matters of religion, why may it not be pardonable or commendable in business matters also? It is not permissible to do evil that good may come out of it.

### When to Marry

Several magazines, among them *Extension*, are seriously discussing the advantages of marrying early, and are enquiring why so many men now-a-days either shun matrimony altogether or defer it till well on toward middle life. The salary question of course figured prominently in the arguments. One "expert" is of the opinion that at present a man should not think of marrying on less than \$1,200 a year, and on the other hand he is urged to wed at twenty-three or twenty-five. To require from a prospective bridegroom this annual income is discouraging to many a young man who ought to marry. A thrifty couple it would seem could live in comfort upon less. But thrift is not considered now the favorite virtue of young wives, for they have enjoyed before marriage so many superfluities that husbands who desire a quiet house, must see that these luxuries are still provided.

But is it true that poverty always clips the wings of love? Does the happiness of a marriage depend chiefly on the husband's salary? "To keep a corner snug and warm for weans and wife" even in these days of high prices should not be a task too difficult for a man who is young and sober and industrious. In these discussions it is to be feared that economic considerations are emphasized to the exclusion of those that are at least of quite as much importance.

Let Catholic young men who are meditating marriage



remember that the contract is a holy sacrament, conferring on those who receive it worthily the grace to bear with patience the burdens of their state. This light and grace from on high, moreover, when once given, can always be revived or renewed by earnest prayer. Matrimony after all is the vocation in which God intends that most men should save and hallow their souls. Hence another argument for marrying early. For how many young men through a selfish love of independence and a craven fear of the responsibilities of the wedded life have ended by neglecting completely the practice of their religion. The money they squander in sinful dissipation, if saved, would make a joyful home for wedded holiness. Finally who are the men in our churches that are most conspicuous both in number and in prominence for assisting at Mass, for frequenting the Sacraments, and for promoting with enthusiasm every Catholic enterprise? Are they not the married men of the congregation?

### Fire Heroes

Thirteen firemen who performed deeds of heroism in the discharge of duty in 1911 were presented the other day with medals of honor by the Mayor of New York. Their several exploits were again recounted in the daily papers, and their deeds of conspicuous bravery held up for the emulation of their companions and the admiration of their fellow citizens. The "fighting race" was, as usual, well represented on the roll of honor. Listen! Howe, Boyle, McKenna, McKenzie, Lynch, Grady, Leonard, McGrane, Jennings, Dowd and Sullivan. Brindle and Hoiterback are the only names not distinctively Celtic. But then we have known Blenkinsops and Brocks who were Irish, and perhaps these firemen owe more to Celtic ancestry than their names would indicate. Pity brave Battalion Chief Walsh, who lost his life in the Equitable Building disaster, was not there to receive recognition commensurate with his worth. None of these fire heroes will deem it invidious to sing'e out among their number Battalion Chief John P. Howe, who heads the list of medal claimants, and has already won ten bravery medals during his service in the fire department. To day the chief wears another star with the ten showing on the sleeve of his uniform. We recall a wonderful rescue performed by him hand in hand with William Clark, another fire hero, years ago, somewhere near Lexington Avenue and Twenty-ninth Street. If the Sunday papers are looking for copy why not give their readers the story of John P. Howe, Battalion Chief of New York? What an inspiration to the fire laddies all the world over that story would be!

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The editor of that keen little monthly, *Catholic Book Notes*, urges diocesan papers to "bring together the numerous paragraphs affecting Catholics which appear in the daily and weekly press, and are lost sight of al-

most as soon as they are published." Then as an example he cites from an English contemporary this passage, which will interest all who remember how much the suppression of the religious orders was to have promoted the temporal prosperity of France:

"In 1908 a law was passed prescribing the erection of penitentiaries for the reclamation of dissolute minors of the female sex. Two such penitentiaries were erected—one in Paris, and the other at Passy—and sixteen functionaries of various grades received appointments in connection with them. At the end of 1911 a report was called for of the work which the penitentiaries were doing. It was then discovered that the number of minors in process of reclamation was sixteen—exactly one for each functionary paid to reclaim them—and that the cost which the State incurred in reforming them was a trifle more than £240 per head per annum."

So much for France. But is not the zeal shown in certain quarters nearer home for the withdrawal of so-called "subsidies" from Catholic orphanages born of a like desire to fill new and expensive state institutions with numerous officials whom the taxpayer must support?

### LITERATURE

**The Revolutionary Function of the Church.** By JOHN HAYNES HOLMES. New York: G. P. Putnam's Sons.

The title of this book promises unsoundness. On looking through it one finds it to be as shallow as it is unsound. Its author, a Unitarian minister, thinks that the Church has a part to play in the social revolution now working out in the world, and that to play this part it must revolutionize itself by adopting new ideas of God and man, of man's destiny and salvation. How, after doing so, it is to remain Christian, he tries to show in the shallowest, perhaps, of all his chapters, in which he exhibits our Lord as the prophet of social reform. His theory, in plain terms, is that Christianity must swallow blindly the teaching of modern reformers or perish. We agree with him in holding that the Church has a great part to play in the great changes developing around us. But as it is essentially the teacher of mankind, its function is to determine according to divine revelation of which it is the infallible organ, what is right and what is wrong in these changes, to draw men back from the latter, and to establish them in the former.

Mr. Holmes gets from the late President of Harvard University the new god, eternal energy diffused through the universe, eliminating the supernatural and every idea of divine beneficence, and putting men under the dominion of inexorable, undeviating law. Practical religion is to consist in loving this energy and our fellow-men. How one can love an energy, or even love his fellow-men otherwise than the working of its law compels him, neither Dr. Eliot nor Mr. Holmes tells us. He thinks to explain in a little more than a page what the Catholic Church understands by "salvation." One acquainted with Catholic doctrine, were he master of a modest and exact style, could give in that short space a sufficient synopsis of the matter. But Mr. Holmes does not know Catholic doctrine and his style is dithyrambic.

The preface tells us that this book is, among other things, an argument. Hence its author ought to have some knowl-

edge of elementary logic. In this Mr. Holmes is sadly deficient; for he continually requires his readers to accept one of two contraries just as if there were no such thing as the undivided middle. He sees nothing between human nature utterly evil, and human nature utterly good. The former a fundamental doctrine of the old Christianity; the latter a fundamental doctrine of the new. According to the only old Christianity, that of the Catholic Church, it is neither the one nor the other, but is good corrupted by evil. Again the old Christianity occupied itself exclusively with the affairs of the future world: the new Christianity, with those of the present world. The first statement is absurdly untrue. There is a middle course which the Catholic Church has always followed. With regard to personality Mr. Holmes sees no medium between making man an isolated being and a mere function of social evolution; and, quoting the authority of a certain Professor Peabody, asserts that "there is no such thing as an individual, for what we call an individual can only be understood from the standpoint of social relations" a singularly inept statement. Had Mr. Holmes the merest rudiments of philosophy, he would see that men can be considered in themselves as well as in their social relations, that they can be considered as individual persons as well as members of society, and that if they were not individual persons there could be no such thing as society.

We can not enumerate all the examples of this shameful fallacy. They occur on almost every page of Mr. Holmes' pretentious book. We have found one good thing, however, between its covers; a clear statement of religious Liberalism, which we quote for the benefit of those who think it is reconcilable with true Christian teaching: "The Liberal believes that history and science in all its various branches unite in demonstrating that the story of humanity is not that of a fall but of a rise, and that the character of humanity is not that of total depravity but of ever increasing virtue . . . that human nature is accidentally good, not bad. In each and every individual he finds that there are present the moral attributes of God. Therefore to every child, once described as conceived in sin and born in iniquity, does he find it possible to say, 'Now art thou the child of God, and it doth not yet appear what thou shalt be; but we know that when it doth appear thou shalt be like unto him.'"

Neglecting all the exaggerated negations arising from Mr. Holmes' incurable delusion concerning the rule of contraries, and considering only his affirmations, one sees that religious Liberalism and Christianity are irreconcilable. H. W.

**Narratives of Early Pennsylvania, West New Jersey, and Delaware. 1630-1707.** Edited by ALBERT COOK MYERS. With Maps and a Facsimile. New York: Charles Scribner's Sons. Price \$3.00 net.

Sailors, farmers, soldiers, government officials, proprietors, and clergymen took it upon themselves, from time to time, to send back to Europe their impressions of the new colonies. The chatty letter, the formal report, and the careful description all served the purpose, which was to make known at home what the New World held in store for the newcomer.

Only those blessed with abundant means can now dream of possessing the originals of those first-hand contributions to our early history; but they have an attractiveness which should bring about their wide distribution in the shape of the present and similar reproductions. There is hardly a point that is not touched upon. The natives, the climate, the soil, the crops, the colonists, the liberty enjoyed, and the hopes of the future, all come in for their share of attention. William Penn is one of the chief contributors, for he took

the liveliest interest in the development of the colony; but Gabriel Thomas is of considerable assistance to him. When he wrote, in 1698, Philadelphia lawyers and physicians had not attained to the glory that they were to have, for he says: "Of Lawyers and Physicians I shall say nothing, because this Countrey is very Peaceable and Healty; long may it so continue and never have occasion for the Tongue of the one, nor the Pen of the other, both equally destructive to Mens Estates and Lives."

The Rev. Mr. Pastorius, a Lutheran clergyman, writing from the same city in the same year, does not exalt the spiritual enlightenment of the colonists. He lays down his major with great emphasis: "It is certain, once for all, that there is only one single undoubted Truth. Sects however are very numerous, and each sectarian presumes to know the nearest and most direct way to Heaven, and to be able to point it out to others, though nevertheless there is surely no more than a single One Who on the basis of truth has said: I am the Way, the Truth and the Life." His minor is of his own making.

Along with stories of scalps and beavers and maize and wampum, it seems odd to find mention of Molinos and his Quietism, and the supposed consternation which it was supposed he had caused in the Catholic Church.

Helpful introductory and explanatory notes give us a better understanding of the writers and their aims, and a satisfactory index is added. This is the twelfth volume of the series of Original Narratives of Early American History, and others equally important and attractive are in preparation. \* \* \*

**De Catholico Dogmate Universim.** Disquisitio Theologica. Polemico-Critica contra Modernistas. Auctore P. JOSEPHO M. PICCIRELLI, S.J. Neapoli: Typis M. D'Auria.

The priest to-day needs more than a hazy notion of what the word Modernism stands for. Non-Catholics halted on their way to conversion by difficulties of Modernistic making, and Catholics, with just enough knowledge of modern error to entangle themselves in it, will look to him for light. There are many such, and it will not do to tell them: "Trust in the Lord," "Don't bother about such trifles," etc. They must be instructed.

To gather, at first hand, the wide information necessary for this work would be impossible for the busy priest. Happily he is not forced to do so, as he will discover on glancing through the pages of this learned treatise of Father Piccirelli.

Its express aim is to expose and refute the position taken by Modernists on the fundamental question of revealed truth, and to define and to defend the Catholic counter-position. To do this effectually Father Piccirelli was logically forced to examine almost every error of Modernism. The result of this part of his work is a clear, brief, up-to-date digest of the various systems of Modernism gathered from original sources. The reader will be forced to admire the thoroughness with which this work has been done. The doctrines of Harnack, Loisy, Tyrrell, Le Roy and the Italian Modernists are presented, with references to, and quotations from, their several works. These doctrines are then compared and finally subjected to a keen and destroying criticism. In fact the attack is so vigorous and direct, at times, that it bears down not only argument but adversary. This is specially noticeable in the case of Loisy and the Italian Modernists; for whom Father Piccirelli has scant respect. The former, he tells us, "non est philosophus, nec Theologus, sed est incredulus et verbosus sophista; and the latter, "In senatu pedarii sunt non principes," "Psittaci sunt, et psittacorum more loquuntur." We find it very easy to excuse these mo-



mentary flashes of temper, when we reflect that Modernistic methods of argumentation are not always above suspicion, and that the prize at stake is not the passing breath of worldly praise but the eternal salvation of many immortal souls.

In his constructive work Father Piccirelli is equally strong, and equally clear and comprehensive. In many instances, as might be expected, for want of space arguments are suggested, not developed, yet it is surprising how much matter has been pressed into so small a space. Copious references are given to the Scriptures, to Scripture Commentaries, to the Fathers, to dogmatic treatises, and to modern authors generally. A judicious antithetical grouping of Catholic and Modernistic doctrine and arguments adds strength to the general treatment. There is a good index, and an invaluable running analysis in marginal notes, of almost every important statement made in the text. This remedies in some measure, but not wholly, the mistake of the publisher in sending out a book with page after page, from beginning to end, of solid reading matter.

The treatise as a whole bears witness to the learning, piety and remarkable zeal of its gifted author who, be it known, has already passed the age of three score years and ten. *Prosit!*

W. J. B.

**Little Gray Songs from St. Joseph's.** By GRACE FALLOW NORTON. Boston, Houghton, Mifflin Co. \$1.00.

The singer of these fifty songs is imagined to be Leonie X, a young factory girl, who on her way to work one morning in the winter of 1903 slipped on the ice and fell. "The hurt proving dire, she was carried to a small Franciscan hospital hard by, where she lay for two years—true to herself—saying little with her lips and much with her mournful eyes. There she wrote many little letters to herself," which Sister Jerome, her sole nurse, "lovingly preserved after her death."

In Leonie's sombre but musical verses are the pathetic questionings of an "adventurer of pain." It was hardly perhaps to be expected that the author would have any better success than the pagan philosophers in solving the dark mystery of suffering, but many of these songs are rather skeptical and un-Christian. Leonie asks for instance,

"How long I've lain below the Christ

That hangs upon the wall,

His sufferings o'er my suffering:

Was His indeed for all?"

Better is the spirit of the lines:

"Thy crown of thorns though I must share,

Jesu, it blossoms in my hair,

And they who look upon my face,

See wreathed roses in its place."

And striking is the contrast in these stanzas:

"Little Sister Rose-Marie,

Chosen bride to Christ she'll be.

Child—she says she sees her path,

Mild—has felt God-Father's wrath,

Vows, her life forth joyfully.

(Visioned unreality).

Harken, Sister Rose-Marie;

Chosen bride to pain I be;

But I never saw his face,

And I never chose my place,

Nor the vow that wedded me.

(O unseen reality)."

But what Sister Rose-Marie "visioned" is far from being an "unreality."

W. D.

**The Night of Fires and Other Breton Stories.** By ANA-TOLE LE BRAZ. Put into English by FRANCES M. GOSTLING. London: Chapman & Hall.

The Catholic reader cannot fail to be reminded, even by the introduction to this book, of the recent revival of the Celtic folk-lore in which the pagan legends of the Irish were adroitly mingled with the Christian customs in a manner quite offensive to Catholics. In fact the same methods are at once apparent, and the superstitious practices of the Breton command our attention while the Christian beliefs and customs are passing phases to which the writer seems unable or unwilling to give their proper perspective. It is difficult to resist the conclusion that the writer is not purposely hostile to the Church.

In the introduction we read, for instance, that "The sea cult obviously mingled with the devotion offered to Our Lady, as *Stella Maris*, in many a fisherman's chapel," that "It is in the pursuit of the Unknown that we are now invited to join by the author," that "God did not ask His elect in what confession they had lived," and that "The true religion of the Breton is and ever has been Ancestor Worship."

"The Night of Fires," which gives the title to the volume, shows that the pagan customs are more potent than Catholic practices. The reader is told of the "troubled face of Pope Pius IX, and the mocking features of Leo XIII, whose portraits hang on either side of the chamber," "The Grace of St. Peter is invoked to banish the Star of Ill Luck," and "The Vicar gives the last Sacrament, but the recipient asks for the ashes of Tan-tad," are assertions showing the bias of the volume.

The second study, "The Child of Yeun," tells of an ignorant peasant child, whose mentality is so poor that she is unable to repeat a Catechism answer and finally loses her reason altogether. While the author shows a remarkable descriptive power, the story is repulsive and the prevailing note decidedly earthly and pagan. The child's ravings are distressingly related to emphasize her superstitious instincts.

J. F. X. O'C.

**Human Efficiency.** By HORATIO W. DRESSER, Ph.D. New York: G. P. Putnam's Sons.

Mr. Pecksniff's horse had superb action; wherefore, were action all one desires in a horse, it would have been an efficient animal. But, though action be pleasing, we are not satisfied unless our horses join progression with it, which Mr. Pecksniff's steed did not do. Before anything may be called efficient, or before one can devise means to make it so, the end to be attained by its activity must be reckoned with. This Dr. Dresser admits, for he writes on page 215: "The majority of us waste a great amount of energy by rushing ahead before we know whither we are going, or what road will take us there."

A clear understanding of the end of man's creation, as known by natural reason, is characteristic of our Catholic Ethics. It makes our system scientific in a true sense, since science is the knowledge of things by means of their causes. It makes it absolutely intelligible; and it simplifies it so that it may be grasped by every one according as his degree requires—a very important thing in a practical science. There are a great many moralists who will not recognize the Creator, and busy themselves in trying to construct ethical systems in which He has no place. They write huge inconclusive books, which Dr. Dresser blames very judiciously for bearing "no relation for the plain man to his daily interests." He calls such, "admirable pieces of science," a compliment in which we cannot join; for we cannot give that name to systems which omit the two directive causes of our moral life, its first beginning and its last end.

It is a pity that, having got so near the truth of the matter, Dr. Dresser did not reach it. Had he done so, he would have turned to more trustworthy guides than Professor William James, and would have produced a book of real value. As it is, he discourses of human efficiency for nearly four hundred pages,

sometimes saying interesting things, often saying vague things, but rarely saying profitable things. The note of self-sufficiency is on his work; but the one thing which would give it a relation to the plain man's daily interests, namely, the clear indication of "whither he is going and the road that will take him there," is lacking. His book, therefore, may help its readers to become Pecksniffian horses with superb action: it will not help them to become efficient human beings, by adding to that action the progression which human life demands.

H. W.

Those who made the Novena of Grace this year at St. Ignatius' Church, Baltimore, were fortunate enough to receive an excellent little memoir of the late Father Francis X. Brady, S.J., the first anniversary of whose death occurred on March 12, the closing day of the Novena. The sketch is from the graceful pen of the vice-president of Loyola College, Father Richard A. Fleming, S.J., who pays an affectionate tribute to the amiable and saintly Jesuit who, under such striking circumstances was called to his reward a year ago. The Rev. William J. Ennis, Father Brady's successor as Rector of the College, writes a foreword for the memoir.

The Macmillan Company have sent the reviewer "Troilus and Cressida" as a specimen volume of "The Tudor Shakespeare," in thirty-six neat little books, of which William Allan Neilson and Ashley Horace Thorndike are the general editors, but for each volume of which a different professor of English in some American college or university is responsible. The series is attractively printed and sufficiently furnished with notes, introduction, glossary and variant readings to meet the requirements of the ordinary student of Shakespeare. As the text is not expurgated, however, "The Tudor Shakespeare" would never do to use in the class-room.

"Poverina," by Evelyn Mary Buckinham, is the name Marietta, the organ-grinder, gives the little sick girl who cannot endure the music which the Italian maiden, notwithstanding her other hardships, patiently listens to all day. But "Poverina's" sick grandfather appears in due season, Marietta becomes the invalid's nurse, and everything ends happily of course. Benziger Bros. are the publishers.

The thirtieth volume of the "Analecta Bollandiana" has recently been published, and contains, besides a dozen papers of hagiographical interest, a memoir of the late Father Charles De Smedt, S.J., who for nearly forty years labored successfully in maintaining the high standard of scholarship that has always been associated with the "Acta Sanctorum." Father De Smedt was the founder of these "Analecta," the by-products, so to speak, of the Bollandists' researches.

A historical romance of the sixteenth century called "The Plucking of the Lily," having an Irish chieftain with his fair daughter and an English suitor with his Celtic rival as leading characters, and Queen Bess, Essex, Shakespeare, etc., in the background, has been written by Jessie A. Gaughan and published by R. & T. Washbourne. The plot is conventional and the characters rather melodramatic, but the setting is good.

### BOOKS RECEIVED

Catholicism and the Modern Mind. By Malcolm Quin. New York: Longmans, Green & Co. Net \$3.10.  
 St. Francis of Assisi. By Johannes Jørgensen. Translated by T. O'Connor Sloane. New York: Longmans, Green & Co. Net \$3.00.  
 A Guide to Books on Ireland. Part I. By the Rev. S. J. Brown, S.J. New York: Longmans, Green & Co. Net \$2.00.  
 Proceedings of the National Conference of the Society of St. Vincent de Paul. Held in Boston, June 4th, 5th, 6th and 7th, 1911. Boston: Office of the General Council.  
 The Catholic Who's Who and Year Book. Edited by F. C. Bertrand. New York: Benziger Brothers. Net \$1.50.

### Pamphlet:

Christian Science and Catholic Teaching. By the Rev. James Coggin. Notre Dame, Ind.: The Ave Maria Press. Net 10 cents.

### Latin Publications:

Cursus Scripturae Sacrae. Auctoribus R. Cornely, I. Knabenbauer, Fr. de Hummelauer, S.J. Novi Testamenti Lexicon Græcum. Auctore Francisco Zorell, S.J. Paris: P. Lethielleux. 10 Via Dicta Cassette.  
 Dominici Schola Servitii, sive Institutiones Spirituales in usum religiosorum. I. De Vita Regulari. Scripsit P. Bonaventura Rebstock, O.S.B. New York: Frederick Pustet & Co. Net 65 cents.

### EDUCATION

An interesting study of State education in New South Wales has just come to us. The writer, P. S. Cleary, of Sydney, had in mind in its preparation an answer to a query put by the Sydney *Morning Herald* in one of its periodic attacks on Catholics for their stand on the question of religious training in schools: "Why do the Roman Catholics separate themselves from the rest of the community on the education question?" A biting response to the *Herald's* inquiry had already been given by one of Sydney's priests, Rev. M. J. O'Reilly, C.M., in a letter whose contention is summed up in the sentence: "They did not separate themselves, they were shut out." Mr. Cleary's pamphlet is a very informing "Appeal to History" to prove the truth of Father O'Reilly's curt reply to a question persistently put for the past thirty years by the opponents of religious instruction in the schools of the Australian Commonwealth.

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The story told in the pamphlet is one that in many aspects strikingly parallels the record of Catholic striving for principle here in the United States; and it gives evidence that our coreligionists in the southern hemisphere have made an even more open and insistent fight against a plan of campaign "whose genesis and objective in New South Wales," says its author, "have been to break the dominion of the Catholic Church over her children." That fight had an early beginning. There was little respect shown for either Catholics or Dissenters by the government of the young colony of New South Wales. "The doctrine of its founders was that 'the Established Church of England was the National Church wherever the standard waved.'" And the records of the colony tell us that not only were Catholic convicts compelled to attend the Anglican service, but Catholic children were sent to the orphan schools, where they were brought up in the State religion, and priests were forbidden to visit or communicate with them.

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As early as 1820 the Catholic cause had its champion. Father Therry, a missionary of truly apostolic spirit, could not be prevented, even by force, from performing his sacred duties. Naturally his chief thought was to safeguard the children, and in his first year in the colony, 1821, he opened his first school. During the administrations of Brisbane and Darling he kept going a boys' and girls' school at his own expense, and in 1825 he organized a Catholic Education Committee to prevent poor children from being robbed of the "venerable religion of their ancestors" in the Government parochial and orphan schools. His efforts won from the State a pittance for his schools of 2d. per week for each scholar, which in 1828 only came to £68 3s.

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In 1826 all schools in the colony were placed, by royal letters patent, under the Church and School Corporation "for the instruction of youth in the discipline, and according to the principles of the United Church of England and Ireland." This corporation was made up of the Governor, Chief Justice, Legislative Council and nine senior Anglican chaplains, and Mr. Cleary informs us that one-seventh of the land in the colony was allotted to them, the larger portion of which was dedicated to Church work. In 1833, when the corporation was dissolved, 35 schools were in existence, in which 1,965 pupils were being instructed at



a cost of £5,118. The total income of the corporation at that time was £20,000 a year, out of which the Archdeacon and his ten chaplains received in salaries £6,060, together with residences, forage, travelling expenses and servants. Catholic priests received £150 without allowances, not so much from a spirit of toleration, but as a tribute from the liberal English Government to O'Connell. The other clergy received nothing.

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The unfairness of these inequalities was obvious, and Governor Bourke, to remedy them, wrote to the Secretary of State (Lord Stanley) his famous despatch of September, 1833. As the funds for these endowments were largely provided by the colonists themselves, he suggested a proportionate subsidy to the principal churches, including Dissenters, and the establishment of Lord Stanley's system of National education. His despatch closed with an eloquent and worthy sentiment: "I cannot conclude this subject without expressing a hope amounting to some degree of confidence, that in laying the foundations of the Christian religion in this young and rising colony, by equal encouragement held out to its professors in their several churches, the people of these persuasions will be united together in one bond of peace." A reply came to his petition approving of both proposals "in the interests of Public Religion, and in that which concerns Public Education." The result was the famous Church Act of 1836, Australia's charter of religious liberty, which gave State recognition and aid in educational work to Catholics, Presbyterians, Wesleyans, and Independents.

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The story of New South Wales' lapse to the secular system of State schools, under the malign leadership of Sir Henry Parkes, is interestingly sketched in Mr. Cleary's pamphlet. One is strangely reminded in its perusal of the outgrowth and development of our own common school system under the fostering influence of Horace Mann and his associates. To be sure, such studiously bitter sentiments as occur in the speeches of the New South Wales Premier are never met in the pleas of American promoters of the system, nay, these latter, in the beginning, professed to believe that purely secular education, one, namely, from which religion was excluded, would be calamitous for the country. Sir Henry Parkes had no such notions: "He is no friend," he said, "to building up a free, enlightened, prosperous people in this land, who seek to cross the path of any child of tender years by imposing some figment of an old-world story, that is to debar him from the best means of education." "The clergy of the various churches in this, as in the mother country, are the most inveterate enemies that popular education ever had" is another of his absurd calumnies.

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In 1880 Parkes' bill secularizing the schools in the commonwealth went through. He had used the stock-in-trade argument of secularists not unknown among ourselves: "Where there are many creeds the State cannot with justice favor one, and should therefore exclude all from its smiles," a specious argument whose fallacy has been repeatedly laid bare. For this is the plea of pure secularism, a religion in itself,—a religion, as one of Parke's opponents declared, "with its idols; its atheist priests, its materialistic dogmas, its cruel sacrifices on the altar of utilitarianism." Parkes had dwelt, too, upon economy, another stock argument of the political trickster. The commonwealth would save immensely, he proclaimed, in the suppression of its aid to unnecessary denominational schools. And in New South Wales, as here, this answer was flung back to him: "Will you punish, and for no nobler motive than that of economizing on your taxes, the men who pay those taxes, because of a necessity which they cannot unwill. You fervid apostles of education, who talk of the thousands who are perishing for the want of it, would you disfranchise and proscribe the living and real thousands of the

poorest church in Australia? Strange economy! Strange statesmanship!"

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One plea urged by the secularists in New South Wales not used in the United States, at least not insisted upon in public discussion among us, whatever be the unspoken opinion of the defenders of non-religious instruction in schools, is the probability that what so great an authority as Gladstone called "the great imposture of undenominational schools" would eventually do away with "sectarianism" in that Commonwealth. The supporters of Parkes saw no reason why an enlightened folk such as the people of New South Wales should not found an Australian religion free from old-fashioned difficulties and differences. They should have remembered that neutrality in religion, like neutrality in politics, is impossible to robust men. Mr. Cleary is properly proud of the answer given by the Catholics of New South Wales to this forecast of the secularists. "Gaze upon the hills around Sydney," he writes, "where, under the energy and enterprise of our cardinal [His Eminence, the late Cardinal Moran], we have crowned the peaks with churches and schools; and, as it is money that talks loudest in this materialistic age, estimate how much our Catholic conscience has cost us. Before Archbishop Vaughan died, we had spent £207,940 in school buildings in the colony. Since then, according to reliable statistics, the cardinal has brought the total in the archdiocese alone up to £670,000, exclusive of the splendid secondary schools, which far outstrip any State buildings, at Riverview, Hunter's Hill and Rose Bay, and which, between them cost nearly £250,000. Add to this the school buildings, some of them palatial, in the dioceses of Bathurst, Goulburn, Maitland, Lismore, Armidale and Wilcannia, and our school property cannot be worth less than £3,000,000, representing an annual interest of £150,000. In addition to this, we pay teachers, according to the cardinal's estimate, £170,000 a year, and moreover, keep our school buildings in repair." Finally, according to the official records of the land, the denominational schools are to-day the only progressive schools in the State.

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A splendid triumph this, surely, over the sophistries and despite the injustice of the non-religious or secular system established in New South Wales! Need one add that there, as here, the system is coming to be condemned by others than Catholics for reasons touching the very essence of correct teaching. At the General Assembly of the Presbyterian Church of Australia, held in Sydney, in September, 1910, the committee on religion and morals and Sabbath schools presented a very pessimistic report on public morality. The Rev. S. Savage, a Congregational clergyman, made a long and thorough investigation of all the material which he could collect, and in the end he confesses that "after twenty years' experience of the system in Victoria, its moral fruit is a decided and complete failure." The Victorian Inspector-General of Jails is quoted as affirming, in 1909, that a new type of Australian criminal was being produced with disregard for constituted authority, recklessness of conduct, and a want of self-control, caused by a neglect of moral instruction, which made education a dangerous possession.

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It is our own story told in another land. Only a few weeks ago Edward B. Shallow, Associate City Superintendent, addressing the Brooklyn Teachers' Association, said (we quote from the *Brooklyn Eagle*, December 11):

"Never in the history of the city were there so many arrests of youths for rowdyism in the public streets, within a given time, as there were last summer—car rowdies and rowdies in other public places—young men who seemed to have almost no respect for law, or persons in authority, seemed to be in evidence everywhere. Where is this particular crop of rowdyism coming from? Is it that these boys begin to feel in school that they can have



pretty nearly their own way about things, and then when they go out in the public street their lawlessness knows no bounds?" And remarkable to say the parallel extends even to the remedies proposed. Special instructions in purity, discipline and civic virtue are urged by would-be reformers, and Sunday schools, and Social Purity leagues, and supervision of suggestive pictures and books—and a hundred other schemes—all probably praiseworthy enough—but none of them going to the root of the matter. That may be done by those only who in their educational work aim to follow the ideal that Clement of Alexander placed at the head of his work: "Let faith become learned, and knowledge remain faithful."

M. J. O'C.

### ECONOMICS

All of us who have passed middle life remember how in our youth we saw "The Great American Desert" plastered all over the western and southwestern part of the United States. To-day the name has disappeared, and in place of it we have New Mexico, Arizona, Utah, Nevada, etc., States with the sovereign rights, under the Constitution, of the members of the great American Union. What has happened to the desert? Was it a myth, like the Wild Man of the West, invented to be the scene of adventures by Captain Mayne Reid and others? The desert was real enough, as those who went overland to California in the fifties can tell us. Few of the pioneers escaped suffering in it, and many left their bones there. Those of us who crossed the continent during the early days of the Pacific Railway have very vivid recollections of the Great American Desert.

Yet it has disappeared. The first cause of its disappearance was the railway. A desert is very formidable to one travelling twenty or thirty miles a day by wagon: it loses its terrors when one makes five hundred miles a day in a train according to the low speed of early days. Two hundred and fifty miles of desert in the first case meant ten days of suffering; in the second it meant no more than a day of inconvenience, and it might be passed over in the unconsciousness of the night. But the chief cause of its disappearance is irrigation. The Great American Desert was not absolutely arid. Perhaps no desert is. Sahara has its oases, and the formidable interior of Australia, where Burke and Wills perished, is traversed continually now that the watering places are known. In early days green spots were to be met with where people had settled down beside some stream. Gradually the green spots grew as primitive irrigation ditches watered more and more of the surrounding land. Then the Government took a hand in the work; and the desert fled away. The terrors of the San Bernardino Desert in California were not imaginary in the sixties. At least one party perished of thirst where now the orange orchards spread out on all sides. Some twenty-five years ago the writer passed through South-eastern Utah, on the Denver and Rio Grande Railway. All day long the desert spread out on both sides of the road. Four years later he made the same journey through blossoming peach and plum and almond trees, the result of irrigation.

All over the West the desert is vanishing before the ditch. Idaho, Utah, Nevada, Wyoming, Colorado, Arizona, California, New Mexico, all have their irrigation work well in hand. It is, however, very important to have a clear understanding also of the method of cultivating irrigated lands. The desert is not arid sand. Generally it is the bed of an immense inland sea that has now dwindled down to the comparatively insignificant Salt Lake, or the still more paltry "sinks" of Nevada, or has vanished absolutely. Hence the soil there is rich, needing only water to make it fruitful. The chemical elements of fertility have been stored in it for ages; so the first crops of irrigated lands are extraordinary. The inexperienced cultivator imagines that this will last; but he is wrong. No land is more easily exhausted than irrigated, when worked by irrational methods. The reason

is clear. Nature restores the elements of fertility to the soil, especially nitrogenous compounds, by the natural action of the rain which gathers these elements gradually from the air: irrigated land knows nothing of this natural restoration. It is flooded artificially, and it gets from the flood what this has to give it to replace the exhaustion by the crop; and the flood has very little indeed to give.

Hence the agricultural departments in Western universities are occupied in teaching new settlers how to farm irrigated and semi-irrigated lands. Dry farming, extensive fallowing, scientific rotation of crops, all have to be insisted on. The University of Arizona is recommending the Tepary bean as a leguminous crop most efficacious in adding humus and nitrogen to the soil, and most profitable to the cultivator. The University calls it a new bean. It is new to the present inhabitants of Arizona: but it is as old as the land itself. It is the indigenous bean of the country, which has been domesticated by the natives from probably the old civilization of that region. Some day Boston shall be eating the beans that sustained the culture and refinement of the vanished cities of Arizona and New Mexico. H. W.

### PULPIT, PRESS AND PLATFORM

The Right Rev. Mgr. P. J. Supple, D.D., of Roxbury, in a recent address told the Archdiocesan Federation of Boston Catholic Societies no constitutional law would be broken by aid to Catholic public schools.

"A light brigade composed," he said, "of Rev. William Harman van Allen, Rev. Henry Nash, Rev. O. P. Gifford, Rabbi Charles Fleischer and Norman White, marched up to the State House, appeared before a committee of the Legislature, petitioned that honorable body to insert in the constitution of Massachusetts an amendment perpetually forbidding the appropriation by the State of money for sectarian purposes and expressly stated that they feared a future demand from the parochial schools for a share of the school fund raised by public taxation. It is time to speak plainly and to tear down the mask from the faces of these pretenders for the public welfare and to reveal them as they really are—arrant bigots and implacable foes of everything which does not fit in with their preconceived and jaundiced notions. A noisy faction has for years terrorized this community with this slogan which, it now appears, has no real basis, either in fact or in law. The only thing which the Constitution of the United States forbids in this connection is an established form of worship, a State Church. The real enemies of this country are not the people who are building and multiplying the religious schools, but those who are opposing them and seeking in every way to hamper their progress. It is certainly a sorry spectacle to see ministers of religion engaged in such a work from motives best known to themselves. As for the fear of State supervision, which one of them seems to be alarmed at, it has no reason behind it. The State cannot supervise the religion of the schools, for the constitution expressly forbids it by granting liberty of worship.

"And if in the long run the State, recognizing the great help which the religious schools are giving to the conservation of good order, should decide to give support to such centres of influence, what of it? No injustice is done: nor any constitutional law broken."

Francis Asbury, the first Methodist bishop ordained in this country, preached his first sermon in America within the walls of St. George's Methodist Episcopal Church, Philadelphia. It has given the denomination at least three other bishops—Whatcoat, Roberts and Scott; the first Methodist conference held in America convened here in 1773, and the



church is affirmed to be the oldest in the world used continuously for worship under the Methodist faith.

Asbury never married, "lest a wife should distract his attention from his work." In some societies it was the prejudice of the people that restrained their ministers from matrimony or took them out of the denomination. When Bishop Hamilton re-dedicated the old church at Hallowell, Me., the other day, the local historian noted that in its earlier history certain lamentable schisms resulted because the congregation, though willing to support a celibate, refused to bind themselves to take care of a minister's wife and family. —*Boston Evening Transcript*.

For years past it has been a commonplace observation that Socialistic ideas were gaining ground in America, but the Lawrence affair gives fresh point to the observation. Twenty years ago no instructor in economics could have been found in a New England college who would have declared that "there is no just wage so long as \$1 is paid in dividends, so long as there is a surplus to be paid to people who did not do the work." A woman professor at Wellesley has lately been saying that, however, with reference to the Lawrence strike. She will not be asked to resign by the college trustees, which is another indication that the pace is becoming rapid toward new theories and ideals concerning industrial democracy. —*Springfield Republican*.

Following Mr. Bourassa at the Monument National, on March 9, Mr. C. H. Cahan, a real well-wisher to French Canadians, compressed into a five-minutes speech the following wholesome advice:

He stated that in his estimation it was clear that, by the Confederation pact, the French language and Catholic Church had acquired rights which could not be denied. Those rights were confirmed in 1870, 1878, 1880 and in 1906. The cause of the protest of the day was because Manitoba had failed to keep faith. It was obvious that the rights of the minority had been infringed upon by the Greenway Government, and that the stolen rights had never been restored.

"If they have not been," thundered Mr. Cahan, "the fault is yours. In 1896 we, English speaking and Protestants, stood in favor of the remedial legislation, and we fell because you of Quebec repudiated the idea of carrying through that remedial legislation. Now, do you expect us to take up that question again and force a remedial legislation on Manitoba?"

"You have 65 members in the House of Commons; you have 30 per cent. of the House, and that is enough for you to obtain any right you desire if your representatives are true to their belief, if they are sure that you were in good faith when you elected them, and ready to compel them to keep their word.

"When this Keewatin school matter came up in the House, not one of the 38 Catholic Liberals said a word in favor of the claim of their religion. Who stood up and said one word? You found only one Irishman from Manitoba who protested. On the other side, five members stood up, and why did they not get any more support?"

"Do you expect us again to take our political lives in our hands? We expect other issues, industrial and financial. When your representatives have so little faith in your sincerity, why should we fight the battles you dare not?"

"Bourassa is sincere, but are you sincere? If you had the faith that moves mountains there is nothing you could not get. But if you are turning everything into petty politics, the end of which you see in speech making, we cannot help it."

The annual meeting of the Boston Archdiocesan Federation of Catholic Societies was held in St. Alphonsus Hall, Roxbury, on March 10. Delegates present represented 400 societies and

150 parishes. His Eminence Cardinal O'Connell made a vigorous speech on the loyalty demanded of the Catholic layman and the Catholic editor. There were Catholics in his archdiocese, he declared, who were not fully in sympathy with the Church's mandates and who were working to undermine the faith after the manner in which the Church has been overthrown in Portugal and France. Further on he said:

"It would not take long to discover a few other such attempts against the solidity of the foundation of the Church. The sly innuendoes against papal delegation; the cheap flings against those who occupy that exalted position, to the detriment of their prestige and authority; the nasty hint about intrigues by the very ones who, because they have been foiled in their own intrigues, are bitter against Rome; the forming of petty cliques in an endeavor to intimidate Rome by the show of majorities; all these unseemly things are not new in the Church's history and the results upon the life of the Church are visible in the disorder existing wherever they prevail.

"They are few in number and work in the dark. They thrive upon the natural shrinking which Catholics all feel to touch such pitch. They must be unmasked fearlessly, and federation can and will do it for the sake of the future of the Church here. Perfect loyalty to Rome, to the Pope, to ecclesiastical authority when exercised according to the Church's decrees, these are the safeguards of Catholic life. Let federation plant that standard far and wide. Let open separation and nationalism and secret plotting, no matter where found, be denounced as an attempt against the life of the Church."

#### ECCLESIASTICAL NEWS

Replying to questions proposed by the Bishop of Salford, the Congregation of Rites declares that, during the present year, a priest is free to use on one day the new psalter and on another the old, as he feels inclined.

The Mass must correspond with the Kalendar of the Church in which it is said. With regard to Lent an exception is made, hardly worth noticing since that part of Lent in which it could occur is so nearly over.

The Right Rev. Dennis J. O'Connell, the new Bishop of Richmond, Va., was installed in his Cathedral church by his Eminence Cardinal Gibbons, on March 19.

Bishop-elect McGovern of Cheyenne will be consecrated in St. Peter's Church, Omaha, on April 11.

Two new dioceses have been created in the United States by the Holy See. One, Corpus Christi, will cover an area of 22,391 square miles in Texas, and comprises the territory of the Vicariate of Brownsville, erected in 1874, over which the late Right Rev. Peter Verdaguer, who died on October 26, 1911, presided for twenty-two years. The see has been transferred from Laredo to Corpus Christi. The other diocese will be taken from the present territory of Omaha and have its see at Kearney, Neb.

The Newark *Sunday Call* of March 10, 1912, brings down to date the information about the "mass" and other Catholic services in the Presbyterian church for the Ruthenians in Newark, N. J. "The exposure in AMERICA of many of the prayers and ascriptions of praise used in the service caused a shake up," says the writer, "and changes began to be instituted. But as the honor paid to the 'Mother of God' is a form of devotion to which the Ruthenians are much attached it was retained. So these devout Presbyterians say to the Blessed Virgin, 'It is very meet to bless thee, Mother of God, ever blessed and altogether spotless and Mother of our God. More honorable than the Cherubim and beyond compare more glorious than the Seraphim, who with-

out stain didst give birth to God, the Word, truly the Mother of God, thee we magnify."

The Newark *Star* of Monday, March 11, gives a picture of the altar with cross, candlesticks and tabernacle, and says: "Because of the criticism of the pastor and his following in regard to this altar and the services which were celebrated at it, visitors to the church have not been welcome for months, and there has been a stringent rule that no camera should be brought into the building." It is reported that the resignation of the pastor, the Rev. Waldimir Pyndykowsky, will become effective on April 1.

The Rev. Louis Patmont, Protestant missionary among Poles and Russians, conducts his services, which are of a definitely Protestant character, in the same church where the Greek Catholic services have been conducted by Mr. Pyndykowsky. Asked how he reconciled conducting his own strictly Protestant service before a Catholic altar, with its tabernacle, altar lights, crucifix, the table known as the analogion, etc., he replied: "I tell the people they are to take no notice of the things they see around them, as they are not connected in any manner with my service and are unnecessary and unprotestant. The service I conduct is Protestant in every respect." "One of the most curious psychological aspects of the matter," remarks the *Call*, "was the attitude of the Newark Presbytery and church extension authorities. When spoken to about the practices they refused to credit the facts placed before them or the published accounts. Yet nothing was easier than to discover the facts." The entire episode is not creditable to the Newark Presbyterians.

It will be of interest to Americans to learn, from the International News Agency in Rome, that, on February 27th, the Sacred Congregation of Rites discussed the writings of the American martyrs, Fathers Brébeuf, Lalemant, Jogues and the others whose story is told in the "Pioneer Priests of North America." Others mentioned at the same session were the Venerable Sister Ange-Marie, Foundress of the Sisters of the Most Holy Trinity; Blessed Gregory Barbarigo, Bishop of Bergamo and subsequently of Padua; Blessed Bonaventure Jorrielli, a Servite; Emmanuel Ribera, a Redemptorist, and Brother Soubilione of the Brothers of the Christian Schools.

The Rev. F. X. Boulanger, M. Apost., writes to the *Catholic Herald* of India, under date of January 10: The results of the High and Middle Schools and Scholarships examinations for European schools in Burma are just out and stand thus:

"High School Final:—26 passes; from Catholic schools 16 passes, or 61 per cent. Out of these, 2 girls have secured, in order of merit, the 1st and 3d places respectively, and 4 boys the first four places in the boys' list. Catholic schools in this department have earned 5 scholarships out of 7, or 71 per cent.

"Middle School Scholarships.—Out of 15 scholarships Catholic schools have earned 11, or 73 per cent., and in order of merit they have secured the 1st, 2d and 3d places.

"In the same list, Anglican schools earned only 2 scholarships; Methodist schools and Government schools, one each.

"From the above you can see that little Burma is not slow in holding up very high the standard of efficiency of Catholic schools."

His Holiness, Pius X, has conferred the decoration "Pro Ecclesia et Pontifice" upon Miss Katherine Conway, in recognition of her services to Catholic literature. Miss Conway is at present a member of the faculty of St. Mary's College and Academy, Notre Dame, Ind.

Mr. Thomas M. Mulry, of New York City, President of the Superior Council of the St. Vincent de Paul Society, and for over a quarter of a century conspicuous as a leader in many works of public charity and benevolence, is this year

awarded the Latere Medal by the University of Notre Dame, Ind.

On the 7th of May, 1909, the Holy Father by brief (*Vinea electa*) gave canonical existence to a Biblical Institute in Rome for specialization in higher biblical studies. On the 11th of June Father Leopold Fonck, S.J., was made by pontifical appointment its first rector. By November 5th he had assembled his faculty and opened the courses in temporary quarters in the Collegio Leoniano. On Sunday, February 25th, 1912, as already announced in *AMERICA*, was held the formal opening of its own building, the sixteenth century Palazzo Papazzuri standing alone at the south side of the Piazza della Pilotta, which has been purchased and entirely remodelled for its present purpose. The following interesting details are furnished by our Roman correspondent. The internal reconstruction of the building is modern in every good sense of the word. It now contains a library in steel with a capacity of 50,000 volumes, already stocked with 20,000 valuable books of biblical reference; a periodical room, to which come 250 regular publications on biblical subjects; two reading rooms, a splendid lecture hall, an abundance of airy, lightsome class-rooms; a museum already largely filled with specimens of biblical flora and models of fauna, 120 babylonian cylinders, innumerable cuneiform tablets, ancient papyri, scrolls and manuscripts, arms, costumes, implements and utensils, in a word with all that can illustrate the life of the biblical ancients, and an exquisite chapel.

The exercises of the opening were held in the superb lecture hall in the presence of thirteen cardinals, Merry del Val, Rampolla, Respighi, Vives y Tutto, Martinelli, Gennari, Azevedo, Lorenzelli, Gaspari, Falconio, Lugari, Billot and Van Rossum, and the intellectual élite of ecclesiastical Rome. Father Fonck unfolded in detail the development of the establishment from its first suggestion as the home of the Institute by Bishop Kennedy, the rector of its near neighbor, the American College, the generous assistance afforded him in the beginning by many, including the Archbishop of Boston, now Cardinal, and Bishop Kennedy, up to the final securing of financial subsistence by the gift of \$1,000,000 from a French family, which desired itself to be unknown and gratitude repaid only in prayers for France. At present the Institute is as secure as if it were founded, and the rector has been enabled to purchase an annex in Palestine to which the students will make summer excursions to study topographical and archeological conditions *in situ*. The courses cover nearly every ground of interest and value to the biblical specialist; the institute is staffed with a faculty of fifteen biblical scholars, representing six different nationalities; the student body is made up of 125 doctors of theology from twenty-five different countries. The requirements for entrance are a doctor's degree in theology (supposing an elementary course in Hebrew and of General Introduction to the Scriptures), and the biblical degree is given only after a successful examination of four hours before the Biblical Commission. The Institute itself does not confer degrees, but may award a diploma for studies successfully pursued, the terms of the diploma to be determined shortly by the Holy Father himself. The staff is made up of Jesuits, but the Institute is under the immediate control of the Sovereign Pontiff, who names the rector from a terna presented to him by the General of the Jesuits. Prospective students looking for the best results will find it valuable to have a reading knowledge of German, French and English, as well as Latin, Greek and Hebrew: Italian can be learned readily during the first of the four years of residence, and for that matter most of the biblical literature presented by Italian savants has been published in Latin.



Father Blanche, the French Dominican, is drawing great crowds to St. Ansgar's Church, Copenhagen, Denmark. The interest in these Lenten sermons is so great that the American Minister, Dr. Maurice Francis Egan, was obliged to arrange so that his pew should be occupied in relays by his Protestant friends. The only Catholic member of the royal family is Princess Margaret, who may be seen at Mass every morning, at her late mother's prie-dieu, accompanied by her lady in waiting, or sometimes by her father, Prince Valdemar, who frequently went to church with his wife, the late Princess Marie, during her lifetime. Conversions in Denmark are, as a rule, only among the aristocracy or the very poor; there is always an increase in the number of converts after the annual Lent sermons, which are preached in French.

The caution which is still observed by the Holy See in everything that even remotely concerns the struggle between Italy and Turkey may be noted, says the *Liverpool Catholic Times*, from the response recently given by the Sacred Congregation of Rites to numerous demands for faculties to celebrate obsequies on Sundays and holidays for those that fall at Tripoli. The Sacred Congregation has informed the Bishops from whose dioceses these requests came, that the Pope, to console the relatives of the slain and in order that the prayers of the large congregations of the faithful on Sundays may help the dead, has granted their request except in the case of privileged Sundays of the first class, and days of precept belonging to the first or second class. "However," adds the circular of the Congregation, "His Holiness orders and commands that at such funeral services nobody, no matter what may be his dignity, shall deliver speeches or funeral orations in any church or oratory." All attempts to make use of the name of the Holy See in any way in connection with the Italo-Turkish war have now ignominiously failed.

## OBITUARY

Mother Mary of St. Benedict, one of the five Sisters who founded the Baltimore House of the Good Shepherd in 1864, and for many years Mother Superior of that Community, died in Baltimore, on March 9. She was seventy-four years old. About four years ago Mother St. Benedict suffered a stroke of paralysis and her health had been failing since. With her at the time of her death was her sister, who entered the Good Shepherd Sisterhood at the same time as Mother St. Benedict. She is known as Mother St. Agnes, Superior of the Convent of the Good Shepherd, Newport, Ky.

Mother St. Benedict was born at Baden, Germany, and when still young came to this country with her parents. Her father drew the plans and superintended the erection of the Abbey of Gethsemani, Kentucky, and it was from this State that his two daughters entered the convent. About six years ago Mother St. Benedict celebrated the golden jubilee of her entrance into religion. When she was laid to rest, Mgr. James S. Mackin, of Washington, was celebrant of the solemn requiem Mass, and the Rev. Thomas F. Broydrick, chaplain of the convent and pastor of St. Martin's Church, Baltimore, delivered the eulogy. With Cardinal Gibbons many priests were present in the sanctuary. The Cardinal gave the last absolution.

After enduring with exemplary patience a long and painful illness, Mgr. Don Manuel Solé, canon penitentiary of the basilica of Our Lady of Guadalupe, died in the City of Mexico, on March 3. Though a native of Spain, the deceased canon had spent nearly forty years in Mexico, where his priestly virtues, his

brilliant mind and his rich and varied learning made him for many years a tower of strength in the Catholic cause. As parish priest of the Church of Santa Ana, he became co-editor with the late licentiate Don Victoriano Agüeros when the great Catholic daily *El Tiempo* was founded, back in 1883, and he shared to the full the hardships that the undertaking entailed. Taking for his motto, "Mexicans in politics, Catholics in religion," he published a series of articles in which he demanded for his persecuted fellow-Catholics the freedom guaranteed by the Constitution under which the country was supposed to be governed. Such was his clear-sightedness in pointing out what should constitute a free Church in a free State, that he anticipated in a striking manner the words of the great Pontiff, Leo XIII, in his encyclical "Immortale Dei" in 1886. Those were strenuous days, when gag-law ruled the land. Yet it could hardly be called gag-law, for it was simply the will of one individual which was forced upon a groaning people. But the zealous ecclesiastic never flinched in the face of difficulty. His splendid qualities and efficiency singled him out for promotion, although his foreign birth was a hindrance to his receiving the mitre, owing to the susceptibilities of the Government. In spite of his broken health, Monsignor Solé continued active with his pen up to a short time before his death. His funeral, which assumed the proportions of a demonstration, was followed by the interment of his remains close to those of his former co-worker, Don Victoriano Agüeros, in the cemetery of Guadalupe, where Our Lady appeared, in the days of Bishop Zumárraga, to the humble neophyte, Juan Diego.

## LETTER TO THE EDITOR

### A GREAT DANGER IN AN OLD CATHOLIC LAND.

To the Editor of AMERICA:—

Everyone knows that Belgium, the little country between France and Germany, has been for a long time one of the most faithful Catholic lands in the world. Americans do not forget that many priests came from Belgium to America and spent there the best part of their lives doing their duty to Holy Church, and that our Catholic University founded an American College to train apostles for America. A great danger now threatens this old mother-land, where for more than a fourth of a century The Catholic Party has been fighting valiantly against the enemies of the Faith.

Some years ago Professor A. Dumont, the glory of our Catholic University, discovered a new coal basin in the most deserted part of Belgium. At present seven different companies are operating there. They have excavated to a depth of about 800 yards, and water and sand have called for the greatest engineering skill. A new city has been built there, and people come from everywhere to this new centre of activity.

The Bishop of Liège founded last year the first new parish in Waterschei, which stands midway between the three most important coal-pits. More than 20,000 workmen will be occupied in a little time in this district, as every pit needs nearly 8,000 men. Everything is yet to be done; churches, schools, parsonages, workmen-clubs and work-unions, and it must be done quickly, before our enemies take their part and try to corrupt the good people of this country.

In a letter to the Rt. Rev. Rector of Waterschei, the Bishop of Liège expresses his great satisfaction for what has been attempted and commends him to the great charity of all Catholic people. Great is the need of interest in the work. On its success depends the destiny of Catholic Belgium. If we lose this section of the country it will be lost forever.

Possibly some rich Americans might think of paying an old debt to this good mother-country of the old world.

L. ENGELEN.



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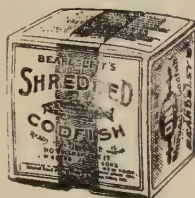
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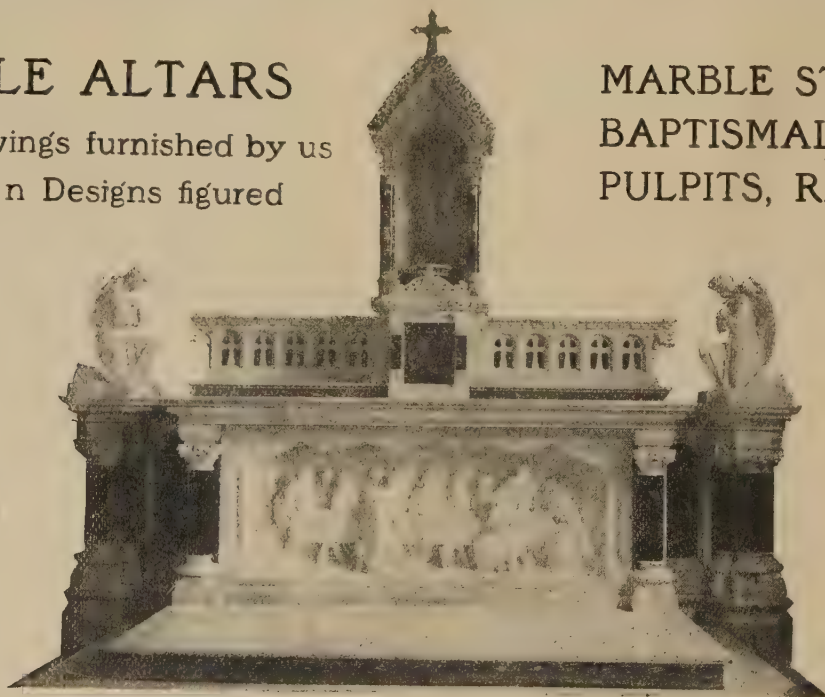
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### CHRONICLE

**Last Honors to Maine Heroes.**—The bodies of the sixty-seven unidentified sailors recovered from the Harbor of Havana were solemnly consigned to the soil of Arlington National Cemetery on March 23. Despite a heavy downpour of rain, thousands thronged the streets of the capital as the coffins borne on caissons were removed from the cruiser Birmingham at the Navy Yard amid much ceremony. Before the exercises at the graves an impressive service was held at the south front of the State, War and Navy Building. This was attended by the President and the Vice-President, Chief Justice White and his associates in the Supreme Court, members of both houses of Congress, Army and Navy officers and members of the Diplomatic Corps. Father Chidwick, who spoke from a full heart, recounted the scenes that attended the destruction of the vessel. The President said: "We have given to these ceremonies all possible solemnity that is included in the honors of war, and we shall fail if they do not express in unmistakable tone and sign the deep and lasting gratitude of a nation to her martyred defenders." The ceremonies were then transferred to Arlington Cemetery, where the bodies were reverently laid to rest. At the end there was the rattle of musketry, a navy bugler sounded "taps" and the big guns at the fort thundered a last salute.

**President Taft in Boston.**—Boston's joint celebration of Evacuation Day and St. Patrick's Day this year will be memorable for the visit of the President of the United States, and for the enthusiasm with which he was received. In many ways it was the busiest day the President spent since he entered the White House. After a breakfast at the City Club and another at the Hotel

Somerset, he consulted with members of the Peace Society; he addressed the Legislature at the State House; he attended the luncheon of the Pilgrim Publicity Association at the Georgian Café; he reviewed the Evacuation Day parade in South Boston; he conferred with officers of the Taft League of Massachusetts; he held an informal reception and addressed the Harvard Students' Taft Club at the Hotel Somerset; he attended the banquet of the Irish Charitable Society; he visited the Boston Bank Officers' Association dinner; he was the guest of the Boston Paper Manufacturers' Association at the Hotel Vendome, and he closed the day by attending a Yale Alumni reunion at the Algonquin Club. Before midnight he had made a record for activity that rivaled anything that had ever been accomplished in Boston by Mr. Roosevelt.

**Some Things Mr. Taft Said.**—In his speech before the Massachusetts Legislature, the President met the challenge of the Roosevelt forces by declaring that he would favor the presidential primary wherever full and fair notice of the election could be given, wherever adequate election safeguards could be thrown around to protect a preferential primary for the presidency and wherever the constitution of the State permits its being made applicable to the present election. To the Charitable Irish Society, which celebrated its 175th anniversary, the President's visit in Boston was primarily due. Addressing the 800 members at the banquet, Mr. Taft praised the Irish for their adaptability in becoming American citizens, and added a word about the evident belief of that race in the stability of American institutions:

"The thing of which I wish to speak, however, is the well-known fact that Socialism and Anarchy have found



no lodgment among Irishmen. They believe in constituted authority; they believe in the institutions of modern society; they believe in upbuilding our National and State governments; they believe in the preservation of the checks and balances of our constitutional structure. Not from them do we hear proposals to change the fundamental law, to take away the independence of the judiciary, or to minimize in any way the influence and power of constitutional authority. They welcome progress, they are enterprising and active to further prosperity. They are not full of diatribes against the existing order. They struggle for equality of opportunity and recognize the value of liberty ordered by law. They are not reaching out for new gods of government. They are not seeking to invent a new society and turn the present one topsyturvy. They are on the side of law and order. They are partaking of the civilization, the good fortune, the prosperity and the happiness as that is possible under the American government; they are grateful for it, they value it, they will fight to preserve it."

**A Modern Viking.**—Rear Admiral George W. Melville, U. S. N., distinguished for eminent public services as Arctic explorer and as father of inventions that have increased the efficiency of the navy, died in Philadelphia, on March 17, aged 72 years. In three voyages to the frozen North, Rear Admiral Melville played a prominent part. He was with the famous Polaris search expedition, suffered with the crew of the ill-fated Jeannette, and in the Thetis sought the lost party of Lieut. Greely. Melville commanded the relief expedition which recovered the body of De Long and those who perished, saving their priceless records. For heroic services in the Arctic, Congress voted him a gold medal, and advanced him fifteen numbers in rank on the naval list. In almost every country of the world where science is fostered marks of civil distinction were showered upon him. For sixteen years Rear Admiral Melville had been Chief of the Bureau of Steam Engineering in the Navy Department, and had charge of the construction of the new navy of the United States. Under his supervision designs for 120 vessels were prepared, and of a large number of these he planned the machinery himself. His appointment as an assistant engineer was made in the early days of the Civil War, and he served throughout that struggle, receiving frequent official praise for his energy and efficiency. Among the colleges which conferred honorary degrees upon him were the University of Pennsylvania, Columbia, Harvard and Georgetown. By a peculiar coincidence he died on the very day when his term as president of the Philadelphia Society of the Friendly Sons of St. Patrick expired. On March 18, the 141st annual reunion of that Society, an eloquent eulogy was delivered by Michael J. Ryan, City Solicitor of Philadelphia. Rear Admiral Melville was of heroic mould, "a worthy successor of the old Vikings, who laughed at storms and ruled the sea."

**Mexico.**—Some seven hundred prisoners confined in the penitentiary of Belen, near the capital, patriotically offered to forego the pleasures of their surroundings

and enlist in the army which is to operate against Vázquez Gómez. Their public spirit was appreciated and their offer was duly accepted. Some of the captured followers of Zapata in the South have also enlisted.—Ex-President De la Barra, though warned to keep away from Mexico for fear of violence, has signified his intention to return and assist in restoring order.—After examining claims for damages amounting to forty million pesos in Sonora, the Government commission has allowed only the sum of seven hundred and fifty thousand pesos. The losses were occasioned by the Maderist revolution.—The permanent commission of Congress has decided to leave to that body at its regular session the question of declaring martial law in other parts of the republic.—The Minister of War has placed with a German firm an order for fifty million cartridges for delivery within three months.—The friendliness displayed towards Americans by the latest revolutionists in Ciudad Juárez is far from being so effusive since the enforcement of President Taft's orders against the passage of military stores across the border. Northern Mexico is very sparsely peopled and provisions of any kind are scarce.—A solemn novena of Masses, Communion, prayers, and sermons in honor of Our Lady of Help was observed in the cathedral of Mexico, for the purpose of imploring peace for the country. The Catholic National party, represented by its chief officials and by many of the rank and file, took a prominent part in the proceedings and in the dedication of its work and hopes to Our Lady.

**Canada.**—The Catholics of Manitoba are organizing to secure their rights to separate schools and to defend those of the annexed part of Keewatin. It pains a certain class of so-called Catholics to see them neglecting important matters, such as the readjustment of financial arrangements, for what, it has been determined, is outside the field of practical politics. The outcome of the matter will depend upon the number of these two kinds of Catholics. If the latter class proves to be large, the eternal interests of the coming generation will be sold for a few "economic advantages," and those who care for their children's souls will have to provide religious schools at their own expense and pay for the schools they cannot use as well.—The city of Vancouver, not being able to provide for the expenditure proposed for the coming year without increasing its tax levy, is cutting down its estimates. Catholic works for the public good are suffering out of all proportion to the very small sum the city contributed to them.—The American railways are made responsible for some of the car shortage in the West by the Canadian Pacific Railway, which states that 6,000 of its cars are in the United States, and that it cannot get them back. The Canadian Northern and the Grand Trunk make similar complaints.

**Great Britain.**—At a Council meeting of the Catholic Federation of the Archdiocese of Westminster, a resolu-



tion was adopted requesting the Catholic and other members of Parliament to bring to the attention of his Majesty's Government the question of the atrocities in the Portuguese prisons. The *Morning Post* says it is a matter in which all Christians must be concerned.—The Government has surrendered to the striking coal miners, and has introduced a Minimum Wage Bill. It does not please the miners, because it does not accept their terms, but leaves the fixing of the minimum wage to local boards. Neither does it please the owners, because it does not provide against malingering. Still the substantial victory is with the workers, and they will all probably go back to get ready for the next attack. Some few have already resumed. There has been some rioting due to the strikers helping themselves to the coal of their late employers.—Two brothers, named Buck, have been committed for trial as publishers of the *Syndicalist*, which contained appeals to the army to join the strikers in case of trouble. Tom Mann, the labor-leader, has also been committed in connection with this affair, as well as a person engaged in distributing the *Syndicalist* among the troops. The publishers of a Socialist paper, *Justice*, are also involved.—Relations with Germany are growing more serious daily. Three more suspected German spies have been arrested.—The railway men are going to submit a new national scheme to the companies in May. They do not say whether they will strike if their demands are not granted.—Mr. Balfour took the lead of the Unionists in moving the rejection of the Minimum Wage Bill. It would seem, therefore, that Mr. Bonar Law's leadership is something like what Lord Hartington's was in the Liberal Party, and that, like Mr. Gladstone, Mr. Balfour will come back whenever there is a real crisis.—Gun-running into Afghanistan through Persia is going on again to the chagrin of the Indian Government.—The Gaekwar of Baroda, whose conduct at the Imperial Durbar caused so much talk, has issued a proclamation expressing his painful surprise that sympathy with seditious writing exists in his State, and his resolution to put down all sedition. It is notorious that seditious pamphlets have poured into the Bombay Presidency from a press in Baroda that is under official patronage.

**Ireland.**—President Taft has written to Mr. Redmond, calling his attention to an excerpt from the Congressional Message of February 2, which urged that the Irish Trade Mark should be recognized so as to protect Ireland from "the injustice which is done in this country by the sale of articles purporting to be made in Ireland which are not so made," and to the operative section of the Amending Bill introduced in Congress for that purpose. Mr. Redmond thanks the President for complying generously and promptly with his previous request. Mr. Taft has been also appealed to by an Irish National organization to urge a more rigid enforcement of the American immigration laws as a means of preventing further depopulation of Ireland. Irish emi-

grants, the letter states, go chiefly to the United States, and one-third of them "travel on tickets purchased for them by residents of the United States in violation of the law."—In a libel action brought in Edinburgh against the *Dundee Courier* for a slanderous article accusing the Catholic authorities in Queenstown of having urged Catholics to boycott Protestants in business. Bishop Browne of Cloyne was awarded by the jury \$1,000 damages, and his six co-plaintiffs, priests of his diocese, received \$250 each. The defendants have also to pay the plaintiffs' costs, which exceed \$25,000. Mr. Ure, M.P., Lord Advocate of Scotland, was leading counsel for the Bishop and clergy of Cloyne. The result is considered important, as the article complained of, "Sinister Sidelights on Home Rule," is one of a large series of similar documents containing fabricated statements about crime and bigotry in Ireland.—At the St. Patrick's Day Banquet in London, Mr. O'Callaghan of Boston was special guest. Mr. Redmond presided, and the principal speaker was Bishop Kelly of Ferns, who had served on the Financial Inquiry Committee, and induced his British colleagues, it is stated, to report unanimously in favor of Irish fiscal independence under Home Rule.—Rev. M. B. Kennedy of Fermoy, one of the most noted of Irish priests during the Land League agitation, died recently in Dublin. He espoused the cause of the tenantry on the Ponsonby estate, and suffered three terms of imprisonment under the Coercion Act of 1889. So unrighteous was his conviction that Mr. Gladstone wrote him letters of sympathy and regret. He was mourned by all classes, and Mr. Redmond, for the Irish Party, telegraphed their deepest sympathy.

**Italy.**—Rumors are rife in Rome that Dalba, the would-be assassin of the King, was not acting on his own initiative, but was the agent of a number of conspirators.—At a reception to the Cardinals, on March 18, the Pope gave each one of them a summary of the first section of the Canon law. They are to make their observations on it within the next six months.—Information comes through the International News Agency to the effect that there will be a Pontifical decree issued after Easter, containing new regulations regarding the age and requirements for ordination to the priesthood.—It must be surprising to those who are unaware of conditions in Italy to hear that a movement is growing in favor of religious instruction in primary schools. The Minister of Instruction, Credaro, is doing his best to check it.

**France.**—French diplomatists are said to be worried about a possible union between Italy, Austria and Russia. The isolation of France is alarming.—The coal strike movement is beginning at Denain.—The cost of the Morocco expedition for last year's fighting ran up to the startling figure of \$12,600,000. The total out-



lay since 1907 amounts to \$28,800,000. All this before the difficulty with Spain is settled. It is reported that the latest proposals of Spain have been rejected and matters may take a serious turn. France is meanwhile reorganizing its protectorate and M. Regnault started for Fez, on March 17 to negotiate a treaty.

**Belgium.**—The ecclesiastical authorities of Bruges are engaged in a campaign against a party calling itself "Christian Democrats." The Abbé Fonteyne, said to be their leader, and who has been elected to be a member of the Communal Council of Bruges, is under interdict, and the paper *Doz Volkseew*, in which he wrote, is forbidden.—Soldiers in Belgium cannot be members of the St. Vincent de Paul Society, because it is classed as a political association, but no difficulty is raised against their being Freemasons. A curious condition of mind in the rulers of a Catholic country.—The Minister of War, Hellaput, has just resigned.—The Schollaert Ministry fell because of its famous *bon scolaire*, namely, the certificate for a sum of money which would pay the teacher of his children in the school of his choice. The present Minister, de Broqueville, has declared that he will not urge that feature of the School Bill, but the Liberals declare that they are against the equal treatment of public and private schools, no matter what he may do. It is clear that their objection to the *bon scolaire* was only a pretext.

**China.**—A bandit chief in command of an army of mutinous soldiers has been terrorizing Canton and its neighborhood. Fifteen hundred fatalities are reported. American marines had to land at Swatow to protect the custom house, and only after a long bombardment did the government troops recapture some forts the mutineers had seized. Though Peking still seems to be menaced by an army of Mongols, the situation has improved. Tang Shao-Yi, President Yuan's Premier, has gone to Nanking to assume control of the government there. A loan which the Anglo-Belgian syndicate furnished China, with which to meet immediate needs, has been declared by the ministers of Great Britain, the United States, France and Germany to be a breach of faith on Yuan's part. The powers refused in this protest to lend China any money till a definite statement of his financial policy and a guarantee of good faith are given. \$300,000,000 is said to be the amount that the United States, backed by Germany, is ready to lend China. Russia has objected to the size of the sum.

**Germany.**—The Centre is daily giving evidence that it is, without doubt, the most active and progressive party in the German Reichstag. Its opposition to the inheritance tax, proposed by the Imperial Secretary of Finance, Wermuth, has led to the rejection of this, and was followed by Wermuth's resignation, which was instantly accepted. The Centre argued that the finance reforms which it champions will be more than sufficient to meet

the expenses to be incurred.—The Centre likewise distinguished itself on the second day of the strike debate in the Reichstag. Representative Johann Giesberts, one of the leaders of the Christian Industrial Unions, and well known throughout the United States because of his lecture tour undertaken under the auspices of the Central Verein, made a severe attack upon the Socialist party. He proved that they had terrorized the miners, that they were responsible for the entirely futile strike, that they were merely exploiting the workingman, and that all their agitation was conducted solely for political purposes. The shouts and outcries of the Socialist representatives increased in violence and savagery as the speaker proceeded, but did not in the least affect him. Meanwhile, the applause accorded to his speech by all the popular parties was unstinted. The wisdom of the Centre and the Christian Unions has now been demonstrated in the complete collapse of the strike after all the bloodshed and suffering for which the Socialists had made themselves accountable.—The declaration of Winston Churchill that England will build two English ships for every corresponding German vessel, and that therefore it would be the best economy on the part of Germany to restrict the number of her dreadnoughts, has been courteously received. The press in general deals with the advice good humoredly; but would have it clearly understood that all economic suggestions on the part of England are entirely superfluous, since Germany is sufficiently able to direct her own course; that England herself will probably find the increasing expense for her navy slightly irksome; that it will be impossible for her to find competent men to manage so many ships, which will therefore prove tactically useless; and that, in fine, even in case of a victory over Germany, the English navy would be left in so desperate a condition that British supremacy upon the sea would be broken forever. There is but little bitterness displayed, however, in any of these comments.—On March 2, the Emperor received in an audience the presiding officials of the Reichstag. He expressed his satisfaction at the termination of the miners' strike, discussed the industrial crisis in England, and hoped that the resolution for an increase in the national defence would soon be carried. Referring to Winston Churchill's speech he emphasized the correctness of the German navy policies pursued during the past ten years.

**Austria-Hungary.**—The launching of the dreadnought *Tegetthoff* took place at Triest in the presence of the heir-apparent, Franz Ferdinand, representing the Emperor. The vessel has a length of 525 feet and a displacement of 20,000 tons. It is believed that the construction of an entire second division of dreadnoughts has already been determined upon.—At Budapest, the Reichstag's Representative, Szivak, a noted parliamentarian and a jurist, ended by suicide a disease which had been pronounced incurable.

## QUESTIONS OF THE DAY

## Tennyson and the Church\*

What was Tennyson's real attitude of mind toward Catholicism? For though the author of "Queen Mary" has doubtless done a great deal to perpetuate well-worn Protestant traditions, on the other hand poems of his like "The Holy Grail" owe much of their beauty to the breath of Catholicity that pervades them. Fresh light has been thrown on the solution of the question by the recent appearance of a volume of reminiscences which some of the poet's intimates gave the present Lord Tennyson to put together.

Being the son of a country parson and a graduate of Cambridge, and the dearest friend of Arthur Hallam, whose father's "Middle Ages" would not suggest kindness to the Church, Tennyson, up to the time of his marriage in 1850, had seemingly fallen under scarcely any Catholic influences. But after the poet went to the Isle of Wight to live we find many Catholics among his friends and neighbors. Near Tennyson's Farrington home, for instance, dwelt Sir John Simeon, in whose memory he wrote, as the tears streamed from his eyes, the tender verses entitled, "In the Garden at Swainston." For

"Still in the house in his coffin the Prince of courtesy lay."

Another congenial neighbor of the Laureate's was

"The most generous of all Ultramontanes, Ward," prominent in the Oxford Movement and the Catholic Revival. Aubrey De Vere, a brother poet, with whom Tennyson once passed five weeks in Ireland and whose criticisms he highly valued, entered the Church in 1857. Patmore he used to address as "my dear Coventry," and Mr. R. Monteith he would visit at Carstairs.

Among the younger friends of Tennyson who were Catholics should be named Sir John Simeon's daughter, Mrs. Ward, of whom the poet remarked apropos "of the different way in which friends speak before your face and behind your back"; "Now I should not mind being behind the curtain while L. S. was talking of me, and there are very few of whom I could say that." Wilfrid Ward, the biographer, was also a frequent guest at Farringford, and Mary Anderson was Tennyson's favorite interpreter of leading rôles in his plays.

The poet met socially members of the clergy, too. One was Father Haythornthwaite, the Wards' chaplain, an amiable priest with whom Tennyson took occasional walks and whose epitaph he thought should be:

"Here lies Peter Haythornthwaite  
Human by nature, Roman by fate."

Father Dalgairns, the eminent Oratorian, the laureate

became acquainted with at the meetings of the Metaphysical Society, and it was there, too, that Tennyson and Cardinal Manning first met. "Why do you show such deference to Manning?" reprovingly asked an agnostic friend. "Because Manning," he replied, "is the distinguished head of a great Church." Newman, unhappily, Tennyson never met, though in answer to a message from the Laureate the cardinal expressed "the pleasure and the honor," he would feel in making his acquaintance.

The information these memoirs give of Tennyson's opinion of the Church is rather meagre. Mrs. Ward, however, attests that no one who has talked intimately with the poet can "fail to realize the strong attraction which many Catholic doctrines and practices had for him, and the reverence with which he regarded the Catholic Church as standing alone among jarring sects and creeds, majestic, venerated and invulnerable."

If we turn, moreover, from these reminiscences to the poet's works, it must be owned that there are many passages and entire poems even that indicate at least an esthetic appreciation of the charm of Catholicism. "The Holy Grail," which Browning called "the highest and best" of the "Idylls," is intimately connected with the most beautiful and consoling of Catholic dogmas, and the theme is treated with reverence and knowledge. The "Idylls," too, contain lines like:

"Pray for my soul. More things are wrought by prayer  
than this world dreams of,"

that are quite Catholic; while "Sir Galahad," who keeps so

"Fair thro' faith and prayer

A virgin heart in work and will,"

and the nun of "St. Agnes' Eve," for whom "the Heavenly Bridegroom waits," and particularly Tennyson's powerful and consistent portrayal of St. Thomas of Canterbury in "Becket," from the words in the first scene:

"Me, archbishop!

God's favor and king's favor might so clash

That thou and I—That were a jest indeed!"

until the line, "For thy Church O Lord," of the martyrdom, are poems which even Catholic genius might have written.

If his treatment of subjects like the foregoing indicate Tennyson's intellectual appreciation of the Church's beauty, in others, however, is manifested a Protestant's hereditary distrust of her. In "Queen Mary," for instance, many portraits of the chief actors in the restoration of Catholicism to England are painted in colors so familiar to Protestantism that the drama won the warm commendation of J. A. Froude, who for obvious reasons considered it the greatest of the Laureate's works.

Such verses as those on "St. Simeon Stylites," "Sir John Oldcastle," and "The Revenge," also reflect faithfully Tennyson's attitude towards the Church. With regard to the effect which the reading of the latter

\*Tennyson and His Friends. Edited by Hallam, Lord Tennyson. New York: Macmillan & Co.



poems had on the author himself, Mrs. Ward tells this significant anecdote:

"A large party was at his house one evening, and Tennyson was persuaded to read aloud, and chose 'The Revenge.' Something or other, I suppose the 'Inquisition Dogs' and the 'Devildoms of Spain' excited him as he read, and by the time he had finished he had worked himself into a state which I have occasionally, but seldom, seen at other times of fury against the Catholic Church, as exemplified by the Inquisition, persecution of heretics, etc.; in fact, all the artillery of prejudice at which Catholics can afford to laugh. It happened, however, that my husband, one of my sisters, and myself were the only Catholics there, and were sitting together in the same part of the room. As he talked he turned towards us and addressed us personally in a violent tirade, which loyalty to our convictions made it impossible for us not to answer, though our attempts at explanation and contradiction were drowned in his fierce and eloquent denunciations. Everybody in the room looked very uncomfortable. I myself hardly knew whether to laugh or cry."

Before the end of the evening, however, the poet made a humble apology for his unmannerly display of bigotry.

But no one should be surprised to hear of such little-nesses in Tennyson. For if we would understand him and his religion aright we must remember that the Laureate, after all, as has been often observed, was the lyric voice of his age. Along with the greater portion of intellectual England he had been so led astray by the sophistries of men like Spencer and Huxley, and so dazzled by the scientific discoveries of the mid-victorian era that his oft-quoted lines,

"There lies more faith in honest doubt,  
Believe me, than in half the creeds,"

probably expressed quite accurately his general attitude of mind toward revealed religion.

For from the evidence furnished by his works and by the three volumes of memoirs we now possess, it is difficult to believe that Tennyson was really a Christian at all. Our Divine Lord he considered "the Son of God" in some sense, yet "there were difficulties," the poet said, "in the idea of a Trinity." He was one, remarks the Bishop of Ripon,

"Whose faith has centre everywhere,  
Nor cares to fix itself to form,"

and who believed in God, not from what he found in revelation, or in nature, as the Laureate himself avers, but from what he found in man. Tennyson, most likely, to judge by his later poems, died a Theist or a Unitarian, with a strong faith in the immortality of the soul. For he wrote in the second "Locksley Hall":

"Truth for truth and good for good! The good, the true, the pure the just.

Take the charm 'Forever' from them and they crumble into dust."

"My most passionate desire is to have a clearer vision of God," he once remarked; and

"I hope to see my Pilot face to face  
When I have crossed the bar,"

were the words he wished to be placed at the end of his authorized writings when the poet had passed, as he hoped, to "a clearer day than our poor twilight dawn on earth."

He died October 7, 1892, in his eighty-third year. Some three months earlier, Dr. Merriman, Anglican Rector of Freshwater, "administered the Sacrament" to him. But before partaking of it Tennyson took occasion to protest against the Catholic dogma of the Holy Eucharist by quoting the words he had put in Cranmer's mouth:

"It is but a communion, not a Mass;  
No sacrifice, but a life-giving feast";

"impressing upon the Rector," writes Hallam Tennyson, "that he could not partake of it at all unless it were administered in that sense."

Doubtless Tennyson could have described in musical language a death-bed like that his own proved to be. In his lap lay a Shakespeare, opened at a favorite passage in "Cymbeline," through the chamber window poured the autumn moon, flooding the room with silver light, and by him stood his wife and son.

"As he was passing away," writes the present Lord Tennyson, "I spoke over him his own prayer, 'God accept him! Christ receive him!' because I knew that he would have wished it."

Let us hope the prayer was granted. But Tennyson's end, however romantic and poetical it may seem, was from a Christian point of view, a very sad one. At a death-bed Shakespeare and moonlight are at best cold comfort. Surely Our Blessed Saviour died, the apostles suffered and the martyrs bled that we might leave this life in a manner quite different from Tennyson's.

WALTER DWIGHT, S.J.

### Christian Socialism

Christian Socialism is the last device to capture the Catholic voter when all other tactics have proved futile. The fact that some hundreds of Protestant clergymen have openly declared themselves for the revolution and have adopted Socialism, with its philosophy and all its consequences, is evidently no argument for the logical Catholic that he may safely follow their example. Still it will be well to enter with some detail into the study of this modern heresy, which is of special significance, in as far as we find in it the culmination of all modern tendencies in rationalistic religion to end in the preaching of universal revolution.

In America, Christian Socialism has found its most complete expression in the Christian Socialist Fellowship, which teaches Socialism as the fulfilment of the Christian ideal of the kingdom of God on earth. Its object is "to permeate churches, denominations and other

religious institutions with the social message of Jesus." This consists not in social reform, but in "precisely the grimy, defiant Socialism of the abhorred class-struggle." The revolution proposed is to effect not merely the social order of our time, but the teaching of the Churches themselves. "The best spirits of the day," says Rev. Herman Kutter, "are really beginning to believe in the possibility of a new world. They feel that the old moral and religious categories are no longer valid; that they have served their day and have become mere phrases."

When the Church maintains that the Social-Democracy is godless in professing belief only in matter, is it not plain that the Church has herself missed the way of the living God?" (*They Must: A Frank Word to Christian Men and Women.*)

The book we have quoted is a leading propaganda work, "the voice of a true prophet," which is calculated, we are told, "to stir the religious people to the depths of their hearts." It is no surprise, therefore, to learn that even the name of our Divine Lord was inserted into the constitution only by a clever ruse and, of course, does not imply any belief in His divinity.

At the New York conference a committee on the constitution was appointed. Unfortunately it consisted of three members, two of whom were "non-Christian, if not anti-Christians." Both remorselessly resisted all efforts to make any reference to the sacred name, to Christianity or religion. It was only by a political coup d'état that two more members, known to be "Christians," were placed on the board. So by the narrow margin of a single vote the issue was decided: "What shall (we) do then with Jesus that is called Christ?" His name at least was to be retained.

The following was the official declaration made at the New York Conference of 1908: "The Fellowship believes in and advocates Socialism without any qualifying adjectives whatever. The Socialism it preaches differs in no way from that of the International movement, and the influence of the Fellowship is unreservedly given to the party." Not merely is Marxian Socialism completely embraced, but its historic materialism is ever more strongly adopted as the movement continues.

Christian Socialism is held in the utmost contempt by the Socialist Party itself, to which it clings as a fungous growth. To be a Christian Socialist does not merely mean to lose the spirit of Christianity, but to lose all self-respect as well, to lick the hand that spurns you and fawn upon those who despise you. Only recently the leader of the Christian Socialist movement and the editor of its official organ was ignominiously ejected from the Socialist Party for striving to apply his Christianity to the "Harem," as the comrades delicately call the official headquarters of their party.

"That singular hybrid, the Christian Socialist," Bax, in his "Ethics of Socialism," calls the man who travesties both Socialism and Christianity by attempting to combine the two. "The association of Christianity with any

form of Socialism is a mystery," he adds. "The word Socialism," says Kautsky in his "Ethics and the Materialist Conception of History," "covers to-day such various wares, among them some really worthless, Christian and national Socialism of all kinds." (P. 118.) And in the "Communist Manifesto," Marx himself declares that "Christian Socialism is but the holy water with which the priest consecrates the heart-burnings of the aristocrats." Fortunately "the priest" is not connected with the Socialist movement, unless he has first left the Church. Engels is not satisfied that the Socialist should be an agnostic, but would have him an atheist without any compromise.

The Christian Socialist, according to Haywood, "is one who is drunk on religious fanaticism and is trying to sober up on economic truth." While half-sobered he is still striving to convert that "child of the devil," the capitalist; but when wholly sobered he will evidently forget that he ever was a Christian.

The pamphlet entitled "Socialism and Religion," which is issued by the Socialist Party of Great Britain, and may be called its manifesto, is most refreshing in its rejection of all cant upon this subject: "The contradiction in terms known as the Christian Socialist is inevitably antagonistic to working-class interest and the waging of the class struggle. . . . His avowed object, indeed, is usually to purge the Socialist movement of its materialism, and this, as we have seen, means to purge it of its Socialism. . . . No man can be consistently both a Socialist and a Christian. . . . Socialism, both as a philosophy and as a form of society, is the antithesis of religion." These passages are gathered passim (see *Common Cause*, March); but the entire pamphlet is written to show that Socialism must necessarily "lead to the exclusion of the supernatural." Of this latter we may safely say that there is even now scarcely a vestige left in the Christian Socialism of our day.

Socialists, however, do not content themselves with showing the unreasonableness of what they have termed this "bastard system," they have likewise titles of special distinction, which they freely lavish upon its defenders. "Humbugs," "charlatans," and "spineless hypocrites," they call them by turns. They are willing, nevertheless, to parade them for campaign purposes. It is true that certain ministers, rejected by their parishioners, have attained to positions of political importance. This, however, was due to their personality and revolutionary agitation. A preacher who offered his church to Emma Goldman, when all the halls of the city were closed to her, was thus rewarded for his progressiveness and chivalry.

"Aside of the Christians who live to 'cheat God' and their fellow-men," says a writer in the *Call*, "and the professional Christians who live on church graft, are sentimentalists who to-day prate of the 'Socialism of Jesus.' Ten years ago these same people prayed that



the divine Christ and the power of Christian civilization might stem the tide of Darwinism and Socialism and anarchism. Now they seek, not so much to help Socialism, as to keep the poor churches alive." (March 12, 1911.)

The reason, it is true, invariably assigned by Socialists for the essential antagonism of their doctrines with Christianity are the two equally absurd suppositions that Socialism is based upon science and that true science is antagonistic to religion. The falsity of these principles, however, does not save the Christian Socialist. What Socialists understand by science is the pseudo-scientific historic materialism upon which all agree that Socialism is based and without which Socialism ceases to exist. Between this and Christianity there can be no compromise. Yet Christian Socialists accept this theory as more dogmatically true than the divinity of Christ and the inspiration of the Scriptures.

"What respectable mind," writes the Unitarian minister Zastrow in the *Call*, "can now believe in the theological dogmas of an infallible Church, in an infallible book, and in the person of an infallible man? . . . Through the discovery of the law of gravitation, the angels of the Christian mythology were banished. Through still other discoveries and reflection thereon the personal God of the Church was eliminated, because he was found an unnecessary hypothesis in science, a useless and absurdly fantastic monstrosity, too hypothetical to even receive a graceful bow of recognition from the mind of thinking man." (Nov. 26, 1911.) While all do not deny both the divinity of Christ and the existence of a personal God, there is, nevertheless, one thing and one alone which all Socialists must admit as infallibly true, and that is historic materialism. The argument by which the Christian Socialist strives to save at least a vestige of religion is that historic materialism is not "the sole factor" to be considered.

They all agree with Marx that the prevailing mode of economic production and exchange at any given time determines the social organization of that period, and must likewise affect its religious teaching. It is, in a word, the bread-problem which decides the religion, as well as the politics and civilization of every age. The *Christian Socialist* clearly states upon this point, "that the method by which a people seeks to satisfy its first wants (*i. e.*, its material needs) conditions its higher life and shapes its *religious*, educational, social, political, industrial and commercial institutions." (February Special, 1912.)

Religion, therefore, is made dependent upon economic conditions and all stability in creed, doctrine or morality is denied. While the Church is ceaselessly writing eternities upon the sands of time, they say, the waves are forever rolling up and washing them away. Religion pure and undefiled exists, for the present age, in Social-Democracy alone. This is the sum of the lessons taught in Christian Socialism. According to the Zürich minister,

Rev. Herman Kutter, the oracle of our American Christian Socialists, Jesus *had* God, though he was not God; the Socialist, though an atheist and a scoffer, infallibly has God in the self-same way; but the Catholic Christian who denounces Socialism has neither righteousness nor God. "In reality God is neither in the Conservatives nor in the Christian-Social Reformers, but in the Social-Democrats. The Social-Democrats alone understand that a new world must come. They *have* the living God. Not in pious formulæ and ceremony—they do not pray to him, nay, they deny him. But they have him in fact. . . .

"When a great party (the Socialists) to-day declares war on all religion, shall we in the light of the teachings of the past see in this merely a sign of godlessness? Nay, do we not see rather that God and Church, God and religion, are not one and the same thing; that the living God forever concerns himself but little with the dogmas that Christians manufacture about him. . . . All religion that consists in doctrines and ceremonies is reprehensible, for nothing must stand between man and God." (*Christian Socialist*, Jan. 15, 1908.)

Rauschenbusch, perhaps, in general, the most accredited authority, considers even the idea of immortality to be of pagan origin, the product of evolution, while the next life is a matter of little concern to any one belonging to this sect. The Kingdom of God is to be understood of this earth, and there we must first establish it in Social-Democracy, before we can begin to think of the world to come,—if that, indeed, exist at all.

Such is the strange mixture known as Christian Socialism, in which the merely nominal percentage of spiritual Christianity—should any still be traceable—is fast evaporating, leaving only the residue of pure materialistic Socialism. As Dietzgen, the favorite philosopher of Marx said long ago, it is time to drop the name when the reality no longer exists.

JOSEPH HUSSLEIN, S.J.

### A New Western Diocese

Fifty-five years constitute no very long life—even in the concentrated living characteristic of our own country, yet how much may be achieved during their passing! The thought comes to one as he reads the press despatch announcing that Archbishop Keane, of Dubuque, early this month had received official notification from Rome to the effect that a new diocese, that of Kearney, had been erected in Nebraska. Catholics in the East may be pardoned if they show slow appreciation of what the tidings means to their coreligionists beyond the Missouri. The growth of the Church in these parts since Archbishop Carroll assumed pastoral charge of the scattered Catholic colonies along the Atlantic Coast a century and a quarter ago has ever been such, that the one-time enthusiasm which waxed eloquent over the leaps and bounds that marked its onward progress has

cooled into something very like a matter-of-course acceptance of its marvels.

Catholics of the East realize how mightily favored the rapid spread of Catholicism among us has been by the unceasing tide of immigration that poured into the cities of the East during the century. In a certain easily understood sense it was not a difficult task to develop schools and churches and parishes and dioceses when the thousands and tens of thousands of the sturdy Catholic Irish and Germans borne on the crest of the tide of that original immigration came among us to settle and to found their homes in this section. The numbers were at hand;—given a zealous and hard-working priesthood the task of moulding the newcomers into the well-organized communities, now our pride, was accomplished practically of itself.

The tale, however, runs quite otherwise in the annals that tell of the building of the Church across the smooth, unbroken table-lands stretching between the Mississippi and the Rockies. Cities did not grow up in a night in that region; and though immigration played its valiant part in the march of civilization to open up the land, there were trials undreamed of in the settlement of the East, and disappointments and failures in abundance to be chronicled before the too often unappreciated class known as pioneers or squatters saw the glimmering camp fires of the prairies give up to the throbbing life now pulsing in haunts once theirs.

Catholic growth in the Middle West has had its triumphs, but the few records we possess show them to have been interwoven with a patient enduring of hardships and privations on the part of the apostolic men who planted and watered those extensive fields such as the men and women to-day enjoying the increase can hardly comprehend. Unhappily for history the self-effacing spirit of the toilers in those earlier days did not lend itself to the chronicling of the heroism they displayed; we of the present era can often only fancy what they must have borne in order to reap the splendid results that served as enduring foundation for the solid and regular development of the Church throughout the widespread country.

Fifty-five years measure but a brief span—yet how much has been achieved during their passing! To dwell but a moment on a thought that flashes into mind as one hears the announcement of Nebraska's new diocese. On his arrival, in 1857, in his residential city, Bishop O'Gorman, the first Vicar-Apostolic appointed to Omaha, found three priests and two churches in the vast territory included within the limits of his vicariate. The picture the words call up amazes one. In all the lands now embraced in the great States of Nebraska and Wyoming and Montana and South Dakota, west of the Missouri river, this was the poor provision the Trappist Monk, called upon to rule God's Church and form his people to ways of righteousness, found ready at hand to aid him. From that same territory, within the fifty-five years since

his coming, six new dioceses have been formed: Helena, Montana, welcomed its first bishop in 1884; the year 1887 brought Lincoln, Nebraska, and Cheyenne, Wyoming, a like honor and blessing; Lead, in South Dakota, was the next new See, created a bishopric in 1902; Great Falls, Montana, followed in 1904, and finally comes Kearney, Nebraska, just named an episcopal city and already preparing to receive with glad acclaim the worthy priest God's providence may elect to rule its Catholic people. In the seven dioceses carved out of Bishop O'Gorman's original vicariate there are to-day 420 priests, 532 churches and a Catholic population of about 250,000. To be sure, as says the *Omaha True Voice*, in its editorial comment following the publication of the erection of the new diocese, "compared with some of the dioceses of the East, the Catholic population in these mid-west dioceses may seem small. It will take time for them to develop, to be equipped with the institutions and cathedrals that go with dioceses in older sections. But these will come in time. When a beginning must be made sooner or later, the sooner the better, as a rule. The establishment of new centres of religious activity will prove a great stimulus to further growth." A growth, we venture to predict, which will be like unto that of the half-century just elapsed—not phenomenal, but solid and regular.

The diocese of Omaha has first right to feel the thrill of legitimate pride this onward progress properly begets. She is the mother church in all the vast region between the Missouri and the Rockies, and her mother love has given worthy example to the daughters grouping about her as the years advanced. Few episcopal sees in the country, if one excepts the oldest and most prosperous in the land, are better equipped than she to do the work the Catholic Church is meant to do among men. A strong and devoted clergy, guided and inspired by a cultured bishop of recognized executive ability; a Catholic population generous in the response to duty's call in the building of churches and schools; a magnificent cathedral now approaching completion; a model chain of hospitals, and charitable institutions; a Catholic school system, in which ample provision is assured for parochial and secondary education, and which is crowned by a university of acknowledged high rank, endowed through the munificence of two of her own pioneer sons—these are some of Omaha's claims to present credit and to probable greater eminence in the future growth of Catholicism in the region across the Missouri. May the writer express the conviction that, in the joy that fills her mother heart to-day, not the least impulse to gladness is the fact, that on April 11 she will see, in the person of Bishop-Elect Patrick A. McGovern, one of her own children, consecrated bishop of the diocese of Cheyenne—the first of her sons, trained almost exclusively in her home institutions, to reach that exalted rank in the Church of God.

M. J. O'CONNOR, S.J.



### The President's Veto

According to some able statesmen, the veto power is a defensive weapon wisely placed in the hands of a high-minded patriot, who, even at the risk of forfeiting his popularity, uses it to curb mischievous legislation. Others, however, equally qualified to speak authoritatively on the subject, have defined the same prerogative as an offensive weapon unwisely placed in the hands of a narrow-minded partisan, who, even at the risk of forfeiting the respect of his fellow citizens, uses it to thwart needful legislation. Whence comes this radical difference of opinion?

The veto power expresses the President's whole official influence on the making of laws. He cannot originate a law nor modify a proposed measure; he can simply approve it as it stands, whereupon it becomes a law, or, by withholding that approbation, he can send the measure back to Congress for further consideration and possible success despite his objections and refusal to approve. Yet, even in this somewhat restricted sphere of activity, the veto power is the living representative and descendant of a very powerful ancestor; for it is all that is left of the general law-making power which was held and exercised by the early English kings.

Up to the time of Edward II (1307-1327) law-making was a simple affair. Some of the clergy or of the nobles, or the representatives of one or more of the guilds, would petition for a law on a certain matter, and the king, acting by himself, or after advising with some counselors, would issue a law conceived in terms agreeable to the royal pleasure. Thus all was done briefly, and in keeping with custom. But hardly was his successor, Edward III, firmly seated on the throne, when the people began to present petitions precisely in the form of the law which they wished to have enacted, so that the king had but to attach his signature, accompanied by these or equivalent words: The King wills it. Thus was he relieved of the burden of framing the law. Under Henry VI (1430-1461) this was the common practice, though it did not exclude the older method until early in the sixteenth century.

Circumstances, however, might arise which would make the law harmful rather than helpful, at least for a time. This contingency was met by a royal proclamation with force of law, which would nullify the law for a fixed or indefinite period. This prerogative, though often beneficial in its action, was open to such grave abuses that it was abolished by Act of Parliament in 1766. The English kings had also claimed and exercised the power to suspend the execution of a law, or to dispense certain specified persons from its provisions. But when James II, strictly adhering in this respect to the approved course of his predecessors, strove to save English Catholics from the persecuting laws of the land by exercising his royal prerogative of suspending and dispensing, he added fuel to the flames and hastened

his own overthrow. Under his devoted son-in-law, William of Orange, who ousted him and took his place on the throne, both powers ceased to be a part of the royal prerogative.

Many English monarchs have acted upon the persuasion of Charles II, who said it was not advisable for the king to approve whatever might be presented for his signature. If the ruler wished to withhold consent to a proposed measure, he was wont to signify it by means of the time-consecrated phrase: The King will take counsel. It was his veto, an absolute veto, which removed the project from the calendar. Even William of Orange found on four or more occasions that proposed measures were not to his liking, and accordingly informed Parliament that he would "take counsel." But once since his time has the royal veto power been exercised, and that was in the reign of his immediate successor, Queen Anne, who rejected a bill affecting the militia in Scotland. Hence Pope's familiar lines:

"Here thou, great Anna, whom three realms obey,  
Dost sometimes counsel take and sometimes tea."

But if the British monarchs were so sparing with the veto power at home, they made up by an excessive use of it in their colonies; for one of the grievances named in the Declaration of Independence was: "The King has refused his assent to laws most wholesome and necessary for the public good." Even the royal governors possessed and freely exercised the power to negative legislation which the colonists considered of the highest importance for their welfare. Perhaps we have here the reason why in twelve of the first State Constitutions the governors were not empowered to veto what the legislatures had duly passed. The one exception was Massachusetts, in which State the governor's term was so short that little lasting harm could come to the commonwealth if he made an indiscreet use of his prerogative. The Massachusetts provision in the Constitution of 1780 was transferred almost bodily to the Federal Constitution of 1787, the one difference being that the President has ten days within which to approve or disapprove a measure, while the Governor of Massachusetts had but five.

Alexander Hamilton, who was bent at every step upon establishing a strong central government, wished to invest the future President with an absolute veto, such as the British monarchs and their governors had wielded; but the memory of the lash was so lively that, after much discussion, it was decided that the President's veto could be overridden by a two-thirds vote in each House. Thus the matter stands to-day. This does not seem to place excessive power in the President; for, if in a Senate of ninety-six members, forty-nine constitute a quorum for the transaction of all business, it follows that two-thirds of forty-nine, or thirty-three, could pass a measure in defiance of the President. If it be objected that on such an occasion the attendance would hardly

be so small, it may be retorted that the President would hardly veto a measure that ought to become a law. Even in a full Senate, where forty-nine votes will pass a measure with the President's concurrence, only sixty-four are required to pass it over the President's head.

The President's veto power, as fixed by the Constitution, could be increased, or diminished, or abolished, by a suitable amendment. But two proposals, however, for doing away with it entirely have been seriously considered in Congress, and for the more recent of these we must go back to 1839, during the administration of Martin Van Buren. On the other hand, proposed amendments to overcome the veto by a bare majority vote in each House have been frequently made, even of late years.

Attempts to do away with the so-called "pocket veto," which was first exercised by President Madison and was held in high esteem by President Jackson and some others, have not received much attention. Since the Constitution gives the President ten days to consider a bill, it follows that he does not enjoy the full period allowed for deliberation if the Congress adjourns within ten days after submitting the measure to him. Now, in the last few days of a session, important measures may be hurried through the appointed course in Congress and taken to the President. He may sign them or hold them for ten days. If he prefers the latter course, he may retain them until after Congress rises, in which case they are lost by a "pocket veto."

Statesmen have not been wanting who wished to introduce into the Federal Constitution a provision found in some State Constitutions, by which the chief executive's veto power is so extended as to permit him to approve some sections and disapprove others in the same bill. Their intention was to prevent the introduction of "riders," as they are styled; that is, petty personal or local measures which would be vetoed if sent in alone, but which might slip through if attached to some bill of great general importance. This, as is manifest, would be a move towards strengthening the President in any clash that he might have with the Congress, and might well repay careful study.

It is quite to be expected that every veto message should occasion some complaints about the President's power in the government of the country; but only at rare intervals have these complaints been nation-wide in their extent or long in their duration. As Democratic Presidents like Jackson, Johnson and Cleveland have used the veto power most freely, it is natural that Democrats should be its staunchest upholders and that others should criticize it most sharply. Thus the Democratic platform in the Presidential election of 1844 contained a plank emphatically in its favor, while Henry Clay wished to see it abolished.

Seven of the Presidents have not used the veto power, and the prudence of the others in the exercise of it is demonstrated by the comparatively few cases in which

the Congress has overridden their action. John Tyler was the first to receive this set-back, and Franklin Pierce was the second. Before Grover Cleveland had been a year in the chair he had vetoed one hundred and thirty-two bills, as many as had been vetoed by all his predecessors from Washington to Arthur together, nor did he stop until he had disapproved three hundred and one measures. Yet so reasonably did he proceed that in only one case was a bill passed over his veto.

Cleveland acted in the same conscientious spirit that prompted President Taft, who, on returning a measure recently without his approval, took occasion to emphasize the fact that he was exercising his constitutional prerogative, that upon his shoulders rested the responsibility of approving or disapproving what the Congress had seen fit to pass, and that he could not shift that responsibility to another. The Representative must answer to his constituency for his legislative action; the Senator must answer to his State; the President is responsible to the whole Republic. H. J. SWIFT, S.J.

### A Shattered Idol

It was only two months ago that the world was echoing the praises of Raimond Poincaré, the great man who was to be the savior of France. He was a distinguished litterateur, a scientist, a man of vast wealth, a brilliant lawyer, a tried statesman, a public man of large and generous views towards his opponents and their measures, and he had responded to the hopes that had been placed in him by forming a Cabinet of the ablest and most popular members of the many ministries that had preceded his own. Every one was happy; a new light had dawned upon France; its troubles were to be dealt with by a wise and generous man; Catholics especially rejoiced, for although Poincaré was not a Christian, he had never shown the rancorous, persecuting spirit of other politicians, and was even judged to be averse to the measures that had put the ban on so many of his fellow countrymen because of their religious belief.

Apart from the problem of the secret treaty between France and Germany, which he had straightway to solve when he took office, and about which he hastened to utter the usual perfervid rhetorical phrases which Frenchmen are so fond of, his chief work consisted in advancing the troublesome Bill for Proportional Representation, of which he was the avowed and ardent champion.

His Government program of the 16th of January seemed to reflect an unusually superior and well-balanced mind, endowed with qualities which fitted him in an eminent degree for his difficult position. "A Government worthy of the name," he said, "should draw to it what is best in the national aspirations, and should coordinate and direct all the various energies of the country. In a word, there should be in the Cabinet in unison



with Parliament a power of methodical organization and reasonable cooperation. In the last elections," he went on to say, "the country manifested by the large majorities that were polled its desire to introduce far-reaching readjustments in the methods of the electoral system, and on that account the Government now proposes to put itself in communication with the Commission on Universal Suffrage, so as to bring to a vote without delay and in pursuance of the work already accomplished by the Commission and the Republican majority, a reform which will give to the various political parties a more exact representation, and to the electors whatever liberty is needed to subordinate local to national interests. The betterment of political morality which we have a right to expect from the reform will depend, gentlemen, on the firm and abiding purpose which we must maintain in assuring the constant predominance of general over particular interests. In doing so we shall be sure to discover the way to correct the vices of the electoral system of which we are, we the Government, and you the Representatives, the first victims."

These are fine words, but the country was stupefied to find that when the Commission had voted against an amendment which had been drawn up with an evident desire of doing away with the difficulties between Proportionalists and Anti-proportionalists, M. Poincaré flung to the wind all his fine phrases about "authority," "guidance," "methodical organization," "rational action" and "national aspirations," and the rest, and ranged himself frankly and unmistakably against the whole measure of Proportional Representation. He thought it unwise, he said, to urge it, and ventured to surmise that "the Representatives would find it impossible to insist on a measure which had 240 Republicans against it. It was as good as dead already." In other words, he completely collapses before the fear of a possible opposing vote of 240. Nor does he do so because these 240 are National Representatives, but because they are Republican politicians. Thus all the eloquence that he had expended upon the subject of national aspirations was mockery, and he revealed the sad fact to the world that, in spite of all that was said of him, and that he said of himself, he did not purpose to be the Prime Minister of the nation, but the voice of his own particular party. Indeed, he went on to say that Government must be controlled not merely by motives of justice, but by policy, which, of course, means that if it is good policy or politics to pass certain measures, all considerations of justice may be disregarded. The party must, at any cost, remain in power. It is the program of one of his predecessors, M. Briand. But another flash was given at that moment both of the personal character and the public policy of Poincaré, for which Catholics were altogether unprepared, and which has not only shocked but alarmed them. When M. Charles Benoist, who is a Catholic and a Republican,

asked him: "Am I not a Republican?" "You are," replied Poincaré, "but you are separated from us by the entire religious question." Such a reply at such a time means, if it means anything, that whether a Catholic is a Monarchist, or an Imperialist, or even an ardent Republican, he, like the negro in the United States in ante-bellum times, has no rights which other Frenchmen are bound to respect. The persecuting policy of Briand and Combes is to be continued.

Besides this anti-Catholic or anti-Christian bias which a supposedly large-minded man confesses to, another sentiment expressed by him on that occasion places him distinctly before the world not as a statesman, but as one who by preference stands in the very low order of self-seeking politicians. "I cannot and should not forget," he said, "that at the polls I was always sustained by every Republican on the Left and always opposed by the entire Right"—a plain announcement that now, being in power, he is going to pay off his personal scores with the enemy.

The result is that Catholics are facing the same condition of affairs which they had begun to flatter themselves had passed away forever, when Waldeck-Rousseau, Combes and Briand had stepped down from power and a new kind of man was summoned to direct the affairs of state. Poincaré promises to be as bad as the rest. On the other hand, people are beginning to ask how a Ministry which begins its career by being faithless to its public program is going to last. Jaurès is already raging fiercely against it, and declaring that not only this particular Ministry but the whole parliamentary system must be swept away. United with him must be, in the natural course of events, the Proportionalists, who are loudly resenting what they regard as the treachery of their leader. The Right, which has always fought against him when he was a candidate, will, of course, not support him now that they are assured that their opposition is remembered. As for the Catholics, they have been officially warned that they are not to expect any justice from the present Government, and therefore are dispensed from showing any affection for Poincaré. So that the possibility presents itself of the early passing of the brilliant Poincaré into the long line of political ghosts which have appeared for a brief moment in the Prime Minister's chair, only to vanish into the darkness which is very close to it.

X.

### Portuguese Prisons

"The prison I am in is a kind of casemate. No air enters but through slits three fingers in width. The floor is below sea-level and our cells are full of insects, of which the decomposed bodies, mixed with the sea water that filters through the walls, produce an intolerable stench. Everything rots here very quickly, and all the clothes we had have perished. Our food is disgusting and very scanty, and we have nothing to drink but cor-

rupted water full of insects. Our allowance is a pound of bread a day, and when one of us is sick they give him a mouthful of fowl without asking whether he can digest it or not. Our beds are straw, which soon rots; the coverlet, a sort of hair cloth. The jailer is hard and brutal, never opening his mouth but to insult us. What is worst of all is the privation of the sacraments except at the hour of death."

This was written one hundred and eleven years ago, in the castle of St. Julian, at the mouth of the Tagus, by a Jesuit, one of the victims of the Marquis de Pombal. In the dungeons of that prison alone—there were five others—as many as one hundred and twenty-five of the Society were confined at one time, men who had been preaching the Gospel in the Portuguese dominions beyond the sea while Pombal had been plotting against the Christian religion. There they remained for twenty years, when some sixty who had gone in young and strong were sent out decrepit old men. Pombal, despite the praises bestowed on him by partial historians, was the political ancestor of the men in power at Lisbon to-day, who in their war against Christianity are carrying out the tradition he left them.

They are of the same mind as he. For a Catholic the worst prison treatment is too good. When we consider the amelioration of prison treatment in the last hundred years, we are astonished to find a new republic, which is appealing for sympathy to the great powers, and especially to the United States, not fearing to treat prisoners according to methods in vogue in the eighteenth century. Were the victims revolutionists, the press would be full of fierce denunciation: they are Catholics who do not find it in their conscience to renounce their king; so little notice is taken of their sufferings.

In one respect the modern Portuguese have out-pombed Pombal. Public opinion would not have let him cut his prisoners off from religious succors entirely, though he would have done so had he dared. His heirs will not allow a prisoner the liberty of mentioning the name of God. "That word is not to be heard in this prison."

What about progress, enlightenment, humanity, liberty, of which the Masonic Revolutionists boast so loudly?

## CORRESPONDENCE

### Holy See and German Politicians

ROME, March 9, 1912.

The *Neue Preussische Zeitung*, and the *Kreuz-Zeitung*, having come out in an attack against the Roman Curia for distrust of the German Catholics and interference with their political interests, the *Osservatore Romano* has answered with an indignant denial. It affirms that at Rome there is the highest confidence in the fidelity of the Catholics of Germany, and in particular of the faithful of the archdiocese of Cologne and eminently of its venerable head, Cardinal Fischer; that the Holy See

has not condemned the Associations of Working Men composed of Catholic and non-Catholic members, but has left the matter to the discretion of the bishops, who are to take cognizance of special circumstances of their respective dioceses, and look to the protection of Catholic working men from the doctrines and tendencies contrary to the teaching of the Church, particularly in social and politico-religious matters. It adds that in Germany, as in other countries, there are some agitators against confidence in the Church and union among the faithful who attempt to give weight to their efforts by the fact that they are Catholics: for such Rome can have only a judgment of condemnation.

After the consecration last Sunday of the new nuncio to Vienna, Mgr. Scapinelli di Leguigno, the Holy Father made him a personal present of his pectoral cross.

Rome has lost a familiar and distinguished figure in the death of Mgr. Stonor. Born at Stonor Park, County of Oxford, in England, in 1831, he served as chaplain in the pontifical army, was in 1874 made a canon of St. John Lateran and, in 1888, Titular Archbishop of Trebizond. He spent nearly all of his life in Rome, giving largely of his labor and means, which were considerable, to works of charity.

The Archbishop of Verona in his pastoral at the beginning of Lent, raises his voice against the exclusion of religious teaching from the public schools, calling on the authorities to fulfil their duty and prevent it, and rousing the parents from their lethargy to protest against the violation of their rights in the matter. Immediately after the opening of Parliament Professor Nicolo Rezzara of Bergamo, a member of the Government School Committee there, presented to Parliament a strong petition on the question of calling for a complete rectification of the matter in the favor of the natural and legal rights of the parents to have their children given due religious instruction in the public schools. The petition has met with the approval of a large number of the members of the Chamber of Deputies, who intend to find a full Parliamentary solution of the difficulty.

The Socialist split over the war is widening daily, and a number of the leaders (among whom the influential Bissolati) have resigned from the party. The farce in the Municipal Council, of the Republicans resigning and the rest of the *bloc* under the whip of Nathan declining to accept the same goes merrily on. Ben Jonson's "rugged Roman alderman, old Master Gross, who was never seen to laugh but at an ass," would be in a quandary to-day. Would rare Ben forbid him the sessions of the Council or give him over to incessant laughter?

The tramway employees and the city scavengers are agitating for better wages and hours, but meanwhile the newsboys have gone out on a furious strike against the *Messaggero* (Socialist), the *Tribuna* (anti-clerical) and the *Giornale d'Italia* (Modernist), for raising the wholesale price of the paper from three-fifths to seven-tenths of a cent (the paper retails for a cent). These lads, (by a paradox many fathers and mothers of families among them) are called barkers (*strilloni*, screamers), and their voices go shrilling through the streets at all hours, reaching out of the dark to one's tired pillow like the voices of dreadful night, and your readers may imagine how picturesquely vocal they have made their demonstration. As the working classes are supporting them by refusing to purchase the offending papers from strike-breakers, the newsboys look to win.

C. M.



## A M E R I C A

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## Abbey's "Holy Grail"

The fact that a leading metropolitan journal has made the attraction of its Easter number an excellent reproduction of Abbey's "Holy Grail" should be of interest to Catholics. For the diffusion of faithful copies of those fifteen beautiful paintings that brighten the walls of the Boston Public Library cannot but excite in the readers of the *Times* a praiseworthy curiosity regarding the object of the "Quest." The "Holy Grail," they will learn, is the sacred cup which Our Saviour consecrated at the Last Supper, and in which, according to the legend, Joseph of Arimathea received the Precious Blood of Christ when His body was taken from the Cross. As this life-giving Chalice was placed in angels' keeping and none but the clean of heart might behold it, the legend naturally identified it with the Holy Eucharist, which only those who are free from grave sin can worthily receive.

When the late Mr. Abbey was commissioned to decorate the delivery room of Boston's fine library, he chose as his subject the "Quest of the Holy Grail," because, as he said, "I wanted a popular theme, one that was close to the hearts of the common people and that dealt with the striving of man after the ideal." It was an admirable selection. At first, however, Bostonians had doubts about Mr. Abbey's fitness for his task, and misgivings, too, about his choice and treatment of his theme, but now the wisdom shown by the city fathers in selecting that artist and giving him a free hand is highly commended. Certainly the "Holy Grail" paintings lend to Boston's library a mystical beauty that is quite wanting in other edifices of the kind. The Congressional Library at Washington, for example, as there is little in its scheme of decoration that will lift the beholder's soul above the world of sense, seems, for all its magnificence, more like a garish pagan temple than the

treasure-house of a Christian nation's literature and learning.

It is also worthy of note that Mr. Abbey in his series of pictures followed the Celtic form of the "Holy Grail" legend. Perhaps he painted better than he knew. For Boston, once the stronghold of Anglo-Saxon Calvinists, is now a metropolis of Celtic Catholicism, for whose children the pictured story of the "Quest" will doubtless have a far deeper meaning than for those not of the race and religion of the twelfth-century bards who gave the legend the form which inspired Mr. Abbey's paintings.

## The Jewish Immigrants

According to the Government statistics quoted by Rev. Louis Meyer, D.D., in "The Missionary Review of the World," there came to the United States between the years 1900 and 1910, 976,263 Jewish immigrants; that is to say, almost 8 per cent. of the Jews of the whole world. The majority of them settled in New York, and every effort to deflect the current elsewhere has resulted in failure. As in all great centres, they flock to the same neighborhoods, and by adhering to their ancient and peculiar customs, and employing the jargon of Yiddish as their means of communication, they create Ghettos as closed to outsiders as were the walled-in ones of ancient times.

To the older generation of New Yorkers, who were familiar with the Jews from Germany, the newcomers seem like a distinct people. They are deplorably illiterate, wretchedly poor, and their habits are the reverse of attractive. Conscious, however, of their shortcomings, they set about with feverish haste to improve their condition, availing themselves of all the opportunities at hand, especially those of education. Not particularly intellectual, they are fiercely persistent, and soon amass wealth along with the influence that money gives. They are not among the financial magnates as yet, for among the fifty richest men in the country, it is said, though we cannot vouch for the assertion, there is not a single Jew, but in one restricted district of New York, only a mile and a half in extent, five hundred Russian Jews are reported to dwell who are worth from \$100,000 to \$1,000,000 each.

Coincident with this rapid accumulation of wealth, or perhaps because of it, an alarming apostasy from the faith is reported. The first immigrants were conspicuous for the strict adherence to the requirements of the Talmud, but soon were rarely seen in the synagogue, while many of their descendants turned their backs completely on the religion of their fathers, and rejecting the doctrines, they of course trampled on the law. Papers like the *American Israelite* and the *Chicago Israelite* admit and deplore the moral decadence of the younger race along with their lapse into materialism, rationalism, socialism, atheism and anarchism. But hu-

man nature is alike in Jew and Gentile, and the same causes produce the same results in other members of the human families. It is a lesson that should be remembered. The old, tattered Hebrew who stumbled into old Castle Garden was a better man than many of his educated and well-to-do descendants, and the same may be said of other suddenly enriched immigrants and their offspring.

### The Remedy

"Is religious faith declining in the United States? If so, what are the causes? What will be the effect upon the Republic? What is the remedy?" These were the questions discussed recently by clergymen of various denominations at a luncheon of the New York Republican Club. Bishop Greer, of the Episcopal Church, averred with characteristic optimism that he has no misgivings about the religious faith of the future, and even sees in the present social unrest "instructive, prophetic dreaming of better times to come." The other Protestant or Jewish clergymen who spoke also seemed to be pretty much of the bishop's opinion.

It was left, however, for Father Fitzgerald, the Dominican, to clear the question of vagueness by admitting that merely "natural religious faith" perhaps was not declining among the American people, but if by "religious faith" is meant a "supernatural one that requires the assent of the intellect to the great mysteries of Christianity," that sort of faith, he said, save among Catholics, was without question rapidly evaporating. In proof of his assertion, he called attention to the fact "that the line between the Churches is fast disappearing. You constantly hear it said that one Church is as good as another, and most Churches do not insist on the profession of belief in certain dogmas and the proclaiming of certain errors." One cause of this state of things Father Fitzgerald rightly considered "the neglect of religious instruction of children. Vast numbers have had none at all, and the Catholic Church is trying to make good that deficiency. There is a lack of morality in it all," a lack that is sometimes most conspicuous in men of education. The country, he pointed out, is being de-Christianized by rationalistic teaching in our schools and colleges.

In a like strain wrote Cardinal Gibbons, who was unable to be present.

"I fear," his letter ran, "that we are all forced to admit that, in a certain sense, there is a decline of religious faith in this country, for we see evidences of it on all sides. There is nothing so sacred as not to be denied by some one. In regard to matters of religion, we see in an ever-increasing number a great deal of indifference. I feel that it is largely due to the want of respect for the Sacred Scriptures, to worldliness, to rationalism, or the rejection of the principle of authority, to the inordinate love of wealth, pleasure, and honors, and lastly to our sys-

tem of education, according to which the education of the school must be independent of religion."

The evils pointed out by his Eminence and by Father Fitzgerald, it is plain, are not those that "interconfessional" luncheons at the Republican Club, or even the well-advertised "Men and Religion Forward Movement" can remedy. Only when the non-Catholics of the United States have received again from the hands of St. Peter the religion of which their fathers were so cruelly robbed will there cease to be a steady "decline of faith" among our countrymen. For Protestantism contains in its basic principle of private judgment the germs of dissolution and decay. It is only against the Church built on Peter that the gates of hell, according to a Divine promise, shall not prevail.

### What of Portugal?

The cable tells us that the Government of Portugal is contemplating the sale of some of its so-called colonies in Africa; for, so little has been done in the way of developing their natural resources that they are colonies merely by courtesy, and are in reality mere military stations. From the same source we learn that Great Britain and Germany are arranging for an amicable division of the territory that the Arriaga administration is willing to sell. On the other hand, a member of the Portuguese Cabinet says that at no time has there been thought of disposing of any part of Portugal's foreign holdings; whence we might fairly conclude that Great Britain and Germany are chatting about something else. Spain, too, it is said, is growing weary of the continuous disturbances on her border, for her noisy and quarrelsome neighbor gives her all kinds of annoyance.

The practical conclusion seems to be that Portugal is still seething. After the experience of a year and a half of miscalled republican government, the country is in more of a ferment than it was a year ago. The explanation is simple. The movement of October, 1910, was not the movement of a distressed people, who, whatever their grievances may have been, accepted as their deliverers a handful of miscreants who, in the name of liberty, introduced an absolutism more brutal and more bloody than the country had known outside of brief periods of domestic violence, when infuriated men raged uncontrolled.

The world knows what can be accomplished by power wielded in the sacred name of government. Dark deeds take on the appearance of something harshly necessary, if not wholly decent and becoming. Take the *auto da fé* in which that feeble old missionary, Father Malagrida, was the victim. Religious and political reasons were hypocritically adduced to bring shame upon him, until death placed him beyond the reach of their infernal hatred.

There is no sacrifice without a victim, and there can be no victim where there is no innocence: he who is pun-



ished for his crimes suffers for the order he has violated, and is not a victim. The Portuguese dungeons, crowded to overflowing with people against many of whom no more than a vague charge of "unfriendliness to the prevailing institutions" has been made, and the hulls of vessels in the Tagus which have been transformed into floating prisons for the same class of offenders, may serve a temporary purpose; but no such system of mis-called government can lay deep in the hearts of the people the foundations of a patriotic love for the supposed blessings which, as boastfully announced, the success of Machado dos Santos was to bring to his country.

Great Britain has not always and invariably lent a sympathetic ear to the cry of suffering arising beyond her borders, else our own history might not have been written. But it must be borne in mind that, in many respects, Portugal is a dependency or appanage of the British crown. Much of the Portuguese debt is held by British subjects; many Portuguese enterprises have been financed by them; much of the Portuguese trade is in their hands. Is Great Britain to stand idly by while a few ruffians make public peace impossible, because they insist upon toying with the stiletto and tossing the bomb and practising with the carbine upon defenceless citizens in gloriously free Portugal? We may affirm, with the highest probability for the correctness of our assertion, that when the persons or even the property of British subjects have been disturbed in foreign lands, the British Government commonly interests itself with an activity worthy of all praise.

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In editorial comments on the Allen outrage in Virginia some of the papers express surprise that "descendants of the original English and Scotch immigrants" should be so savage and inhuman. All that is needed, however, it seems, to make this murderous race as gentle as lambs is the establishment among them of a Sage or Carnegie Foundation for the advancement of learning. Such suggestions only indicate how common and persistent is the delusion that the spread of education necessarily promotes Christian virtue and respect for the laws. What these "descendants of the original English and Scotch immigrants" really need, however, to make them peaceable citizens is not more learning merely, but more religion of a vital and practical character: a religion that will teach them the sacredness of human life, the heinousness of murder, and the fear of God. Perhaps their seventeenth century Protestantism is wearing out.

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In Russia, Abbé Znosko, the parish priest of Kopyl, has just been condemned to three months of prison for his Catholic propaganda. On the other hand foreign sects have full swing. The Baptists, for instance, claim 1,300 converts from the Orthodox Church.

## LITERATURE

### "Si Qua Fata Aspera."

A little book of verse has just appeared. Its fifty-two short poems have their beauties, but their greatest interest lies in the glimpse they give into a soul which passed too soon from earth. Digby Mackworth Dolben was cut off in his twentieth year. To Mr. Robert Bridges, his kinsman, we owe a selection of his verse and a sketch of his brief life. The former was made with a careful hand: the latter was prompted by frank admiration.

But admiration does not imply necessarily sympathy. An admirer may stand apart viewing, distinguishing, cataloguing the qualities of a noble soul. The sympathizer enters into the secret chambers of the heart; and this Mr. Bridges does not do. He sees that Dolben's life was tragic; yet he misses the deepest poignancy. We are not moved so much by his untimely death or by his great powers cheated of fruition, as by the sight of his face set wistfully towards the Gloom shining out from God's City the visible citizenship of which he was never to attain.

Digby Mackworth Dolben was born in 1848, and entered Eton when he had nearly completed his fourteenth year. Defective sight excluded him from ordinary school games; but he did not find this a privation. Two faculties of maturer years were his, the poetic, and the religious reaching out beyond simple practice to dogma. The High Church revival was in its golden age. The storms of its birth were calmed in a great measure. The national establishment perceived the folly of driving out its best men; while with these, on the other hand, the movement had not yet lost its providential tendency towards the fullness of faith and the Catholic Church. Dolben and a circle of friends were fervent in it, looking for a regenerated Church of England. One after another members of the little band stopped short, then turned aside. He pushed onward in what they who had surrendered to the prudence of the flesh—of these Mr. Bridges was one—called extravagant folly. He read Catholic books, and left them about that others might do the same. He crossed himself at table. He visited Clewer and other centres of the revival. He penetrated into the neighboring Jesuit College, and even got from its rector a letter, which, Mr. Bridges complains, was too guarded in its terms to be worth inserting in the memoir. Dolben was only fifteen; but he was a menace to Eton's Protestantism. It was ordered that he must leave at the end of the term.

He did not leave. His father assured the authorities that all silly fancies had been overcome. Mr. Dolben clearly was masterful; and it seems that his son was not required to confirm this, the beginning of the parental pressure which was to frustrate a young life. To Bridges Dolben mentioned only a resolution to be discreet joined with a great fear for his frailty, which the event proved to be well grounded. At the instance of a cousin, a High Church clergyman, he joined the Confraternity of the Blessed Sacrament, took up fasting communion and tried to propagate it in the school. In 1864 he met the famous "Father Ignatius, O.S.B.," who received him into his third order. Shortly afterwards, having leave to attend the Eton and Harrow cricket match, he went instead to Father Ignatius and Dr. Pusey, who promoted him to the second order. All this, in Mr. Bridges' present opinion, was great folly. He must have been more reticent at the time, since Dolben confided in him not a little.

Here the Eton life closes. But this time the family honor was saved, as his father could assign several reasons for the fact. His health had never been good at the college, so seri-

ous study was impossible. The time for entering Oxford was approaching, and it seemed right that a youth of such promise should matriculate from Balliol, then high in its standards. Hence a tutor was necessary. He disappointed his father's ambition, for his heart was not in his work. He burned with a great love of Our Lord, and dreamed of a Church of England inflamed with the same ardor. His breviary was dearer to him than the classics, and to the academic gown he preferred his Benedictine dress, in which he used to roam the country—it is said he walked Birmingham's streets in it with his feet absolutely bare. Moreover, the true Church was drawing him strongly, and he was in communication with Newman and the Oratory. He was held back only by the promise his father had extorted, to take no step before finishing his Oxford course. We are far from holding him blameless in the matter of neglected duty; but the chief responsibility in this matter must be laid on him who thwarted his son's holiest aspirations. Had Dolben been allowed free access to Catholic direction he would not have been left to follow his own will and neglect his father's legitimate wishes.

Having failed at Balliol he was put on the books of Christ Church. He had just renewed his reading when he was drowned while bathing, June 28, 1867. His promise not to enter the Church was weighing on his conscience, and among his papers was an unfinished letter to his father, asking to be relieved from it in case of impending death.

Dolben's verse is that of a gifted youth. One finds in it many suggestions of his reading. Lines frankly Tennysonian, such as,

"Innumerable clapping of white hands," occur continually; and "In a Garden" is a patent imitation of the "Dream of Fair Women." "From the Cloister" betrays the student of Browning, and in the "Picture of an Angel by Fra Angelico," the young author puts himself evidently in Ruskin's debt. Other poems, as, for example, "Homo Factus Est," "The Annunciation," and "Pro Castitate" show him familiar with Faber and Caswall. But in "A Letter" and in "Dum Agonizatur Anima" he strikes his own note full of promise not to be fulfilled, a note not so very far from the mystic tones of Francis Thompson.

His verse falls into three classes. In one he treats classic subjects taken from his reading. The hint is there of a drawing of his soul by the sensuous pagan beauty that might have made him another Swinburne. But it is only a hint and one cannot judge absolutely how near the danger was. That there was a real danger may be gathered from the second class, devoted to the celebrating of a romantic friendship for one of his school companions. Most of the poems of this class he destroyed, which may indicate that, though all who knew him agree in testifying to his purity of heart, he recognized the danger of such an idolizing of a creature. "Amorem Sensus," "Sis licet felix, etc.," and "A Poem Without a Name" seem to give his maturer judgment on this delicate matter, the poem beginning "We hurry on," his estimate of its emptiness of good, and the noble "Osculo oris sui" again not unworthy of Francis Thompson, his final penitence for a concession to human weakness which might have separated him from God. From this poem let us take one specimen of Dolben's work:

"Our cups are emptiness—how long? how long  
Before that Thou wilt pour us of Thy wine,  
Thy sweet new wine, that we may thirst no more?  
Our lamps are darkness—after day of Thine,  
Surely is light to spare behind that door,  
Where God is Sun and Saints a starry throng?"

"My Christ, remember that betrothal day;

*Blessed is he that cometh* was the song:

Glad as the Hebrew boys who cried Hosanna,  
Our hearts thick strewn as palms they passed along,  
To reap in might the fields of heavenly manna—  
These were the bridesmen in their white array.

"Soon hearts and eyes were lifted up to Thee:

Deaf in dim glories of the sanctuary,

Between the thunderous Alleluia-praise,

Through incense-hazes that encompassed Thee,

I saw the priestly hands Thyself upraise—

Heaven sank to earth—earth leapt to heaven for me."

Lastly there are the poems in which he pours out his heart's love for Our Blessed Lord, and his yearnings after a life hidden and consummated in Him. Of one of these Mr. Bridges says characteristically: "This is one of the poems which I would have willingly omitted: and I could not print it without protest." We are far from being of Mr. Bridges' mind.

HENRY WOODS, S.J.

**Sermons and Addresses** of His Eminence WILLIAM CARDINAL O'CONNELL, Archbishop of Boston. Cambridge: Riverside Press.

One can scarcely open any of these three volumes, which the publisher has very properly bound in scarlet, without being—we shall not say surprised, for the cardinal's ability is well known—but impressed and delighted with the very remarkable language in which the illustrious incumbent of the See of Boston clothes his thoughts. The style is quick, nervous, incisive, impetuous, almost torrential at times, with each brief sentence evoked or rather provoked by the one that precedes it and prepares for it—the transition being more in the thought than in the verbal expression—and all hurrying to the end that the speaker has in view.

There is no dallying with metaphor or trope or figure, and when they are employed at all it is only to enforce or illuminate or intensify the thought. Nevertheless in spite of that, or perhaps because of it, the style is at times exceptionally picturesque. This is notably the case in the discourse at the dedication of the new Church of St. Patrick, at Lowell. No doubt the fact that he had been baptized in the old church lent more than usual color and fire to the thoughts that struggled for utterance on that occasion. He is calling back to the memory of his hearers the hardships and heroism of the Lowell mill workers of early days. He was speaking of his own, and to his own, and as he tells rapidly the story of the men and women and children, the despised immigrants of New England, "who, long before the morning sun had been summoned from their short sleep by the clangor of the factory bell, and who all day long amid the whir and noise of the spindles and the din of the busy loom had watched the fabric grow inch by inch as the shuttle with heavy blows was driven from side to side, seeing in it their own lives, driven hither and thither by fate but weaving under God's design a strong fabric which should clothe like a mantle of glory their own offspring," he gives us, with these and other touches of his skilful brush, a picture which must remain long in the mind after we have closed the book, just as "the music of the one bell they had listened for through all the six dreary days of labor, the bell summoning them to their Father's house," will keep ringing in the ears even of those who cannot seize the full import and significance of this singularly beautiful passage.

What is particularly attractive in all this is that it is not merely a matter of music and color such as other clever word-artists might employ to delight the imagination. The spontaneous exuberance and beauty of language is merely a vehicle for conveying to the mind and heart strong and solid dogmatic instruction



and exhortations. The ability to use his brilliant phrase for that purpose belongs to his Eminence in an exalted degree. Thus it would be difficult to have a more complete, comprehensive, and at the same time prudent but utterly fearless exposition of "What the Catholic Church Stands for" in America, than that which he sent to be read at the meeting of the Women's Alliance, which met in Second Church, Boston, in 1909. AMERICA reproduced it in a special pamphlet in *The Catholic Mind*, and the demand for it was universal.

The discourse at the obsequies of his distinguished predecessor was also remarkable for its eloquence and the masterly view of the situation in which the Church in New England then found itself. In brief, all of the sermons and speeches and conferences in these three volumes give evidence of a very unusual power of expression, coupled with a wide learning and a correctness and completeness of dogmatic statement that must ensure for them a very extensive study, consideration, and approval. \* \* \*

**Intimacies of Court and Society.** An Unconventional Narrative of Unofficial Days by the WIDOW OF AN AMERICAN DIPLOMAT. New York: Dodd, Mead & Co.

The diaries and reminiscences of ambassadors are nearly always interesting. For even the most violent democrats are fond of reading about the sayings and doings of the lords of the earth, whether crowned or not, who were the history-makers of their day and generation. This volume is particularly entertaining for it is written by a bright and observant American lady who, during some twenty years of wanderings, passed "a few official and many unofficial days" in five capitals of Europe, in Ottawa and in Washington.

Both Republican Paris and the Faubourg St. Germain; Rome, papal and royal; Berlin, St. Petersburg, and the Court of St. James provide the setting for many an entertaining anecdote or adventure, while the author's descriptive powers never fail her, especially when a coronation or an imperial ball is the theme, though she has a manifest weakness for nodding plumes, glittering helmets and clanking sabres.

The author's husband, we read, was once summoned by the Kaiser for a conference, and arrived at the palace just in time to see the little crown prince sliding down a balustrade, but the visitor was then detained for fifteen minutes "while a very audible chastisement took place behind the closed doors." The Kaiser then appeared, his face flushed and his eyes flashing, and talked for an hour on the necessity of parental discipline.

The diplomat's widow was fond of Rome, and was always glad to leave her "card on cardinals and archbishops" she happened to know, and was eager to accept invitations where they were to be found. She saw Leo XIII on his ninetieth birthday, the cardinals walking before his "sacred chair, which was carried high above the crowd, immense peacock fans borne upon either side, and the Pontiff himself in robes of dazzling white, the head shaking beneath its triple golden crown, the mouth loosely open, and the long slender hand trembling with extreme old age as it was extended in blessing. The demonstrations of the people moved him profoundly, he rose to his feet, his thin form shaking, and stood with arms outstretched as if to clasp them all to his wasted bosom. The eager crowd vainly sought to kneel, but could not, so great was the stress. He fell back exhausted upon his chair, and slowly disappeared from view."

The book is profusely illustrated and is fairly free, on the whole, from narratives of court scandals. W. D.

**The Tempest of the Heart.** MARY AGATHA GRAY. New York: Benziger Bros. \$1.25.

We have had so many books whose plots centre around "liberated" monks and "escaped" nuns, that the present story,

which throws a Catholic light on one who has abandoned high ideals, is welcomed with pleasure. The desire to display on the public stage the remarkable voice of which he is possessed, leads Brother Anselm to forsake his calling. He passes through various vicissitudes of success and failure for some months, till his devoted sister seeks him out and urges him to return to the life that he has abandoned. She finds fertile soil in a soul made wretched by remorse, and finally persuades him to seek readmission. This he does. But the prudent abbot subjects him to a year of difficult trial before granting his request. The story closes with Brother Anselm once more a monk, a wiser and better man by his experience. The book is quite entertaining and the characters natural. One criticism might be offered of the external form of the book and to some extent of the matter. Its bulkiness is due to the introduction of an almost independent story. True, the characters of each plot meet towards the close, but the action of the secondary plot does not seem to bear strictly on the main one. J. F. D.

**My Adventures Among South Sea Cannibals.** By DOUGLAS RANNIE. With 39 Illustrations and a Map. Philadelphia: J. B. Lippincott Co. Price, \$3.50 net.

Truly refreshing is it when the heavy vans go crunching through the complaining snow and the carters are tchicking peevishly to their tired and trembling horses to turn from the sight of glairy pavements to pictures of royal palms and waving plantains in whose welcome shade repose the airily clad natives of the tropics. Not every one of those natives could successfully pose as a modern Narcissus, if we may judge from the amiable ogre whose portrait serves as a frontispiece, but many of them make a brave showing in their finery. The author made several trips to the islands in search of contract labor for Queensland, Australia, and thus could study the gentle cannibals at short range and with a measure of safety. There is an air of strangeness and novelty about the whole region and its inhabitants, whose anthropophagous practices are as much a reality to-day as they were when Captain Cook sailed the great South Sea. Their food and raiment, their superstitions, their every-day life, their pastimes, and especially their bloodthirstiness and treachery unite to make a book that thrills us as we read. Mr. Rannie does not seem to have fallen in with any Catholic missionaries on his voyages, at least he does not mention them, but he has a pitiful account of an Episcopalian bishop who paid with his life for his attempt to help the natives. The captain of what was equivalently a slaver impersonated the bishop and lured the unsuspecting natives aboard. Then off he sailed with his living cargo. When the bishop next appeared, he was set upon and hacked to pieces, for the islanders took him to be another kidnapper. The writer has given us a very readable book about a little known people in an out-of-the-way part of the world. \* \* \*

**Catholicism and the Modern Mind.** By MALCOLM QUIN. New York: Longmans, Green & Co. \$2.10 net.

The author of the book informs us that he has followed Auguste Comte for thirty years and still continues to regard him as one with whom no other thinker can compare in the profundity and range of mind which he has brought to bear on the things which are high and lasting in the fate of humanity, a view of Comte with which of course few will agree. The preface to the volume is in the form of an open "letter to His Holiness Pope Pius X," the author "presuming to submit for consideration certain thoughts on the position and tasks of the Catholic Church."

It is not likely that "the supreme spiritual authority of Christendom" will ever have this proposition called to his

attention, for Mr. Quin can scarcely be considered a trustworthy counsellor in such a matter. The book teems with errors. To select a few, for the reader is embarrassed by their number, we are informed that "the modern mind is as much a sovereign authority as is the Catholic Church within its own distinctive domain"; that "the word 'cause' is only a verbal abstraction"; that "the first Cause is not some single factor but a universal assemblage of factors or forces"; that "the First Great Cause and the Infinite Immeasurable Order of the Universe, visible and invisible, are equivalent expressions"; that "the word 'God' is after all a word, and a word only—not a thing. It is certainly the supreme word of human speech"; that "when Christ was born in the world,—in other words, when the conception of the Universal Order and of man as he enters into it and interprets it found its ultimate expression in His Divine and Human Personality, the nature-myth, properly speaking, had lost its *raison d'être*"; that "atheism, considered as the last term of the Western religious revolution, is not simply the repudiation of a given cosmic hypothesis or belief; it is the repudiation of Christ," etc., etc.

Assuredly Mr. Malcolm Quin, however much he admires the Catholic Church, is not, though he claims to be, "a member of it in spirit," or in communion with it, nor will such fantastic dreams ever make for that "religious unity" which is the purpose of the book. \* \* \*

**Tractatus de Quatuor Evangeliiis.** By FATHER ROMUALDUS PEETERS, O.F.M. Malberg: Nijmegen, Holland.

To obtain the degree of *lector jubilatus* in his order, the author wrote this thesis; he now publishes it for use in schools. It will not be of very much use. Things of little importance receive too lengthy treatment; things of great importance are treated up to the critical point and then left untreated. The Fathers so differ in their symbolism of the four Evangelists, that such symbolism should be touched upon only in lengthy treatises such as Cornely's. Whether the four Gospels should be looked upon as four hinges, or four winds, or four rivers, or the four elements, or four golden rings, or the four animals of Ezechiel (i, 4-28) and of the Apocalypse (iv, 2; v, 14), is of very little importance in the schools in the face of Modernism and rationalism. What is of importance is to establish as thoroughly as possible the historical worth of the four Gospels. These documents are the very foundation of modern Catholic apologetics. Without these four historical documents our whole apologetic and dogmatic structure falls. It is a great pity that the author of the present treatise falls so far short of modern science in his brief and antiquated summary of evidence in favor of the historical worth of Matthew, Mark, Luke and John.

WALTER DRUM.

Father Reginald Buckler, O.P., has written another ascetical work, which Benziger Bros. publish. "Spiritual Perfection Through Charity" is a learned and solid book in which St. Thomas, the Fathers and the great mystics are cogently cited to drive home the arguments and exhortations of the author. "The Study of Perfection" and "The Life of Charity" is the two-fold division of the volume, and it is to be hoped that devout religious or pious laymen who read the book to the end will then be able to determine without much perplexity whether the degree of charity which they have reached is "vivificans, movens, imperans, purgans, zelans, regens, implens, dulcissens, perficiens, absorbens, transformans," or, finally, "Deificans."

An excellent German translation of Father Sheehan's novel, "The Blindness of Dr. Gray," has just been published by Benziger Bros. It is to be followed by "Lisheen." The same firm

has likewise presented us with German translations of "The King's Achievement" and "The Queen's Tragedy" from the pen of Mgr. Robert Hugh Benson, and promises soon to issue "By What Authority," while the translation of three other novels by the same author is, we believe, in preparation. We are furthermore indebted to this firm for a third volume of the sermons of Dr. Augustin Egger, Bishop of St. Gall, which needs no introduction to the Catholic clergy. It is the first part of a cycle of sermons for the entire season of Pentecost. Bishop Egger's presentation of his subjects is no less popular than his matter is solid and adapted to present needs. His "Predigten für den Pfingstkreis des Kirchenjahres" (I Theil) will therefore be gladly welcomed.

We have on very reliable authority from Paris that the infamous book "Marie Claire," which produced such a sensation at the time of its publication, was the work of an illiterate girl protégée of Octave Mirbeau, whom our correspondent describes as "the vilest rich Jew writer of to-day." He is in the clique of anti-clerical agitators and it was he who got it ready for the press and pushed it with his money. "Coming presumably from a simple working girl it looked like a powerful denunciation of convents," says our correspondent, "but for those of us who know the ins and outs of Parisian life it was a matter to shrug one's shoulder over. I am sorry it got into English. To give you an idea of the Mirbeau set I can tell you that several years ago some of them rented the château of General Comte de Berry. They deliberately built chicken perches in the chapel and covered the statue of the Blessed Virgin with filth. I saw it myself. I have scarcely ever been so ragingly angry as I was that day. Nothing could be done, as legally they had a right to do as they pleased until the lease had expired."

In answer to the charge that "a Catholic cannot be a genuine patriot," John Ayscough writes, in the *Irish Ecclesiastical Record*: "The accusation means that every genuine Catholic must be something more than a mere 'patriot' because the boundaries of the largest empire cannot bind his patriotism, or forbid its range, 'as far as God has any land.' Was there ever a finer patriot than St. Gregory the Great, or a more papal Pope? He did more not only for the part of it he actually governed, but for all Italy than any man of his age: but he was never a mere Italian. The nations were his inheritance and the uttermost parts of the earth his possessions. Thus his eye could range far beyond the bounds of his own loved and lovely land to the fog-girt island lonely in the cold seas of the north, that had been Christian Britain once and was heathen England then, and become its apostle, though his own place must be still by Peter's tomb among the Seven Hills beside the yellow river."

Mr. A. Hilliard Atteridge, in a paper he contributes to the *Ave Maria*, on "Charles Dickens and the Church," cites as a "proof that in his working hours there must have been in the novelist's mind an undercurrent of thought suggesting that perhaps the Catholic religion was the best for him," a remarkable dream that Dickens had one night in Genoa. He seemed to be visited by a spirit that "wore a blue drapery as the Madonna might in a picture by Raphael." It was the shade, he decided, of Mary Hogarth, his sister-in-law, who had not long been dead. At his entreaty the spirit gave Dickens a token that it had really visited him, and he then asked:

"What is the true religion?" As it paused a moment without replying, I said (good God, in such an agony of haste lest it should go away!): "You think, as I do, that the form of religion does not so greatly matter, if we try to do good? Or," I said, observing that it still hesitated, and was moved



with the greatest compassion for me, 'perhaps the Roman Catholic is the best? Perhaps it makes one think of God oftener, and believe in Him more steadily?'—'For you,' said the spirit, full of such heavenly tenderness for me that I felt as if my heart would break,—'for you it is the best!' Then I awoke with the tears running down my face."

"But he went no farther," observes Mr. Atteridge. "And a few weeks later he read with enthusiastic sympathy the 'Life of Arnold,' by Arthur Penrhyn Stanley, the future Dean of Westminster,—a book that was one of the sensations of 1844; and it gave him a conception of Christianity that satisfied him, falling in as it did with his own view, that 'the form of religion did not so greatly matter, if we try to do good.'"

Burns & Oates have recently published in two volumes the ninth edition of Father Dalgairn's well-known work on "Holy Communion." The Rev. Allan Ross, of the Oratory, writes a preface to explain why he has left untouched the chapter on "The Limit of Communion," much of which has been made obsolete and misleading by the decree "Sacra Tridentina Synodus." Father Dalgairn, to be sure, believed in frequent Communion, but in his day to receive once or twice a week was considered frequent Communion. In the light of recent legislation it had been far wiser, if the editor had altogether omitted from this otherwise excellent reprint those passages which go directly counter to the decree of December 20, 1905, for they cannot fail to cause in many minds doubts and scruples and misgivings, especially since Father Ross' prophylactic preface does not always meet conclusively his author's objections to receiving daily. Father Dalgairn's learned book is so beautifully written that it will long remain no doubt our classic work on Holy Communion. But it is a pity that this new edition has not been made a stronger appeal to those who should go to the altar every day.

Some light is thrown on the personality of Miss Ethel M. Arnold by the following letter, signed "G. A.," to the New York Herald: "It seems a pity that your contemporaries in referring to Miss Ethel M. Arnold, who is lecturing on this side of the Atlantic, should invariably allude to her as a granddaughter of Thomas Arnold, a niece of Matthew Arnold, and sister of Mrs. Humphrey Ward, and that no mention of whose daughter she is should be made at all. . . ."

"Miss Arnold is the daughter of Thomas Arnold, son of Dr. Thomas Arnold, who was headmaster at Rugby. Her father, after a distinguished career at Oxford, first went to New Zealand and engaged there in farming. Later, owing to unsatisfactory results, he migrated to Australia, where he became a Catholic and married his first wife, the mother of Miss Ethel Arnold and Mrs. Humphrey Ward, as well as the other children that compose the family. . . ."

### BOOKS RECEIVED

The Catholic Encyclopedia. Vol XIII. Revel-Simon. New York: Robert Appleton Company.  
Daily Readings from St. Francis de Sales. Compiled by J. H. A. St. Louis: B. Herder. Net \$1.00.  
The Fugitives. By Margaret Fletcher. New York: Longmans, Green & Co. Net \$1.35.  
The Coward. By Monsignor Robert Hugh Benson. St. Louis: B. Herder. Net \$1.50.  
Communion Verses for Little Children. By a Sister of Notre Dame. London: R. & T. Washbourne & Co. Paper cover, 1d.  
The Catholic Faith. A Compendium authorized by His Holiness, Pope Pius X. London: R. & T. Washbourne & Co. Net 1d.  
The "Ne Temere." An Explanation and an Appeal. By the Rev. John A. Brophy, D.D. Montreal: The Canadian Messenger. Net 15 cents.

#### French Publication:

St. François Xavier. (1506-1552). Par A. Brou. Two volumes. Paris: Gabriel Beauchesne & Cie., rue de Rennes, 117.

#### German Publication:

Die Braut Christi am Professaltare. By P. E. Glasschroder, O. Cap. New York: Frederick Pustet & Co. Net 50 cents.

### EDUCATION

The Holy Father has sent the following Pontifical Letter to Brother James Calasanzius Whitty, Superior-General of the Irish Religious Institute of Christian Brothers:

*Beloved Son,*

*Health and Apostolic Benediction:*

The diligence with which it has so long devoted itself to the fitting education of the young is in truth the most exalted merit of the religious Community over which you rule. For our part, We extol, beloved son, this charity of yours which in Christian fashion centres itself in the children, whom We have ever before Our eyes. For We fully understand that it conduces vastly to the well-being of Church and State, that both should be enriched and adorned with an abundance of well-conducted citizens.

In this age especially, when in public schools we see children being so educated that, when the instruction imparted is not designedly saturated with error, no teaching of Christian morals is imparted, be assured that you are doing much for the eternal salvation of all those whom you are training not only in letters but in Christian morals. The precepts of religion properly and seasonably inculcated, are as so many good seeds, which, sown even in those who are afterwards led astray by untoward passions rarely fail sooner or later to bear fruit.

Therefore, beloved son, We exhort you and the members of your Institute to persevere zealously in a work excellently begun. Indeed a plentiful harvest presents itself to your gaze, since so many stumbling-blocks are almost everywhere thrown in the way of children. Let it be your first care, however, that your Training Colleges and Preparatory Novitiates be in a flourishing condition, having a multitude of young men conspicuous for virtue and learning, from whom the ranks of the Brothers may in the future be recruited.

But since the cause which you champion is of such immense importance that it should appeal to all who are imbued with love of religion and fatherland, these same institutions we earnestly recommend to all worthy persons and especially to the bishops, to parish priests and to heads of families, whom it singularly behooves to lead the way in assisting you.

That these desires may be realized, We implore for you the Divine assistance; and as a testimony of Our benevolence, to you, beloved son, to the religious entrusted to your care, and in fine to all the youths who avail themselves of your instruction, We most lovingly in the Lord impart the Apostolic Benediction.

Given at Rome at St. Peter's, on the 20 February, 1912, in the ninth year of Our Pontificate.

PIUS X POPE.

The educational value of debating societies was again made evident at the intercollegiate debate, in this city, on the evening of March 19, between Holy Cross and St. Francis Xavier's. The men of both colleges were well trained. Not only were their speeches well prepared and eloquently delivered, but in rebuttal they gave proof, with possibly one exception, of mastery over themselves and the expression of their thought as well as of the subject under discussion. Hon. James W. Gerard, Justice of the Supreme Court of the State of New York, who as chairman of the judges announced the decision, expressed what seemed to be the opinion of the audience when he said that, in point of rhetoric and oratorical delivery, Holy Cross was superior, but the St. Francis Xavier was more masterful in argument, and consequently victory rested with the latter.

That, however, which would impress one interested in education was not merely the fact that these young men had been taught to think and speak on their feet, but also that, without interference with regular class work, they, upper classmen soon to take their place in the world, had acquired a deal of accurate

and fairly well digested information upon a very great and important question of the day. What is more important, they had been taught how to make use of libraries, etc., and to apply Catholic principles to information gathered frequently from non-Catholic, even unchristian, sources.

A regret was expressed in a recent issue of *AMERICA* that Catholic laymen were not more conspicuous as writers on important, mooted topics of the day. Possibly if greater efforts were made to take advantage of the evident training afforded by such debates, the dearth of such writers would be less noticeable. The subject of this debate was, "Resolved: That boards of arbitration with compulsory powers should be established, to settle disputes between employers and wage-earners," and in its discussion the young men displayed quite a surprising knowledge of history; of the present economic conditions both at home and in foreign countries; of Socialism; of questions of law, constitutional and inter-state; of the rights of governments and of the individual; of capital and labor, and of the ethical principles involved in their adjustment. All this information could have been embodied in an article for the press as well as in a speech for the platform. But, as was said before, the important thing is that they have been taught how to do it.

Why are there so few such intercollegiate debates? Has fear of defeat anything to do with their scarcity? The young men themselves are certainly not afraid, or if they were a word of encouragement would suffice to start them. The base-ball schedule is filled every year even though the team is weak, but it looks as though debates were scheduled only when the team was strong. As there is for the student educational victory even in defeat, we ought to have more such debates.

### SOCIOLOGY

It is often said that the Catholic religion occupies itself exclusively with the interests of the soul, and is quite indifferent to those of the body; that it fixes its attention entirely on the world to come and ignores the existing world. Those who speak in this way—they are not of the ordinary class of men and women, but such as set themselves up as leaders—seem to contradict themselves; for with the next breath they rail at the ambition of the Catholic Church, at its eagerness to dominate the civil authority, at its grasping at material things and so on. There are many leaders of modern thought who seem incapable of the first duty of a leader, the clarifying of their own ideas. What they mean to say is, in plain English, that the ecclesiastical authorities, while very sensible of the advantage of possessing earthly goods, so far as they themselves are concerned, are quite indifferent to the material welfare of their people. To get these into heaven is their only idea; and, if this is secured, whether they send them thither from decent comfort or from sordid want is of no moment.

Perhaps one reason why the leaders of modern thought do not clarify their ideas is the feeling that to do so would refute the accusations they love to lay against the Church. It is easy to make vague charges, to suggest rather than to define. To reduce, as we have done, the accusation to clear terms, is to show its utter falseness. The Church teaches that eternal salvation is the chief end of every human being, who must seek first the kingdom of God and its justice. But it teaches, too, that God has given us material goods as means to attain that end, and that they are to be used for that purpose. It subordinates the material to the spiritual, the temporal to the eternal, but it does not ignore the former. Modern Sociology too often is guilty of a worse crime than it charges the Church with; for it ignores the spiritual and the eternal, and fixes its attention exclusively on the material and temporal. It thus violates the essential order of things and corrupts those whom it pretends to benefit.

The history of the Catholic Church is a long record, not only

of splendid achievements for the salvation of human souls, but also of a parallel series of noble enterprises of charity undertaken for man's temporal welfare; and Catholics to-day are not unworthy heirs of the tradition of the past. It is true that we labor under difficulties. It is easy enough for those who make no account of spiritual things to inaugurate, for some temporal good, works that have a certain splendor; since these only are admitted to a share in this wealth. Catholics must support, not only orphanages, refuges, hospitals, relief societies, clubs for young people and such like, but also their churches and schools. Still, if they do not make as great a display in their material good works as their neighbors, it does not follow that they do not accomplish as much as these. In speaking of such organizations as the Conferences of St. Vincent de Paul, we have always insisted on what others begin to recognize, that Catholic charities are administered in the spirit of Christian charity. Their funds go to the poor and not to the support of a body of professional social scientists.

We have an example of this fact before our eyes, the Guild of St. Elizabeth, in Boston. It was established thirteen years ago and incorporated in 1901. It has acquired an eighteen-room house. It conducts a kindergarten and day nursery. It has a vacation school, classes in cooking, sewing, embroidery, millinery, stenography, dressmaking, painting, drawing, physical culture and gymnastics. It distributes clothing. It has a branch of the Public Library and has organized Saving Societies. It gives its children summer outings and works for older people in mothers' meetings, sewing classes and outings. During 1911 the total number reached in all its departments was 19,065, and yet the entire income was only \$3,175.15, while the expenditure was \$3,059.09. This is a specimen of our Catholic charities, and we do not hesitate to say that it is work which could not be surpassed by any secular institution with ten times its resources.

H. W.

### PULPIT, PRESS AND PLATFORM

At the dinner of the Charitable Irish Society in Boston, given in honor of President Taft, on March 18, Cardinal O'Connell, whose presence aroused great enthusiasm, replying to the toast: "Civil and Religious Liberty," said in part:

"Civil and religious liberty—well are they thus united, for unless both are secure neither is safe. Wherever the State has sought to enslave religion, making her a servant in bondage instead of a sacred guide, the liberty of the State itself was soon a mere myth. And wherever a false interpretation of religious freedom has led to encroachments upon the well-defined domain of civic right, religion soon lost her hold upon the souls of men. Liberty of the soul to worship God, to obey His commands, to follow His divine guidance, that is the noblest right of man, and the ensurance of it is the strictest duty of the State.

"Where the true meaning of freedom is understood there is the widest liberty of soul and body—of divine and human law. Divine and human law—why, these are the only true foundations of any liberty. The permanency of religion is the only guarantee of the stability of law. And where law is unstable there results ultimately only tyranny. Remove the eternal foundations which the law of God supports and you pull down the structure upon which civil law rests. For these permanent principles are not founded upon the momentary whim of the people—but upon the eternal justice of the universe. Man did not make these eternal relations. They made man. And no matter what the passing passion of minorities or majorities, they stand forever. Justice is not founded upon votes, but upon principles. The fact that the form of government is popular franchise can no more change the origin and foundation and genuine interpretation of law than a plebiscite can banish God.

Long live the people—no man raises that cry with more sin-



cerity than I, and all here. But the very life of the people's liberties, religious and civic, is always in danger when the foundations of law and the independence of judges, be they civil or ecclesiastical, are imperilled. The law is not the people—the people are not the law. The law is the principle of justice governing the people. And its application to individuals, to associations, to business, to every relation of civil life must be so hedged around with reverence and security that the civil courts may in moments of popular passion save the whole people from the tyranny of lawless majorities.

"God and our country—that phrase expresses it all. Liberty, founded upon the eternal principles of divine justice, interpreted and applied in civil life by God-fearing magistrates, untrammelled and unfettered, and unafraid of passing popular passion, that, in a word, is the guarantee of what alone has made this country great—perfect security of civil and religious liberty to all. While that lasts, while the people themselves realize its value beyond price, this land is safe.

"My words are the clear expression of the unbiased principles of all those patriots who have lived and died for the glory and permanency of this great republic. . . . And among all these, no one has voiced these sacred principles so clearly, so fearlessly, so uncompromisingly, whatever the results, as the great, judicial, impartial, big-hearted and cool-headed statesman who now presides over the destinies of the United States of America—our President."

## MUSIC

The Catholic Oratorio Society gave its eighth annual concert on the evening of March 19th, at Carnegie Hall, before a large audience, and in the presence of his Eminence Cardinal Farley. The work selected for presentation was "Quo Vadis?" by Felix Novoviejski, a young Polish musician whose compositions have won him considerable recognition in Germany during the past few years. "Quo Vadis?" is the first of his works to be heard in this country, and this, added to the fact that the young composer had come to America for the express purpose of directing the performance, lent a special interest to the occasion.

The oratorio is based on the historical novel "Quo Vadis?" by Sienkiewicz. The first scene deals with the burning of Rome under Nero, and the persecution of the suspected Christians. The next scene takes place in the Catacombs, where the faithful are in hiding; they urge Saint Peter to leave Rome and seek a place of safety. He yields to their entreaties, and the next scene describes his meeting on the highway with Our Lord, when, to Peter's question: "Where art thou going, Lord?" the answer is: "I am going to Rome to be crucified again." Thereupon Saint Peter sees his error and bravely returns to Rome to his martyrdom.

In performing this work the Oratorio Society was assisted by the New York Symphony orchestra and three soloists: Miss Frances Caspari, soprano; Frederick Weld, baritone, and Gilbert Wilson, bass. The chorus acquitted itself very creditably of a task by no means easy. The soprani especially came out with great strength and vigor, remaining true to pitch throughout in spite of the high notes with which the score abounds. The work had been rehearsed faithfully for many months under the direction of Madame Selma Kronold, whose perseverance and patient efforts cannot be too highly commended. We can pay her no higher tribute than to quote the words of Monsignor Lavelle, who, in referring from the stage to the "zeal and magnetic force of that splendid lady," described her as "the animating, efficient, working spirit of the organization."

The Catholic Oratorio Society was founded some eight years ago, with the cordial approval and support of his Eminence Cardinal Farley. Its object is to present the works of the great Catholic composers, and to raise the standard of musical taste

among the Catholic public, and moreover, "the creation of a new field for Catholic composers, concert soloists and artists, furnishing inspiration for new works and intelligent appreciation of them when produced." In past years the following works have been given a hearing: "Saint Mary Magdalen," by Stainer; "Saint Ursula," by Cowan; "The Redemption," by Gounod; "The Nativity," by H. J. Stewart; "Paradise Lost," by Dubois; "Saint Ludmila," by Dvorak, and "Saint Francis," by Tinel.

Any serious effort to foster Catholic art must appeal strongly to all those who have the Church's interests at heart. The Church has always nurtured the fine arts with tender care, recognizing in them potential allies in her great mission as well as possible sources of danger. By infusing into them her own spirit she has enabled them to voice her message to each generation, and by selecting only what was most noble in each art she has sent them out bearing the ineffaceable ear-marks of their origin.

What is it, in reality, that constitutes Catholic music? It is something harder to define than to perceive, but in a general way the Catholic tone lies in a certain kind of austerity, a renunciation of purely sensuous effects; in an asceticism which is at the same time gracious and appealing, and in a subtle but profound touch of the supernatural, even of the mystic, spirit. There is something truly idiomatic of the personality of the Church of Christ in the masterpieces of Catholic painting, of Catholic architecture and of Catholic music which have come down to us from the past, and by studying them one begins to perceive what it is that constitutes the Catholic note in art. For in music, it is not enough that the composer be a Catholic; he must have applied Catholic principles to music, and not imitate what is un-Catholic in the music of the period in which he may happen to live. Zeal is not enough unless it be enlightened zeal. Thus, while we are not bound to slavish imitation of the methods of the past, the same spirit must animate our modern music which animated the ancient, and the same supernatural flavor must be perceptible.

It is therefore in a sense a challenge to the world to step forth as the interpreter of Catholic ideals in music. The responsibility is great because the standard is so high. It is not so much that we look for performances of rare finish and perfection of detail, for this sort of finish and perfection demands not only a great deal of time, but—sad as it may seem—a great deal of money. Theophile Gautier's definition of music as "the most expensive of all noises" is nowhere more applicable than to choral music. But what the public does look for, and has a right to look for, is music which shall be intrinsically noble, which shall represent high musical ideals, and be performed in a serious spirit with sincerity of purpose.

In a project such as that undertaken by Madame Kronold, two policies are possible, and each has its advantages. One is the selection of music which has proved itself in the crucible of time, and which has become a standard by which to form the taste of the public. The other is the selection of works by young composers, whose efforts are thus given a hearing. Both policies, if pursued with judgment, are admirable. One is educational for the public; the other, stimulating to creative genius. In her selection this year, Madame Kronold has followed the latter policy, and she is highly to be praised for her desire to encourage the efforts of young musicians. It is a course which involves necessarily many disappointments, and one who pursues it must be prepared to listen to a vast number of insignificant works, yet in the long run, it is to the best interests of art that talent should be encouraged in this way, and the stimulating influence upon young musicians may well be weighed against the immediate disappointment to the public. The Metropolitan Opera Company has made a point in recent years of presenting several novelties each season. Thousands of dollars are spent in the production of works which, nine times out of ten, turn out to be of no permanent value, and vanish from the repertoire after a few performances. This is as it should be. The Opera Company can



afford to make these experiments, and meanwhile it maintains its standard of artistic values by performing the many masterpieces which have a permanent place in its repertoire. But the situation would be very different were the Opera Company able to give only a single performance each year. In that case it would be of vital importance that the work selected be something of real worth.

It is an open question, therefore, whether the Catholic Oratorio Society is well advised in producing, at its annual concert, anything that does not represent the very highest standards in Catholic music, or that is in any sense an experiment. The education and edification of the public is no small factor in the plan of the organization, and it is more likely to accomplish this result if it remains fast anchored to the proved masterpieces of Catholic art. If modern composers are desired, there are the noble works of Dom Perosi to draw upon, the oratorios of Edward Elgar, of Cesar Franck, and others. The very name which the Society bears places upon it the responsibility of maintaining a standard commensurate with that which it represents.

"Quo Vadis?" is called on the title page a series of "Dramatic Scenes for Soli, Chorus, Orchestra and Organ." They are conceived in a distinctively theatrical spirit, and the effect of the whole would be greatly enhanced by the addition of scenery. The text offers opportunities for contrasts of a violent nature, but the interest is centered on the outward activities of the characters rather than on the subtle inner play of emotions. The work is thus superficial in its appeal, for the value of music in a work such as this lies precisely in its power to interpret the emotional undercurrents that lie beyond the reach of the spoken word. The music of "Quo Vadis?" is never interpretative in this sense. The young composer has used characteristic themes, or *leit-motifs*, which run through the work, but is not always successful in their choice or development. Indeed they are repeated again and again with the greatest emphasis, but with little attempt at varying them or working them out, so that the hearer receives an impression of monotony.

The familiar Gregorian phrases in the Catacombs scene fall upon grateful ears. It is surprising, however, that the "Gloria Patri" and the familiar phrases from the Mass should have been put to words in the vernacular. If these particular phrases were to be selected, it would have been better to have sung them in Latin as we are accustomed to hearing them.

The composer, Feliz Novowiejski, was born in 1877, in Ermeland. He received an excellent training at the Stern Conservatory, Berlin, and later at the Master School of Classical Composition under Max Bruch. Since then he has twice won the Meyerbeer prize in Berlin, and has come off victorious in a number of other contests, including that founded by Paderewski in Bonn. No doubt his other works possess greater fertility of invention. Among them are an opera, "Das Kompass," several symphonies, and three more Oratorios: "The Return of the Lost Son," "The Finding of the Holy Cross," and "Paul in Athens."

J. B. W.

## SCIENCE

In order to ascertain whether the ground absorption of damped and undamped oscillations as used in radio-telegraphy might differ from each other, other conditions being the same, a series of experiments were carried out between the Naval Academy at Annapolis, Md., and the Radiotelegraphic Laboratory at Washington. The conclusion reached is that the absorption of the energy of the waves in passing over this stretch of country was the same in the case of the undamped and moderately damped pulsations within the limits of the error of observation.

In connection with the construction of the Catskill aqueduct the New York Board of Water Supply has been carrying on some

interesting tests on alloy corrosion. The preliminary results are embodied in the annual report of this body. In 1908 specimens of six representative bronzes were partially embedded in concrete cubes and immersed in Esopus Creek. After an exposure of two years and two months they were examined and weighed. The average loss in thickness from the surface of the most corrosible specimen measured up to 0.000,248 inches, and the average loss from all the samples to 0.000,136 inches. The experimentation will be continued.

A study of the spectrograms especially of the more recent comets, writes Comte A. de la Baume Pluvinel in *L'Astronomie*, warrants the conclusion that the composition of these celestial objects is far more complex than had been suspected. The presence of carbon monoxide seems quite certain. Some comets are essentially gaseous and blue, others yellow, and containing much solid matter. The possibility of classifying them, in the near future, according to their spectra is hinted at.

A communication from Professor W. Luther, of the Düsseldorf Observatory, which appears in the *Astronomische Nachrichten*, No. 4556, states that while observations were being made on the occultation of the planet Mars, in December last, it was noticed that the half of the planet's disc nearest to the moon's limb became green, as though overcast by a shadow, whereas the outer portion was as bright as usual. An examination of the records of similar observations made in the year 1902 revealed the fact that the identical phenomenon was chronicled at that date. It is suggested that these observations indicate that there exists some material, extending to about 160 kilometers (99.4 statute miles) or more above the moon's surface, which is capable of modifying, or absorbing, light given out by a body passing behind it.

F. TONDORF, S.J.

From a paper read by Doctor Domingo Hernando Segui before the Academy of Medical, Physical and Natural Sciences of Havana, Cuba, we learn that during the past five years he has treated seventy-three persons for cancer of the throat. Although females suffering from this disease are usually only two or three per cent. of the total, according to carefully prepared statistics, still Doctor Segui found thirteen females and sixty males. His experience shows that of the four ordinary provoking causes of this dreadful ailment, only one has appeared in his practice, and that is the habit of smoking. All his patients, even the women, were inveterate smokers of cigarettes, and all were wont to inhale the smoke. He therefore concludes that cigarette-smoking is the most dangerous form of using tobacco; for those who use pipes or cigars very rarely inhale the smoke.

## ECCLESIASTICAL NEWS

Rev. J. H. Steele, who up to the time of his conversion two years ago was chaplain to the Earl of Erne, Grand Master of the Orangemen of Ireland, was ordained a priest in Rome, March 25, by Cardinal Merry Del Val, and with him five other convert clergymen from Brighton, England, were raised to the priesthood. A letter published in the *Irish Catholic* tells how Father Steele had made his retreat under Dr. Murray, the General of the Redemptorists, "like myself a Donegal man," and had arranged to say his first Mass at St. Patrick's altar in the Irish College.

The Holy Father, on March 21, received in private audience Major Archibald W. Butt, personal aide to President Taft, who was presented by Monsignor Thomas F. Kennedy, Titular Bishop of Adrianopolis and Rector of the American College in Rome. The meeting was of a most cordial nature. Major Butt pre-



sented to the Pontiff an autograph letter from President Taft, with which the Pope was greatly pleased. He recalled with pleasure the friendly intercourse between the Holy See and Mr. Taft, who, in 1902, when Civil Governor of the Philippines, visited Rome to negotiate the question of the Friars' lands in the Philippines.

Mrs. Cornelia Eaton, whose will was filed in the Surrogate's office, New York City, on March 22, bequeathed \$2,500 to the Little Sisters of the Poor, and the same amount to the Roman Catholic Orphan Asylum. The testatrix created a trust fund of \$30,000, the income to be paid to Edward Carpentier for life, the principal to go on his death to the Church of St. Francis Xavier for charitable uses. After certain specific bequests, Mrs. Eaton leaves the residue of her estate to Mr. Eaton, husband of the testatrix, for life, and on his death it is to be given to St. Vincent's Hospital.

It is reported from Ogdensburg that the Right Rev. Bishop Gabriels has received information from Rome of the appointment as his auxiliary of the Right Rev. Mgr. Joseph H. Conroy, V.G., pastor of St. Mary's Cathedral.

The will of Mrs. Mary H. Lawrence, widow of Brian Lawrence, who was for many years prominent in New York charities and church affairs, filed recently in the Surrogate's office, leaves to Seton Hospital, the Catholic Protectory, Home for the Aged of the Little Sisters of the Poor and the Society of St. Vincent de Paul, \$10,000 each, and one-eleventh each of the residue of the estate. A bequest of \$6,000 to the Catholic Protectory is for two marble altars in the Protectory. To the College of St. Francis Xavier she gave \$6,000, and a similar amount to the Right Rev. Mgr. Henry A. Brann, rector of St. Agnes' Church, and \$5,000 to the Franciscan Missionaries of Mary.

### OBITUARY

George Dunn, an English Catholic landowner of an old Northumbrian family that never lost the faith, and remarkable for his scholarly and artistic attainments, died recently, near Fulham, England, where he was buried with requiem Mass by his brother, Mgr. Canon Dunn. He had gathered together what is deemed the best private collection of early printed books, medieval bindings, manuscripts, monastic documents, and other remains bearing on the character of pre-reformation England, and printed valuable photographs of them anonymously. He discovered and published the "*Chancun de Willame*," a rival of the "*Chanson de Roland*." He was also an astronomer, and was thanked by the Royal Astronomical Society for photographs of the heavenly bodies. His numerous charities and benefactions were, like his other works, performed anonymously.

The Hon. E. E. Taché, who died at Quebec, on March 13, in his seventy-eighth year, was the son of Sir Etienne Taché, who was one of the founders of the Dominion and thrice Prime Minister of Canada. He had a long and honorable record of public service, having served under no less than thirteen Ministers, and having celebrated the fiftieth anniversary of his entry into the service on November 13 last, when a testimonial address was presented to him by his fellow-employees, in the presence of the Lieutenant-Governor, the Premier, the Ministers and many others.

Mr. Taché was not only the model of a devoted official, but had won a reputation in literature and art as an architect, designer and painter. To him the Province of Quebec owes the device, "*Je me souviens*," which is on her flag and shield.

As an architect, Quebec owes him the Parliament Buildings, the Drill Hall, the Court House and the Jacques Cartier Monu-

ment. It was he who designed the commemorative medal of the Tercentenary and the Farmers' medals. Besides this, he made many excellent maps of the province.

After a long life devoted to education, Rev. Mother Ignatia Lynn passed away at Loretto Abbey, Canada, on March 13, in the seventy-seventh year of her age. The American Community of the Institute of the Blessed Virgin Mary, commonly called the Ladies of Loretto, is an offshoot from Rathfarnham, Ireland, and was established in Toronto in 1847. The Sisters have charge of institutions in the archdiocese of Chicago and in the diocese of Marquette. Rev. Mother Ignatia entered religious life at the age of fifteen, became Superior-General for America in 1889, and on July 1, 1910, retired from office on account of illness. Her immediate successor, Mother Victorine Harris, died last October, and was replaced by Rev. Mother Stanislaus.

In his eighty-second year, the fifty-ninth of his priestly ministry, the fortieth in his dignity as vicar-general, died on Wednesday, March 22, Monsignor Felix M. Boff, at Villa Angela, Normandy, O., just as the angelus bell was ringing its vesper summons to prayer from the Ursuline Convent. He had been the intimate friend and strong support of the earliest bishops of the Cleveland diocese, and its supreme administration had six times rested upon his shoulders.

Born at Sauverne, in France, January 25, 1831, he there made his first studies, until, compelled by family misfortunes to interrupt them, he left in 1847 for America. A sailor lad thereafter for a short space of time upon a United States frigate, he still felt in his heart the longing which ever was drawing him to devote his life to the service of the Lord. Rejecting the promotion which was offered to him in the navy, he humbly petitioned instead to be admitted into the sanctuary. The writer well remembers the fire that kindled in the eyes of the venerable prelate and the zeal which suffused his eager countenance as on the occasion of a First Communion he solemnly told the children how the height of all that human aspiration could ambition was priesthood for the boy, and a consecrated sisterhood for the daughter of Mary; while no one could fail to see how from the depth of the speaker's own heart there went up to God a jubilant Magnificat for the great things the Lord had done unto him by choosing him to serve within His courts these many years.

The delicate appearance and slender form of the young applicant caused Bishop Rappe to hesitate before receiving him. But he was not so easily to be turned aside, and in 1853 he was finally ordained a priest while still in his twenty-second year. Stationed first at Sandusky, he was then successively occupied at Canton, as professor in the Seminary, and for thirteen years as pastor of the Church of St. Francis de Sales, in Toledo. In 1872 he was finally made rector of St. John's Cathedral and vicar-general. His declining years were spent in the peace and retirement of the beautiful convent and college of the Ursulines, at Villa Angela, where in the capacity of chaplain his ministration was fruitful of blessings to Sisters and pupils. The Society of Jesus likewise owes to him a debt of gratitude. In all places and amid all circumstances he had ever shown himself a faithful and zealous friend to her.

Only a few years before his death, in his feeble but energetic old age, he was called out again to administer the diocese during the long vacancy which followed upon the death of Bishop Horstmann, as he had filled this position upon every former occasion. And now that he has finally passed away the memory of the kindly, scholarly, patriarchal and venerable old man, with the long silvery locks, the pleasant smile and cheering laugh and friendly greeting to all alike, without distinction of rank or place, will still live on in the hearts of those who knew him but to love him, and their number cannot be told. May they gratefully remember his soul in their prayers.



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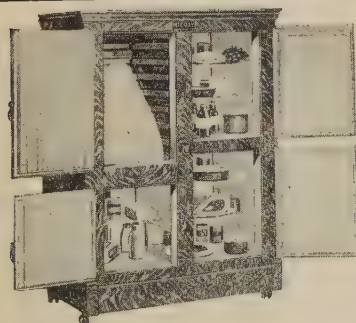


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### CHRONICLE

**Rifles Go to Americans.**—Acting Secretary of State Wilson confirmed the report that arms and ammunition had been shipped from New York on a Ward liner consigned to the American Ambassador in Mexico City. It was said that the Mexican government countenances the arming of foreigners, and that rifles and ammunition would be distributed among the Americans to protect themselves in case of an uprising in the Mexican capital. It is understood that the Mexican government would not assess duties against these arms or against those being shipped from Germany and other European governments for the use of subjects of countries sending them. According to reports which reached the State Department at Washington, unorganized robber bands in Durango have taken encouragement from the successes of Orozco in Chihuahua, and it is feared they will become unmanageable should the Federals in that State be withdrawn for duty in other sections. In permitting the shipment of arms across the Mexican border President Taft is simply using his discretionary power under his recent neutrality proclamation. The strictest supervision will be maintained that these arms and war munitions do not fall into the hands of the rebels.

**Senators Exonerated.**—Senator Stephenson, of Wisconsin, retains his seat in the United States Senate, the members of that body by a vote of 40 to 36 rejecting the charge that the \$107,793, which the Senator admitted using in the primaries, had been used wrongfully or at least illegally. Twenty-eight Republicans and twelve Democrats voted to hold Senator Stephenson's election a valid one. The special Senate committee which con-

ducted the second investigation of the election of Senator William Lorimer, of Illinois, adopted a series of resolutions by a vote of five to three declaring that no additional testimony had been brought to light to justify the reversal of the judgment of the Senate when the case was first considered, and that the investigation had not shown that corrupt practices and methods had been employed in his election. The three Senators who voted in the minority will, however, file a minority report, which will probably be followed by a long debate in the Senate itself.

**Poisonous Matches to Go.**—The House of Representatives passed the Hughes bill, designed to tax out of existence the manufacture of matches containing white phosphorus. Though the bill was introduced by a Democrat, much of the credit of the victory is due the President of the United States, who recommended this reform in his annual message and enlisted the support of Representative Mann, who introduced a bill making the same provision in the last Congress. The frightful results of the use of phosphorus were brought to the attention of the President by certain labor leaders, and he caused the Bureau of Labor to conduct an investigation, the results of which filled him with amazement and horror. He immediately took steps to secure the passage of a prohibitory act, and he lent his personal influence to that end. The President is in hopes that the Senate will pass the House bill at this session.

**Chicago Packers Acquitted.**—The jurors in the case of the ten Chicago packers charged with violating the criminal section of the Sherman Anti-Trust Law brought in a verdict of acquittal on March 26. The trial was one



of the longest in the history of the federal courts. It began December 6, 1911, and the jury was sworn in December 19. It is estimated that the trial cost the packers \$500,000, and the government about \$100,000. The verdict is the climax of a ten years' legal battle between the Government and the leaders of the country's packing industry. A verdict of guilty under the law would have made the defendants liable to either a fine of \$5,000 each, or imprisonment for one year, or both. The acquittal ends the case. The government has no appeal. Before generalizing as to the sufficiency or insufficiency of the criminal section of the Sherman Anti-Trust Law, the government intends to await the outcome of some of the pending prosecutions, including particularly the cases against the United Shoe Machinery Company, the American Sugar Refining Company and the National Cash Register Company. "The difficulty of putting the really responsible man in jail is sufficiently apparent now that the government's efforts against the Chicago packers have come to naught, and its case against the bath-tub trust has resulted in a disagreement of the jury," says the *New York Tribune*. The same journal is of the opinion that "the result of prosecutions thus far sustains the judgment of those who have felt that the most practicable way to enforce the Sherman act is through civil actions to enjoin and disintegrate combinations."

**New Colombian Minister.**—Julio Betancourt, formerly Minister at Madrid, has been appointed Minister at Washington, to succeed General Pedro Nel Ospina. It is reported at Washington that recent negotiations between the Kaiser's government and the government of Colombia have resulted in an agreement which contemplates the transfer to Germany of certain harbors on the Atlantic coast of Colombia, within striking distance of the northern entrance to the Panama Canal. The Administration is taking steps to meet what is regarded as a defiance of the Monroe Doctrine by Colombia and Germany. This information may perhaps throw some light on Colombia's recent emphatic request for a prompt settlement of its claim for indemnity for the loss of territory now comprised in the Republic of Panama.

**Mexico.**—As the states have failed to contribute their quotas to the army the Government has had recourse to the press-gang, and has decided to draft into the army as volunteers all those charged with loitering and plain intoxication.—A rigorous censorship over telegrams prevents the transmission of news about the progress of the Zapatist rebellion, or uprising, in the South. In the North the revolution seems to be gaining. General González Salas, until recently minister of war, is reported a suicide after his defeat by the Vázquez Gómez forces. The citizens of Querétaro, one hundred and forty miles north of the capital, are preparing for a vigorous defence.—Details of a plot for a more wide-

spread uprising on April 2 were communicated to the Government in time to forestall the action of the malcontents.—Señor Tomás Macmanus was chosen vice-president of the senate, to act for Pino Suárez, who is minister of instruction and fine arts and cannot attend its deliberations. Guillermo Obregón was elected president of the house. Both elections are favorable to Madero. A member of the house, however, submitted a proposal to declare the executive offices vacant.—The Americans in the capital have united in a public statement to the effect that their lives and property are not in danger, that they are not insulted on the public streets and that the city is not given over to lawlessness and outrage.—All the indications point towards a renewal of the military dictatorship which held the country in check before Madero took the field.

**Canada.**—Senators Costigan and Coffey took up the defence of Keewatin's schools in the Senate; but the former's amendment to the Manitoba-Keewatin Bill was rejected by 30 to 13. Some French-Canadians voted with the majority. Senator Macdonald called the defenders of the rights of Catholic schools "fanatics." Whoever has the slightest acquaintance with Senator Macdonald's Protestantism, could judge what his opinion would be. The attitude taken by some calling themselves Catholics, is a valid excuse for its expression in Parliament by one so alien from every Catholic idea.—Delegates from the British West Indies have come to Ottawa to promote trade with Canada. Jamaica has sent no representatives.—The Provincial elections in Quebec will take place probably in May.—The Conservatives have been returned in British Columbia, there are no Liberals, and the Opposition has been reduced to two Socialists.—The Canadian Pacific Railway cannot get rails from Canadian mills, which are a year behind in filling orders. A temporary suspension of the duty on American rails is proposed. A great part of the rails going to the Pacific Coast for the Grand Trunk Pacific and Canada Northern are American.

**Great Britain.**—On his attention being called in Parliament to the condition of the Portuguese prisoners, Sir Edward Grey answered that he could not interfere in the internal affairs of the Portuguese Government.—The Minimum Wage Bill has become a law, and the miners are returning to work. A ballot is being taken to determine whether the strike shall be declared ended. The leaders explain that those who vote "yes" do so with the understanding that the Minimum Wage Bill shall have its defects corrected by Parliament. Thus they provide a reason for any strike they may see fit to order in the future.—A newspaper reported the American Ambassador as saying that England's condition resembles that of France before the Revolution, and that its ministers are as incompetent as were those of Louis XVI. The Ambassador hastened to assure the world that he had

said nothing of the sort. The Unionists, however, have not lost the opportunity of discussing in Parliament an opinion in which they share.—The *Syndicalist* publishers accused of attempting to corrupt the army, are out on bail, some of their bondsmen being members of Parliament of the extreme school. At first bail was refused in Tom Mann's case. It has now been accepted under the condition that he promises to leave the army alone while he is under trial.—The German spies whose arrest was mentioned last week have been released. They were mere tourists; though March is hardly a tourist's month.—The Conciliation Bill to grant the franchise to female householders and taxpayers has been defeated by 14 votes. Last year it had a majority of 167. Several reasons are given for its rejection. Anger on account of the riotous conduct of the women suffragists is one; and that these had denounced the Bill as a half measure with which they would have nothing to do, is another.

**Ireland.**—Full reports of the St. Patrick's Day celebrations indicate that both the religious and secular observances were more general and enthusiastic than on previous occasions. Unionists as well as others wore the green, and in many Protestant churches panegyrics were pronounced on the Saint, not a few of them in Irish. Gaelic sermons were preached in more than a dozen Catholic churches in Dublin and numerous throughout the country. The town councillors and other civic officials, headed by the Mayor, attended High Mass in a body, and this happened where, as in Cork, the presiding official was a Protestant. The processions were chiefly of a religious character and the addresses, whether from pulpit or platform, seem all to have dwelt on the thought developed by Cardinal Bourne in St. Patrick's, London, that the festival symbolized the inseparable union of Faith and Nationality, and would so continue. Reception of the Sacraments was almost universal, and in Cork 2,000 members of the A. O. H. received Holy Communion in a body. Mr. Dillon, speaking in Liverpool, attributed the fervent loyalty of Irish Catholicity (1) to the peculiar bond between priest and flock, the result of suffering, persecution and sorrow for centuries together; (2) to sound political leadership; and the political capacity manifested by Irishmen was developed, he said, by the unparalleled training they received in maintaining against force and guile the long struggle for Faith, life, land and liberty.—Mr. Asquith has set April 11 for the introduction of the Home Rule Bill. Mr. Redmond declares it will pass in a few weeks and become law within two years, that it will unify the Liberals and receive unanimous acceptance from Irish Nationalists.

**Poland.**—Stolypin had intened to bring about a new dismemberment of Poland by establishing the new Province of Kholm, but the Douma set it aside by a vote

of 150 to 105. It doubtless pleased the Tsar, who is said to be anxious to establish harmony among his subjects. —Count Sigismond Wielopolski, member of the Council of State of the Russian Empire, has just published a memorial on the intolerable position of the Catholic Church in the Kingdom of Poland (Russian Poland). The memorial shows the clergy remorselessly crushed under the implacable hatred of the police, courts and Russian bureaucracy.—The Archiepiscopal Curia of Warsaw recently received from the Russian Imperial Minister of the Interior an edict imposing upon the Catholic Church officials in Poland the following restrictions: (1) Dignities and honors conferred upon Catholic priests by the Holy See are to be disregarded, unless the consent and approval of the Russian Imperial officials shall have first been obtained; (2) The words engraved on seals used by the Church authorities must be in the Russian tongue; Latin words may be made use of only on such seals as are needed for strictly ecclesiastical documents; (3) Certificates issued as the official documents required in the case of the publication of marriage bans must bear a Russian Government stamp.—The Government has also given legal existence to a sect called Christian Catholics, who have a chapel at Warsaw. The pretence that they scarcely differ from genuine Catholics is advanced in the press. The Mass is celebrated in Polish. The sect is backed by the schismatical Russians. The purpose is evident, namely, to inflict another blow on Catholic Poland.

**France.**—The motor-car bandits, whose exploits have recently been of almost daily occurrence in and around Paris, on March 25 committed the most astonishing crimes in the whole series of their vicious career. Appearing suddenly before the Société Générale Bank in Chantilly, five men leaped from an auto car, leaving a sixth at the wheel. Whilst one remained on guard at the door the four others lined up in front of the counter. Immediately a volley of shots rang out. Of the four bank employees present two were shot dead and one severely wounded. The robbers then hurriedly emptied the safe, taking \$10,000, and in less than five minutes they were back in the auto and had started off at full speed on the road to Paris. Their method was the one so often used in recent crimes. An automobile was stolen, in this instance the chauffeur was first slain, and then the car was driven rapidly to the scene of the evidently carefully planned outrage. Later the stolen car was found abandoned, the bandits presumably going into hiding until ready for another operation. All Paris is aroused by the brutal contempt for life and the sheer audacity manifested in this latest crime.—On March 25 Robert Bacon, the retiring United States Ambassador to France, was the honored guest at a farewell luncheon given by the diplomatic representatives of the Latin-American republics. The Costa Rican Minister to France, who presided, paid a graceful tribute to the work of the



American Ambassador, to which Mr. Bacon replied in Spanish.—A national pilgrimage of French Catholics will leave Amiens for Rome on April 8. The pilgrims will remain five days in the Eternal city.

**Italy.**—The *Osservatore Romano* publishes the following announcement: "Many Italian and foreign newspapers contain despatches, purporting to have been received from authoritative sources in Rome, to the effect that the Roman Curia has in mind the publication of a pontifical document making mandatory certain changes in the existing discipline of the Church in the matter of age at which candidates may be advanced to the priesthood. We are in a position to affirm that this report is entirely without foundation, and to declare, moreover, that no such document as the despatches speak of is in preparation. Nay, there is not even thought of any serious change in the discipline now existing."—In mid-March their Eminences, Cardinals Rampolla and Serafino Vannutelli celebrated the silver jubilee of their promotion to the Cardinalitial dignity. Both Princes of the Church were made the recipients of wide-spread evidences of the signal esteem in which they are held by Catholics at home and abroad. The Chapter of Saint Peter's presented on the occasion to their Archpriest, Cardinal Rampolla, a beautiful medal of gold, which they had caused to be specially struck in commemoration of the jubilee solemnity.

**China.**—The National Assembly is strongly opposed to the granting of a monopoly of the Chinese loans to the financial group representing the six Powers, Great Britain, the United States, Germany, France, Russia and Japan. In answer to the charge that the acceptance of a Belgian loan was a breach of faith on China's part, the Assembly maintains that the government was free to borrow on any security other than that the "sextet" had agreed on. Money, moreover, was needed at once. The Assembly suspects the six Powers are seeking to obtain control of all China's resources.—Three American teachers named Bert Hicks, Philip Hoffman and A. N. Sheldon, while exploring the Yang-tse river, were attacked by pirates, and Mr. Hicks was killed. Looting and rioting seems to be going on in some parts of the Republic. Rumors have been current that capitalists of Southern China are backing a project for the restoration of the imperial family.

**Germany.**—A great concourse of people crowded the court at Berlin to witness the trial of Scharmach and four supposed accomplices accused with him of being responsible for the methyl alcohol poisoning which occurred during the Christmas week at the asylum for the homeless in that city. The death of eighty-nine persons and the total blindness of others is charged against Scharmach, nor does this include the entire list of deaths and other casualties due to the spirituous liquor of which

he is said to be the inventor. Its basis was the odorless methyl alcohol, which was mixed with distilled alcohol and so offered at low prices to the dealers as pure alcohol. By the addition of water and various essences the latter prepared with it the different kinds of liquors sold to their customers.—A sensation was created in Germany by the announcement of a possible split in the National Liberal Party. The faction of the Left, under the control of Bassermann, has been seriously worsted by the Right. The *casus belli* was the resolution proposed by the Left that independent organizations should not be tolerated within the party. This was directed against the Young Liberals and met with a crushing defeat. A general session is to be called which may terminate in a complete division of the party.—The strengthening of the German army will result in an additional expense of 97 million marks for the present year; will reach its highest outlay of 127 million marks in 1913; and will then sink to 114 million in the following year. The navy is to be increased by a new squadron and the annual addition of 75 officers and 1,600 men until the year 1920. The expenses for the present year are to be 15 million marks, for the following year 28 million, and for the next 38 million, until the climax will be reached in the year 1916 with 43 million marks.—In the Prussian Diet a resolution has been submitted for a loan of 336 million marks to carry on the extension and improvement of the railway service.—The example of the Heidelberg University, which has opened a subscription to present the Emperor with an aeroplane, has been followed in other cities, and we are told that if the final results can be gauged by the enthusiasm displayed at present an entire flotilla of airships will be created.—Especially interesting is the announcement officially made that Germany is opposed to any division of China and strictly follows the principle of non-intervention. She will finally determine in consort with the other powers the steps that must be taken. Yuan Shi-Kai is declared to be deserving of confidence but not able to master the present situation.

**Austria.**—The Emperor has held several prolonged interviews with Count Khuen-Hedervary, the retired Hungarian Prime Minister, who recently resigned with his entire cabinet because of the refusal on the part of Austria to grant certain Hungarian army demands. Hungary had especially requested the control, which had hitherto belonged to Austria, of calling out the reserves. The Emperor desired that a working plan might be drawn up on which the various parties could agree, while he was willing to make concessions which he hoped would satisfy the party of the opposition. Particular cases were mentioned in which the crown would still retain for itself the right of ordering out the army reserves. The introduction of the military reforms was, moreover, promised to bring about a reconciliation of all the factions.

## QUESTIONS OF THE DAY

### Education and Crime

Within the last few weeks ministers of the gospel, sociologists and educationists have been busy discussing the statistics of the crimes which were committed during the year 1911. And although these three classes of men have approached the topic of debate from widely different standpoints, yet they are unanimous in declaring that the moral condition of the country is wretched in the extreme. This conclusion, though severe, is apparently clear of bias. It is the result of honest, patient investigation on the part of men of various characters, attainments and vocations. Moreover, it actually does violence to the natural pride and boastfulness of the American character, by manifesting a spirit of grave, spontaneous apprehension which, until recently, was entirely absent from American estimates of American morals. The Puritan self-complacency, so characteristic of former pronouncements on this subject, has given way to genuine alarm. The tone is no longer exultant. It is gloomy, apologetic and at times damnatory. The cry of false joy over pretended righteousness is replaced by a wail over moral obloquy. The flag has ceased to be a symbol of heavenly virtue. We are no longer the chosen people. We are fallen angels. Violent disillusion has followed well-nursed illusion. The dream has passed and men are rubbing their eyes in the presence of a perplexed and apparently insoluble problem. And, as is usual in such cases, there is a chorus on all sides to the effect that something must be done.

Many things have been done. But so far none of the plans adopted have eased the situation in the least. Legislators have passed laws; civic committees have issued protests; ministerial associations have written "Whereas" and "Be it resolved" again and again; the "Forward Movement" has been inaugurated in many cities, and yet despite all this, crime goes on as rapidly as ever. And though vice is not confined to any class or age, yet it is particularly prevalent amongst the young. Our jails and reformatories are swarming with mere boys. And, strange to say, very many of them find their way thither at the most unusual of all times:—the first year after leaving school. This is significant. It becomes more so when taken in conjunction with the fact that seventy-five per cent. of all our criminals begin "to wear the stripes" before they are old enough to cast their first vote. And not only are they malefactors, but, what is worse, large numbers of them seem to be insensible to good influence.

Two explanations have been offered for this state of affairs. The first attributes it to the fact that men are victims of circumstances. They are children of the times, the product of present-day conditions, and as such they are neither better nor worse than the society in which

they live. But though such an explanation is charitable, yet it does not reach far back enough. For after all, corruption originally begins with the individual. Society as an aggregation of persons is neither better nor worse than the aforesaid individuals make it. They first lower its standard by lowering their own; they first corrupt it by corrupting themselves. Then, too, as we have seen, the majority of our miscreants become criminals at an age when the atmosphere of the corporate body has little or no influence on them. Hence their plight is due not so much to society as to a deficiency in their training. They *are* the victims of a circumstance. But the circumstance is their education. They are victims of a false system of training, a false philosophy of life. They are products of a crude empiricism that concerns itself with facts to the utter neglect of those principles which alone can ennoble the heart of man. They are graduated from school with acutely trained senses, poorly trained intellects and untamed wills. They may be "magnificent animals," but they are poor apologies for men. Their souls have been starved. They are completely destitute of high, spiritual ideals. They have been trained away from God, and they continue to grow away from Him. They are ignorant of His precepts. They are untutored in His principles. Other interests are given the prominent place in their lives. God is nowhere by comparison with a lesson in zoology.

This is bad enough; but it assumes a graver aspect in view of the fact that the child is father to the man and mother to the woman. The Godless child makes the Godless grown-up. And as the child of today is the parent of tomorrow, the home-maker, the founder of the unity of society, it is no wonder that we have reached a state of confusion worse confounded. For naturally the atmosphere of the school reacts in time on the home, and the home in turn reacts on the exchange, the market-place, the courts, the clubs and everything else.

Such considerations as these cause regret that Americans do not view the problem of education in a truer light. Why can they not understand that mere intellectualism is not life, and does not give life? Intellectualism never yet made a man or a nation really great. True greatness is neither love of thought nor power to think. It is virtue. And virtue does not necessarily attend either on those who esteem the mind or possess a powerful intellect. The French worshiped the Goddess of Reason at the time of their greatest moral degradation. The Greeks wrote exquisite poetry about virtue itself, and fashioned wonderful works of art, at a period when they were ashamed of their own morals. The Capitoline Hill rang with unrivaled oratory in defence of virtue at a period when the names of Roman dames were a hissing and a byword. Man is not all intellect. He has a will. Life is not mere speculation. It is action,—correct action. Why, then, give attention to one faculty to the all but utter neglect of another? Was



education instituted to deform the soul? Does it purpose to fashion spiritual monstrosities? Is its object a soul as misshapen as the body of a hunchback? An athletic trainer who would turn out prospective "sprinters" with the leg power of Arabian steeds and the lung-power of chickens would merit the scorn and ridicule of the world. But wherein is he more blameworthy than the educator who trains the intellect alone? The soul is more important than the body, and a forty yards dash is hardly the race of life.

What, then, is to be done to meet the present problem effectively? Society must be renovated root and branch. Old habits of thought must be eradicated and new ones implanted in their stead. And for this, graybeards' "conviction of sin" and "Forward Movements" for men only are ineffectual. They come too late to be of lasting value. The child is the one to whom we must look for salvation. It must be trained in the way of God. Religion must enter fully into its young life. It must be surrounded by a religious atmosphere. Strong, clear religious principles must be put before it. For a man's creed is his life. Motives for faith and virtue must be urged. In short, the child must be taught to be godly, and all else will follow.

How to bring this about is another question. At present there seems little hope of its accomplishment. The Boards of Education are without exception in the power of the Philistines. Moreover, they are of doubtful utility in a matter of this kind. For observation of many in different cities seems to lead to the conclusion that as a rule they are composed of an unruly shark, a pilot-fish, some dozen or more jelly-fish, and a few comfortable gentlemen who are kept busy dodging the shark. Nor do those more directly concerned with the training of the children inspire any great hope for better things. The actual teachers are in a vise and can do nothing. And probably many of them would not do anything if they could. Those higher up the line, the directors of the schools, teachers of pedagogy, and such like, offer absolutely no consolation. The *Zeitgeist* is heavy upon them. Indeed, nothing is more discouraging than the books written by these men and women. Usually those intended for children have no concern with God. They are naturalistic from beginning to end. They tell of robins and ships and dogs and soldiers and crackers and monkeys; but nowhere is there mention of God or heaven or the angels. The heart of the little child yearns for knowledge of its Creator, and gets instead "Little Red Riding Hood" or "Humpty Dumpty." The child asks for bread and is given a stone. More advanced works are just as bad. Therein one reads of "the collective conscience," "social service," "ethical culture," "lay morality" and like twaddle, all intended to replace God. Just what this "lay morality" is is hard to understand. It would appear to consist in feeding the blue-birds in winter, erecting watering-troughs for horses in summer, and forgetting the ten commandments summer

and winter. If it be other than this, it oozes through the finger-tips under pressure, like Bob Acres' courage. Since 1870 the French have been giving their children hypodermic injections of it, with the result that they have now reached what they picturesquely call "a crisis in morals." It is a queer crisis; for it is chronic.

The difficulty with most of these men is that they have an idea, just one. They are obsessed by "scientific" training. Save the mark! Quite recently one of them informed the public just what that means. According to him, the millennium in education is about to come to pass. For before long all the physical laws will be discovered, and our children can then be trained in sympathy with them. That stirs our innermost souls. How inspiring to think that soon our little ones will be pure in sympathy with the law of molecular attraction, and reverential in sympathy with the law of gravitation!

Of course this idea, which is sent forth with the blare of trumpets, is not new. It is a poor adaptation of Huxley's definition of education. In a certain sense, therefore, it has been well tried. For Huxley, Tyndall and a few others were trained in sympathy with physical laws. And the effect might have been better;—unless, indeed, atrophy of soul, and a dogmatic bigotry which proclaimed that "to occupy ourselves about the teaching of religion is as futile as to inquire what are the politics of the man in the moon" (Huxley, "Lay Sermons, p. 144) are desirable.

But be this as it may, hope for loftier ideals does not appear to lie in the directors of our educational system. Perhaps a further clue to the reason for this may be found in the words of the educator who wrote that the rough class-room tasks are now done largely by those of Irish extraction, while the more important work of directing falls to Anglo-Saxons. Probably this throws light on the whole problem. For, according to Matthew Arnold, the Anglo-Saxon is singularly impervious to new ideas.

At any rate, we must look beyond professional educators for the first movement of reform. That it will come at all is by no means a certainty. However, there are signs of better times. Consciences that once slept in peace have been awakened and are now exercised over present conditions. Thus, two influential secular papers, and one of our most prominent citizens, a leader in national politics, declared recently that our education fails to make good citizens. Moreover, societies have been formed to advocate the religious education of our youth. Surely this is a great advance in the right direction. Twenty years ago it would have been impossible. In those days religious education was a "Romish" plot to enthrall free-born Americans. At the least mention of such a thing a hundred platforms were surmounted by white evangelical ties and flowing evangelical side-whiskers that shook in angry concern at "Papal aggression" against the liberties of Americans. And evangelical souls were stirred, and evangelical passions ran high.

Soon, however, evangelical blood-pressure was reduced and since then the right sentiment has been growing stronger. Only recently the Presbyterians of one of the Southern States went over to the "Papists" to the extent of founding a parochial school. So, the germ of better things is in the people. It needs to be warmed into life by vigorous action. Public opinion must be formed and strengthened by persistent intelligent action. Otherwise a ruined nation will come to realize the force of the words: "*Un monde sans Dieu est horrible.*"

T.

### A Catholic Oasis in the Coal Fields

Public attention has been concentrated of late on the threatened coal strike, and the workers themselves, with their families, are naturally more intensely interested in the question; but there is at least one district among the Pennsylvania coal hills in which it was overshadowed for a time by the then more important question of how fittingly to celebrate St. Patrick's Day. In Schuylkill County, some ninety miles northwest of Philadelphia, there are a few hamlets scattered for some miles along the brows of the low, dark hills. They are called Heckschersville, after the original owner, but "Irishtown" would more properly designate its people. Some 2,000 in all, they are exclusively Irish, and so wish to be known. Not a dozen of them have ever seen Ireland; most of them are of the third and many of the fourth generation, but it would be difficult to find a village in the old land more distinctively Hibernian in phrase, accent and sentiment, and in devoted fidelity to the Catholic faith.

It is situated eight miles from Pottsville, the nearest railway station, which for ninety years has been the centre of the coal mining interests in Schuylkill County. Early in the eighteenth century hard stone coal of great heat producing qualities was found here, and soon the hills and valleys were bored in every direction, and the Pennsylvania anthracite, conveyed at first by wagon, then by canal and railroad, supplied for almost a century nine-tenths of the coal fuel of the entire country. Laborers poured in, mainly Irish at first, and in 1827 Mr. Potts, the first operator in Pottsville, gave land for a Catholic Church. It was appropriately named after the Irish apostle, and the present fine church of St. Patrick, completed by Dean McGovern, the Rector, stands upon its site.

The founder and first Pastor was Rev. E. McCarthy, S.J., who had previously visited the district from the Jesuit Mission of Goshenhoppen. His first baptismal entry was on June 2, 1829, and his neat and carefully entered records show, in the two following years, 244 baptisms and 44 marriages. He established a vigorous temperance society, then badly needed but difficult of accomplishment, and his services were so highly appreciated that the Mayor and Council unanimously peti-

tioned his superior against his removal. To-day there are a dozen churches for almost as many nationalities, and a Syrian priest from New York pontificates occasionally at St. Patrick's for more than a hundred of his nationality. As far back as 1855 the Venerable Bishop Neuman was so impressed with the possibilities of Pottsville that he petitioned to have it made a bishopric, and in his humility wished to be transferred thither, as he deemed himself unequal to the greater demands of Philadelphia.

Father McCarthy was the first to establish a church, Catholic or otherwise, at Pottsville, but he was by no means the first Catholic messenger in the district, for eminent missionaries from Goshenhoppen and St. Joseph's, Philadelphia, had been traversing the county for nearly a century before him. Goshenhoppen was founded by Father Greateon, S.J., in 1741, and became thereafter the centre of missionary excursions by the Jesuit Fathers into all the neighboring counties, including Schuylkill; but even before 1741 the indefatigable Father Steinmeyer, S.J., better known as Father Farmer, traversed the district. Father Schneider, who died in 1764, and Father de Ritter, who labored till 1787, continued the arduous work with marvelous energy, and among their most noted successors are Father Paul Kohlman, S.J., brother of the more celebrated Anthony; Father Curvin (Krakowski), who preceded Father McCarthy; Fathers Varin and Steinbacher, both remarkable linguists, a qualification that was rapidly becoming almost a necessary missionary asset, and Father A. Bally, whose name has replaced "Goshenhoppen." It is related of Father Steinbacher that arriving once at an inn, wet, bedraggled and weary after a day's tramp to a sick-call, he found three sportsmen preparing their spoils for supper, and as they cooked they made humorous remarks in French, Italian and modern Greek, at the expense of the disreputable looking "parson." When the meal was ready the Father remarked in the languages they had used: "Gentlemen, you are good cooks, but very poor linguists." They proved to be foreign attachés who had been educated in Georgetown, and they handsomely repaired their mistake.

By this time the secular priesthood had charge of St. Patrick's, Pottsville, and the next Jesuits we find in connection with it are Father Maguire and his companions, who gave there in 1865 the first mission in the coal counties. Father Maguire tells how the miners came from the scattered settlements, often walking ten or fifteen miles over snow and ice, and "it was a common thing to give Holy Communion after dark to persons who had waited all day till 6 p. m. before confessions could be heard." In two weeks there were 800 confirmations and 10,000 communicants; and this was the place where the "Molly Maguires" had been till recently all powerful. That terrible organization sprang, he says, from real grievances—the tyranny of bigoted Welsh bosses and the flagrantly unjust discrimination of Prot-



estant superintendents, which inflicted sufferings on Irish miners that were long and bitter—but it soon developed into a murderous tyranny that was far more intolerable than that which originated it.

The miners of Heckschersville seem to have kept aloof from all secret societies and from outer influences, forming a compact society of their own. Coming from the coal fields of Kilkenny before and during the famine years, their experience secured them welcome, and the maintenance of the old ties and comradeship preserved their solidarity. None but Irish and Catholics were and are wanted in their settlement and no others are there to-day. Of the Irish those were most welcome who hailed from Kilkenny or its borders. For many years they trudged to Mass on Sundays over the eight miles of muddy roads between them and Pottsville, until in 1856 the visiting priest, Father Scanlan, himself a Kilkenny man, built a solid and commodious stone church on the brow of a coal hill and dedicated it to Kilkenny's patron, St. Kyran. Then the people, who had quarried the stone, erected a substantial residence of the same material for the pastor.

They have been prolific of large families and vocations, a consequence no doubt of their exclusively Catholic life. A few weeks ago a married daughter of one of the old settlers, Mr. O'Donnell, a vigorous octogenarian, was buried from St. Kyran's. Her brother, Father O'Donnell, sung her requiem Mass; six of her seven other brothers, two of them physicians, were the pallbearers; and of several surviving sisters one is a consecrated nun. Yet there has been no religious institution in the neighborhood so far, but the teachers and pupils of the half dozen public schools in the district are almost exclusively Catholic.

Father Scanlan was succeeded by Fathers McHugh, O'Reilly, O'Brien and Walsh (who, though he died in another pastorate, willed that his bones be laid at the entrance of St. Kyran's under the steps of its people); and in 1879 came Father Patrick McSwiggin, who won at once their Irish hearts by riding at the head of their annual procession on Patrick's Day. His successors had also Irish names—Daly, Wynne, Dolan, Tierney—but not horsemanship, except one, Father Keul, who had neither, but he atoned for this by being half Irish and speaking fluent Gaelic with the older inhabitants. Dr. Motley, the present pastor *de jure*, is invalided, owing, like the brief occupancy of his predecessors, to the hard life of a priest in the coal fields, but the administrator, Father McNeely, who is heir to the gifts of Father McSwiggin, seems able to stand the strain. He organized a band of forty pieces, and on Patrick's Day rode at the head of the parade, which consisted of the band, 250 members of the A. O. H., 130 juvenile Hibernians, all arrayed in resplendent uniforms, and all of the inhabitants who could walk. The visiting priest from New York was agreeably surprised to be awakened March 17 by the notes of "St. Patrick's Day in the Morning" ring-

ing and re-echoing loudly but harmoniously across the valley, and then "The Wearing of the Green." Looking out he perceived a solemn enthusiasm on the faces of priest and people, and recognized, not without emotion, that the best there was in Ireland has been reproduced after three generations in the coal fields of Pennsylvania.

All the people, a green token on every breast, crowded into the Church or around it, and the preacher spoke for a solid hour, having been informed, and soon realizing, that when addressing this audience on religion or Ireland one cannot speak too long. Besides, they had been stirred to great enthusiasm at a mission given a few months before by the Carmelite Fathers of New York, and at the Forty Hours' devotion preached during the week by the diocesan missionary. On both occasions all whose age permitted had received Holy Communion. In every way they were admirably prepared to hear the lengthiest exposition of the achievements of St. Patrick and the glories of Ireland. The children go to Holy Communion every Friday, and the women make visits to the Blessed Sacrament during the day, for the safety of fathers, sons and brothers who are working in the mines. It is rather more than a coincidence that no serious accident has occurred since this practice was instituted.

It is gratifying to a Catholic who has just witnessed crowded congregations in the densely populated districts of New York to be again confronted after a few hours by a crowded congregation in the most sparsely inhabited regions of Pennsylvania. A trolley line now connects Heckschersville with the prosperous and growing town of Pottsville. It is to be hoped that St. Patrick and St. Kyran will preserve the more than Arcadian innocence and the religious fidelity of its fine people from being tarnished by contact with the attractions of a more sophisticated world.

M. KENNY, S.J.

### The Christ of Socialism

The word "Christian" has come to mean no more than the word "Marxian" to the Christian Socialist. It implies nothing more than an admiration for the person of Christ as the great proletarian agitator whose work is perfected and crowned by the far more successful and perhaps far greater leader, Marx.

The picture of the Divine Saviour as depicted for us in Christian Socialism is almost too blasphemous to present to the Catholic reader, and yet it is by this that souls are led astray in our age when revolution is the catch word of the hour. Consistently with the false philosophies of the time, it offers to us the new ideal of "a Christ carrying the red flag of revolt against constituted authority, the 'law and order' of His time." "Christ," they say, "the democrat, the agitator, the revolutionary, the rebel, the bearer of the red flag. Yes, we can understand this figure." (*Call*, Nov. 19, 1911.)

In the literature of Christian Socialism even our

Blessed Lady is not spared. As she stood beneath the cross of Christ in His sacred passion, so here likewise she must have her share in this new crucifixion of her Son by the side of that modern robber and blasphemer, Karl Marx, with his doctrine of expropriation and his mockery at the sheep nature of the Christian, which, he tells us, is shown in his resemblance to the Lamb of God. The thoughts treasured in the heart of Mary are interpreted as a silent resolution to dedicate her Child to the work of insurrection, and the Magnificat becomes nothing less than an "incendiary" call to universal revolution. Such is the meaning given to those verses in the beautiful canticle of humility: "He hath put down the mighty from their seat, and hath exalted the humble."

The distorted vision of the preacher revolutionist sees even in the hymns which the Catholic Church is said still to retain from the early revolutionary days of communism the signs of the great rebellion: "The revolutionary character of Christ's mission was fully recognized by the early Church. The Acts of the Apostles, the Book of Revelation, the writings of the Fathers, the early canons of the Church, the hymns, etc., all testify to the revolution. The Catholic Church sings yet:

'The Son of God goes forth to war  
A kingly crown to gain;  
His blood-red banner streams afar—  
Who follows in His train?"

(*Christian Socialist*, Jan. 1, 1909.)

Unfortunately for the Reverend gentleman whose editorial we have here quoted, the song in question is related neither to the early Church nor to the Catholic Church at any period of her existence; but is a modern Protestant hymn, in which the bloody banner evidently refers to the sacred Passion of Our Divine Lord and in nowise to the red flag of Socialism and anarchy. In the same way a materialistic interpretation is given to the entire gospel and the writings of the fathers. It is difficult to treat such reasoning seriously; yet this is the matter constantly presented to Socialist readers. Other heresies in former ages have offered arguments that were no more convincing; but the passions of the time made up for the reason that was lacking. The same holds true to-day.

Christian Socialists do not deny that Christ came to preach repentance and to bring forgiveness of sin. "We must repent and forsake our sins before we can be made whole," says the *Christian Socialist*, and it then explains what these sins are. "We must destroy poverty, tenelements, occupational diseases and accidents, insanitary housing, working and playing conditions; we must give to children good parentage and proper homes, and, before we can accomplish all this, we must destroy capitalism, the cause of it all. We must destroy capitalism and substitute Socialism."

To destroy or alleviate the temporal evils of society is indeed well and good, and nowhere has this work been

carried on so successfully as by the Catholic Church in Catholic days. But there are still other sources of evil which, as we experience in the best conditioned society, are to be removed neither by sanitary housing nor by any economic advantages, they are to be found in the doctrine of the primal fall, of original sin and of the concupiscence that followed upon them.

These, of course, Christian Socialists can not admit. They are incompatible with the essential Socialistic theory of economic determinism. The great sin against which Christ is said to have waged His incessant war is the existing order of society, is capitalism. The one remedy and the one source of divine justification is Socialism. In this alone can we find "our righteousness and our glory" (*Christian Socialist*.) "When we no longer expect divine grace and mystical sacraments and words repeated after the manner of charms to make it possible for us to live up to our ideals of what is right, then we are prepared to accept the doctrine that sin is provoked in much the same way as consumption is and may be cured by much the same method." (*Coming Nation*, Nov. 25, 1911.) This is the fundamental dogma of the modern heresy.

The avowed purpose of Christian Socialism is to call our attention away from the future life, in order to concentrate it upon the material needs of the present, which are now of prime importance. Men must be freed from the thralldom of a spiritual faith that they can concentrate their attention upon the abolition of wealth and the destruction of the existing order. A Christianity which makes them seek their happiness in the world to come is utterly pernicious, and can only perpetuate the present system of private ownership. A vivid hope on the part of the common people in the unending happiness of another world must blunt the acute sense of their grievances in the present and rob them of all true revolutionary aspirations.

Such we are told was likewise the principle acted upon by our divine Lord, Who in announcing His mission is said to have carefully avoided all reference to a future existence, Whose kingdom was primarily or exclusively of this earth, and Whose object differed in no particular from that proposed by Marx. Christ failed because He had merely an ideal to follow. Marx will succeed because he has, besides the same ideal, likewise the ballot and the popular movement to support him. Both, therefore, are made dependent as mere men upon merely human means for the establishment of their common ideal, which has been variously called the kingdom of God, the kingdom of Christ or the Marxian commonwealth. "The Hebrew idealists, Plato, Buddha, Thomas More, St. Simon, Bacon, Tolstoy and Jesus," says the Rev. Roland Sawyer, "all had this ideal of society, and they are men who cannot be treated lightly." This idea is expressed even more clearly by the leading contributors to the *Christian Socialist*:

"Moses, Jesus Christ and Karl Marx," writes Rev.



Wm. A. Prosser, "three of the greatest revolutionists of human history! They were Jews by birth, but cosmopolitans by choice. They repudiated their consanguineous descent to espouse the brotherhood of man. They are a trinity in one, one in spirit, mission and objective. . . . If we believe in them as we claim to, let us heed their call, enlist under their 'blood-red banner' and march on together to the conquest of the world." (March 14, 1912.)

This language, which reverence makes us quote with hesitation and reluctance, is not considered as in the least extreme or unusual in Christian Socialist literature. Rev. Prosser is the weekly contributor of the "International Socialist Sunday School Lesson" to the official organ, and such is the matter which is weekly submitted to several hundred reverend clergymen throughout the United States to be preached to their congregations and to be instilled into the minds of the children entrusted to their care. In addition to this, all inducements are held out by the *Christian Socialist* for the purchase of the infidel Socialist literature of men like Marx, Engels, Kautsky and even Bebel:

Thus under the plea of religion is the remnant of Christianity being destroyed in the hearts of their hearers, while the spirits of the young are inflamed with the unholy fire of hatred, envy and revolt. A generation of revolutionary atheists will be the fruit of their labors. Even now Christian Socialists do not hesitate to declare that such are immeasurably to be preferred to the Catholic who believes in another world while opposing Socialism in this. "In America the cardinals, bishops, preachers, etc., who misread Christ's Gospel to the Poor as an exploiting class message (as all non-Socialists are said to do) and support the robberies of capitalism (another crime generously attributed to us all) against the just, reasonable, Christian demands of Socialism are either economic ignoramuses, 'intellectual asses' or hypocrites." Between the infidel and the Christian Socialist there is evidently little choice. This they themselves are willing enough to admit.

We have not had space in the present article to quote the gospel passages upon which they strive to construct their doctrine. The angel of darkness has before this shown himself able to quote scriptures and the Holy Books themselves tell us that there are many who wrest them to their own perdition. Christian Socialism is the last development of Protestantism and the last result of the private and unauthorized interpretation of the Word of God. Never perhaps at any past epoch of the Church's history has the spirit of Christ been so completely misinterpreted as it is to-day in this new doctrine, which, clinging to the skirts of the great atheist movement, has come with it to revolutionize the entire order of society, social, political and religious. It is not satisfied with a denial of the teachings of Christ, but insists upon entirely reversing them.

A serious warning is offered here for believing Prot-

estants, for all who still retain their faith in the divine Saviour Christ, to return to the Home which they have left, to the Fold whence they have strayed, to the Church apostolic, holy, one and Catholic, whence long ago they have wandered forth. It is fast growing towards evening; the shadows are falling and they must hasten on their way, while the light has not yet wholly faded, before the darkness closes about them and their footsteps are lost in the night.

JOSEPH HUSSLEIN, S.J.

### Louisiana's Centenary, 1812-1912

"There is on the globe one single spot the possessor of which is our natural and habitual enemy. It is New Orleans. Spain might have retained it quietly for years; the day that France takes possession seals the union of the two nations. From that moment we must marry ourselves to the British fleet and nation."

Thus wrote President Jefferson to the American Minister in Paris. In 1763 the vast territory of Louisiana, extending from the Gulf of Mexico and the Mississippi river northward and westward in a hazy and undefined way, had been ceded by France to Spain. Early in 1801 it became publicly known that in the autumn of the preceding year the sovereignty over that extensive tract had passed once more to France. On April 30, 1803, Napoleon ceded Louisiana to the United States for fifteen million dollars, a trifling sum that many a poor rich man could afford to invest to-day. The transaction doubled the area of the United States.

New Orleans, the seat of government, was a sorry little place, though it had been in existence since 1718. Strange and heterogeneous elements made up the scanty white population of the capital and the territory. There were German colonists who had been misled by Law's South Sea scheme; there were Acadians, the victims of British brutality; there were Canary Islanders, who had come over by the hundred as immigrants; there were French refugees from San Domingo; and there were disgusted Americans, who, after the abortive attempt to establish the State of Franklin, west of North Carolina, had drifted down the Mississippi in hopes of bettering their worldly condition.

William C. C. Claiborne, sent by Jefferson as territorial governor, had at first many misgivings, as his private correspondence shows, about the loyalty of the people over whom he had been placed. He married a creole wife and so endeared himself to the community that, after eight years as a Presidential appointee, he was elected the first State Governor. But loud and long were the wails of New England Federalists when the project of conferring statehood upon Louisiana was before Congress. It was then that the great Josiah Quincy affected the prophet and delivered himself of a pronouncement that startled the country. "If this bill passes," he said in a burst of feeling, "it is my deliberate opinion that it is virtually a dissolution of this Union;

that it will free the States from their moral obligation; and, as it will be the right of all, so it will be the duty of some definitely to prepare for a separation, amicably, if they can, forcibly if they must." But he lived long enough, to see and admit the folly of his words.

On April 8, 1812, Congress admitted Louisiana as a State. New Orleans was the seat of government, and, except from 1829 to 1831, retained that dignity until 1850; and again in the seventies it was the capital. Within a week after its admission to the Union Congress extended the boundaries of the new State so as to include the "seat" of the armchair which the outline of the State now suggests. The district in question, extending from the Mississippi to the Pearl river, was claimed at the time by Spain, and this claim was not formally renounced until 1819, when Florida was acquired.

Unlike those of any other State in the Union, the laws of Louisiana are based on the old Roman civil law, the first digest being adopted in 1808. In a very considerable portion of the State the French language and French customs survive in full vigor, though all educated persons learn English. A President born west of the Mississippi has yet to be, but Louisiana is the mother of the first member of the Supreme Court to be chosen from outside the "Old Thirteen." The father of Mr. Chief Justice White was Governor of Louisiana from 1834 to 1838.

Scourged by visitations of the yellow fever, racked as few States were during the Civil War, robbed by mushroom governments after peace had been restored, and demoralized for a quarter of a century by the Louisiana lottery, the State has risen phoenix-like from what might have been the lifeless embers of destruction. The reclamation of waste lands within its borders and the increase, through scientific cultivation, of the area devoted to rice culture hold out the promise of great material gains, while the proposed Michigan and Illinois waterway would also be an important factor. Sugar cane, first introduced by the Jesuits in 1751, is another element of wealth.

Louisiana is one of the most Catholic States in the Union. Owing to a variety of causes, religion, under French and Spanish rule, had to struggle for existence; but the Church now shares the general prosperity. And as religion and education go hand in hand, the recent developments of Catholic education speak well for the vigor of the Faith in the Pelican State.

D. P. S.

In public affairs it may easily happen that what would be unconditionally rejected after calm and sober examination is carried with a hurrah on the spur of the moment, for when feelings are wrought up thought becomes dizzy. This has been portrayed by a master hand in describing the feeling which prevailed when cruel war

was on between President Jackson and the Senate of the United States. The fiery President had been formally censured by the Senate, and his devoted friend, Senator Thomas H. Benton, had undertaken to have the censure expunged from the record. "The men who happened at that period to be leaders in public affairs," we read in vol. XXIII of the "American Statesman" series, "were peculiarly and frankly incapable of separating in their minds matters merely affecting themselves from matters affecting their constituents. Each firmly believed that if he was not the whole State, he was at least a most important fraction of it. . . . Every canvass was one of sound, fury and excitement, of appeal to the passions, prejudices and feelings, but never to the reason of the people . . . for the excellent reason that the cool judgment of the country was apt to be against them."

*Harper's Weekly* is somewhat disturbed about the letter Major Butts recently carried to the Holy Father from President Taft. The creation of some new American Cardinals, it seems, is not a matter "that our President was in any way called upon to return our thanks for." Though the editor graciously concedes that "There is no objection to American Cardinals if they behave as Cardinal Gibbons has behaved this long time," still Col. Harvey has his fears that "These new hats that have come may not be so unobtrusive." Then follows a badly garbled account of an occurrence at a public dinner in Boston. As far as we know the liberties of our country, even with three Roman Cardinals within its borders and a gentleman who writes as courteously to the Pope as its President does, are still secure. If this assurance will bring peace to the troubled soul of Col. Harvey we already have our reward. For the attitude of *Harper's Weekly* toward the Church is so much better now than it was some thirty or forty years ago, it were a pity to have that journal's progress in enlightenment in any way retarded.

The Passion Play which the Catholics of Oberammergau present every ten years is really a devout religious exercise they have bound themselves by vow to perform, and effectual precautions are taken to keep it such, for that sacred drama is intended to be witnessed in the same spirit in which it is enacted. But as New York is not the Tyrol, as the actors in the "Little Theatre" are not pious peasants, and as Broadway theatre-goers are not Catholic pilgrims, the attempt to justify by the Oberammergau precedent the introduction of the Crucifixion as a scene in a sensational play is as flat a failure as the play itself, fortunately, promises to be. The tradition that has hitherto barred from the stage productions directly introducing as characters Our Divine Lord and His Blessed Mother is a good one. In the name of reverence and good taste let it be maintained.



## CORRESPONDENCE

## The Feminine Movement in France

PARIS, March 21, 1912.

The diocesan Congress that has just taken place in Paris confirms the fact of the increasing vitality of the French Catholics. All those who are able to judge of their condition from within are impressed by their activity, their spirit of organization and the fortunate banding together of forces that hitherto were unused because they were isolated. These happy symptoms, that point to a revival of religion in France, are in a certain measure the result of the separation of the Church and State. The Church in France has thereby been reduced to beggary, but, at the price of poverty, she has regained her independence; the bishops and priests, no longer paid functionaries, have recovered their freedom of speech, and the laity, who, owing to the new condition of things, are called upon to play a more active part in the struggle, have been stimulated by the demands made upon them to more strenuous efforts. This revival of energy was clearly perceptible at the meetings of the diocesan Congress; in France, as elsewhere, persecution and suffering have done their appointed work, and the robbed and harassed Church, her priests and laymen, are as a whole facing a difficult situation with really admirable energy.

It would be putting too great a tax on the attention of the readers of AMERICA to go through the different phases of the Congress one by one, but it may interest them to hear of the distinctive features that appear to characterize, in a special manner, the apostleship of the French Catholics at the present crisis. These features are the greater place and importance given to the intellectual development of women and young girls and the growing initiative and influence of the Catholic laity in social and religious works. The subject of the intellectual culture of women was touched upon by Mgr. Baudrillart, rector of the Catholic University of Paris, a competent authority on such matters.

On the second day of the Congress he spoke at length on the duty of Catholics with regard to the moral and religious condition of the hundreds of young girls who are at present following the courses of the State Universities. That the high class education of women is regarded as deserving of public attention marks a new departure in a country where until lately the Catholics were inclined to keep aloof from a movement in which the Protestants and free thinkers have unfortunately taken the lead. This Mgr. Baudrillart regretfully admitted, but the object of his speech was to urge the Catholics to regain the ground they may have lost. He pointed out the grave moral and intellectual dangers that await the girl-students who now attend the courses of the Universities where many professors are open free-thinkers, and, after insisting on the evil, he suggested the remedies that may best counteract its influence. There are, he said, several ways of helping these young girls, one-half of whom, in Paris, are foreigners. Homes where they can board and lodge should be multiplied; many of these exist for young men, where a Catholic atmosphere prevails and where, although the student's personal independence is respected, the very tone of the house, its healthy, cordial and frankly Catholic influence is a safeguard. Homes for girls are scarce although the number of women students increases from

year to year. The question as it now presents itself is not whether the French Catholics are in sympathy with the movement for the higher education of women, the fact has to be faced that the movement exists and is daily gaining ground. It cannot be stopped, but it may be controlled, intelligently used and safely guided. With this object in view, in addition to the homes for girl students, to the associations that shall bind them together for their protection and welfare, Mgr. Baudrillart draws the attention of Catholics to the courses founded at the University of which he is the Rector. These represent the most efficient means of preventing the higher education of women from being monopolized by free-thinking and atheistical influences. The distinguished professors who are appointed to teach science on lines approved of by the Church are first rate men, for here, as in all else, the Catholics must prove their superiority, not only by the excellence of their spirit, but also by the up-to-date excellence of their methods. Handicapped as he is by want of funds, Mgr. Baudrillart has done his best in the matter, and the women students who attend the courses of the Catholic University can, to use his own words, complete their higher religious instruction while they qualify themselves for the scientific professions that are now opened to them in France.

The action of the laity in matters connected with the Church was also a prominent feature in the late Congress. Cardinal Amette, with a view to banding together the Catholic forces, lays much stress on this point. Ninety "parochial committees" have been lately created in Paris and its suburbs; their members are enlisted among practical Catholics, whose example and influence, even more than their pecuniary assistance, are capable of strengthening and extending the action of the clergy. The priests in Paris are necessarily absorbed by their purely ecclesiastical duties; it is on the Catholic laymen that Cardinal Amette chiefly depends to secure neutrality in the government schools, to repress the evil press and to enlarge the influence of healthy literature; in fact, to serve the social, moral and religious interests of their fellow Catholics, of those especially who, being more ignorant, are easily led away by false teachers.

It is idle to develop the advantages of what the French laymen themselves will reap from this campaign: the feeling that their archbishop counts upon them, that he leans on their counsels and depends on their personal action appeals to their best instincts, and there is no doubt that the good that they may do to others will be returned to them in an overflowing measure.

ANGLO-FRENCH CATHOLIC.

## The Land of the Zuyder Zee

The question of "Interconfessionalism" or "Non-Interconfessionalism"—that is whether labor organizations should be composed of Catholics exclusively, or should admit Protestants also—has been settled, as far as Holland is concerned. Should Catholics be permitted or not to join organizations that are not under direct Catholic control, and have no religious object in view? The decisions of the Holy See on this point so far have laid down no fixed rule to go by, and have left the question to be decided by local conditions. The controversy carried on in the public press had been waxing quite warm on both sides, until a stop was put to it by a final decision on the part of the united episcopate. The bishops of Holland by a decree of December 6, 1911, declared: "that it is our definite and categorical wish



to unite and keep united in Catholic organizations the faithful under our control, for it is only in such organizations that Catholic principles find their complete realization." At the same time all interests have been duly safeguarded, as shown by the exception the decree allows for the Catholic coal-miners in the Province of Limburg. Furthermore, the bishops declare that for specific purposes, judged to be desirable, cooperation of Catholic Unions with those composed of non-Catholics is, by their decision, rendered neither impossible nor reprehensible. The chief authorities of the Church in Holland, therefore, mean to hold to their previous line of conduct in these matters as being best suited to existing conditions, and as offering the greater safeguard against the spread among their flock of modern, especially Socialistic errors. Competent observers in Holland maintain that Interconfessionalism, as obtaining to a large extent in parts of Germany, is detrimental to the true spirit of Catholicism, and has been the main factor in bringing about the decided check given the Centre in the late elections. In support of this view they point to Catholic Cologne, "*das alte heilige Köln*," the Rome of Germany, as it is styled, where Justice Trimborn, that city's distinguished representative in the Reichstag for seventeen consecutive years, ran over a thousand votes behind his Socialistic opponent on the first ballot. This would show that the Liberal-Socialistic bloc is not so much to be blamed for the Centre's late reverse as the attitude of many Catholic voters. Of these, it is claimed, many voted outright for the Socialist candidates, others through indifference neglected going to the polls at all, while not a few abstained from voting by way of a silent protest against the Interconfessional policy of some of their leaders. This view would seem to be further borne out by the fact, admitted in the Centre's organs, that in Rhineland and Westphalia thousands of Catholic workmen cast their votes for the Socialist ticket. Socialism in those two Catholic provinces is reported to have increased its vote by over thirty-two per cent., whereas the Centre's vote gained not quite one and one-half per cent.

As far, therefore, as Holland is concerned, the action of the bishops is looked upon as the only safe and sane course to be adhered to in future. The decree is considered a notable victory for *De Maasbode*, the great Catholic daily of Rotterdam, that had been strenuously opposing Interconfessionalism in its editorial columns.

Of the various efforts for the safeguarding of religion among the young of both sexes, the "Patronates" or youth's protective societies in Holland, are deserving of special commendation. These are separate institutions for gathering in the young for religious instruction, literary entertainment and social intercourse. They are to be found in the large cities not only, but in smaller places as well. The exertions of the Catholic clergy in behalf of the "Patronates" would seem to be untiring. It is held to be of the greatest importance that a special watch should be kept over our boys and girls immediately upon their leaving school. They are then at an age when character is being formed, and when they are most susceptible of being influenced for good or evil. Besides, religious knowledge at this time of life generally is too scant, if not lacking entirely for a successful facing of the battle of life under present social conditions. Over one hundred of these "Patronates" are to be found in the five dioceses of the country, that of Haarlem leading with a total of upwards of fifty. Last March the Lower House of the National Legislature, by a vote of sixty to thirty-three, passed a law for the better protec-

tion of public morals. The act primarily aims at putting a stop to the advertising, both by private and public channels of the neo-malthusian theories of recent times. To further this same purpose the Catholic papers in Holland have been publishing of late years a display advertisement reading: "Catholics are warned not to trade in stores where articles intended for immoral purposes are kept for sale. Likewise, at the news-stands in railroad depots and elsewhere, they should buy only such reading matter of whose harmless character they may be assured."

Holland, to the mind of most people abroad, is generally represented as a country monotonously flat and proverbially prosaic; its interminable green fields and straight running canals as being bathed in sunshine by fits and starts only, and its skies, if not always leaden, as being featured by an endless procession of drifting clouds. Nevertheless, there is no country outside of Holland that unfolds to the eye a more dazzling scene of color, and fills the atmosphere with a greater volume of exquisite fragrance in the spring of the year. Thousands upon thousands of acres, planted in crocus, tulips and hyacinths, are aglow with all the tints of the rainbow, and present a panorama unique and fascinating alike. Nature, as if desirous to make up for her lack of graces in other lines, has made the bulb industry an unrestricted monopoly of this small section of earth. The bulbs, more particularly the tulips and hyacinth, apparently cannot be propagated successfully elsewhere; they may be made to display their beauty, and to exhale their fragrance in other lands, but it is for a season only. Then their growth becomes stunted, they dwarf and shrivel up, as if pining away for a more congenial soil. The report for 1911 of the United States Department of Agriculture claims that bulbs may be grown successfully in the State of Washington, but it is a far cry from a mere experiment to a time-honored fact.

The tales that have been handed down in connection with the origin in Holland of bulb culture, the fabulous prices that are said to have been paid for the first specimens of their kind, may have to be taken with the customary grain of salt. The facts are, that since the beginning of the seventeenth century a regular commerce in bulbs has been carried on between Holland and neighboring countries. In the eighteenth century the hyacinth gradually superseded the tulip in importance, while during the nineteenth century the forcing of bulb-plants for interior winter gardens began to have such vogue as to give a new impetus to the trade. England, France and Germany are among the best customers, while the Eastern States of America offer a steadily enlarging market. The favored section and centre of bulb culture lies between the cities of Leiden and Haarlem, where also most of the export trade is being carried on. The industry is paying handsome returns, and in line with the yearly increasing acreage the exports are assuming larger and larger proportions. Their value in 1909 amounted to no less than 12,000,000 florins. Everywhere abroad there seems to be a growing demand for these graceful and highly perfumed flora. The Vatican gardens are annually being supplied with this exclusive product of Holland's soil, and some two years ago a Dutch Catholic grower was graciously appointed purveyor to his Holiness, Pope Pius X. During March and April the bulb country is a veritable Mecca of sightseers, both from home and abroad. Then the extensive fields are resplendent with myriads upon myriads of crocus, tulips and hyacinths in full bloom, and afford a sight worth crossing tempestuous seas to behold and enjoy.

V. S.



## A M E R I C A

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## Easter

"A triumph has been won," runs an old Paschal hymn, "over the power of death; let us rejoice in this victory." For "Christ is risen from the dead the firstfruits of them that sleep." In our day and country, however, save among Catholics, the observance of Easter in this spirit seems in danger of becoming obsolete. Holy Church, indeed, calls Our Saviour's Resurrection "the solemnity of solemnities," so important does she consider the miracle and its dogmatic consequences, for if Jesus be not risen, her preaching and her faith are vain. But rationalists also, discerning clearly that the Resurrection is the cornerstone of Christianity, have labored hard to discredit the testimony borne to the mystery by Holy Writ.

Their arguments, unfortunately, soon filter down through books, reviews and newspapers to the man in the street, and his faith not infrequently is still further weakened by hearing quoted from Protestant pulpits the destructive criticism of some "eminent German scholar who has thrown new light on the historicity of the Resurrection." Then these perplexed readers or hearers who have made "the Bible and the Bible only" the foundation of their faith, and who cannot, like Catholics, appeal to an unerring Church for guidance, end but too often in accepting some wretched "vision theory" which "dissolves Christ" indeed and leaves but a dark enigma the last twenty centuries of the world's history. For how could a mere "vision" make doubting Thomas a believer, and change a dozen timid fishermen into such fearless heralds of the Resurrection that the faith they preached is living still?

It is often the world's way, however, while deaf to reason and blind to evidence to be quite willing to adapt to its purposes any Christian observance that appeals to its nice sense of the beautiful or the becoming. So mod-

ern paganism cries out: "Let the dogma of the Resurrection go, but keep the charming feast of Easter! We will consider it, however, the Festival of Spring and joyfully celebrate then the earth's awakening from her winter's sleep. We will send our friends as spring tokens not those superstitious Easter cards bearing Scripture texts and a triumphant Christ, but rather pictures of new-born animals or birds which symbolize so strikingly Nature's renewal, in the morning of the year, of her wonderful forces."

The true children of the Resurrection, however, will rejoice on Easter Day chiefly because Our Divine Lord by rising in splendor from the grave has conquered for us sin and death. If starting buds and brightening skies deepen our gladness, well and good, but genuine Paschal joy does not depend on the climate or the weather.

For the Church sees in Christ's Resurrection the pledge and type and pattern of our own. The greatest of Our Lord's miracles was meant to change the world's idea of death completely. Classic literature proves that the ancient pagans, like their modern imitators, believed in no life except the present one and no world but this we see. "Enjoy to-day, deny not your heart its desires, for to-morrow we die," was their motto. "'Things immortal hope not,' says the hour, says the moment. When we go whither have gone our fathers, we are dust and a shade," sang one of their favorite poets; "Thou who readest this, enjoy thy life. After death there is neither laughter nor dalliance nor any delight," is a warning written on their tombs. From such citations, too, it is plain that the thought of death, far from sobering those unbelievers, made them all the more eager for pleasure, till at last with minds dulled by grossness and with hearts chilled by selfishness and cruelty, they went to their dark graves like the beasts of the field.

But with the earliest Easter what a change! Our Divine Redeemer, "the firstfruits of them that sleep," rises in triumph from the dead, the glory of His open sepulchre dispels forever the terror of the grave and awakens in every believing heart the sure hope of immortality. It is not alone the soul that is deathless, Easter teaches. The body also is to rise again. There will be a restoration of all that constitutes the integrity of our nature and the identity of our person.

This doctrine of the Resurrection of the body became the comfort of the lowly and oppressed. Its attractiveness arrested the thoughtless multitude, awed them with a vision of the life to come, and made them turn to God with a contrite heart. It was her belief in this dogma that helped the infant Church in the time of persecution to keep the faith, and gave her martyrs the courage to suffer. For the thought that the body which was now being racked and burned and torn would one day be the radiant temple of the soul sustained them in the hour of trial.

It was also the early Christians' faith in this dogma that made the catacombs their churches. Far from be-

ing repelled by the dead, as were the pagans, primitive Catholics loved to gather for worship where their departed brethren lay at rest. Cemeteries or "sleeping places" was the significant name these burying grounds bore. For some day an angel's call would break the slumbers of the dead. A time would come for the seeds sown in "God's acre" to burst into a rich harvest.

Easter has made the death of the just no longer a humiliation but a victory, no more a fear but a hope. The tomb, once all darkness and despair, has now become the gate of paradise and the vestibule of heaven. Because the annual commemoration of Our Saviour's triumph over death reminds all Christians that even our mortal bodies will put on immortality and share in the everlasting blessedness of the soul.

### Marriage and Eugenics

The "science of eugenics" is upon us, and the preachers have found a pretext for a new sensation. The ethical culture folk, who as a rule do not have nor care to have families of their own, have begun to legislate for the families of others, and forgetting the ethical portion of their cult, have been regarding the conjugal relations of rational beings from the viewpoint of the stock farm. The human soul, which is essentially the man, with all its marvelous potencies that dominate the flesh and often fashion heroes and heroines and saints out of men and women who are weakly or diseased, is utterly disregarded, as if the sole purpose of procreation was to produce athletes, pugilists, and other prize specimens of physical humanity. A Chicago preacher has got much newspaper space by announcing that he will perform no marriages unless both parties are furnished with a medical certificate of physical soundness—a not very difficult acquirement—and other preachers have rushed in to fill the daily columns with similar views. He is an Episcopalian. Now the Episcopal Church has, we believe, a decree forbidding the remarriage of divorced persons—under certain conditions; and we have never heard of an Episcopalian being unfrocked for performing such a marriage, or of Episcopalians who so marry being excommunicated therefor. They had better observe the duties that are imposed on them before assuming others that are not.

The Catholic Church has long ago made laws which prescribe certain physical, mental and moral conditions and capacities as requisite and obligatory on the part of those who enter the matrimonial state. Holding marriage to be a solemn sacrament, ordained and blessed by God for the propagation and proper upbringing, physically, morally and mentally, of the human race, it hedges matrimony round about with such conditions as will prevent those who are incompetent from engaging in it and retard those who are temporarily or conditionally disqualified until they shall become qualified. Authorized and empowered by God to confer the sacrament and de-

termine the conditions in which it may be validly and licitly received, the Church will not delegate its powers to medical practitioners or amateur dabblers in eugenics; nor will it permit these to direct the course of conjugal life in violation of the laws of nature and the commands of God. Many of the truly great and noble would have been ruled out of existence by the eugenicists.

There are cases which at first sight would seem to justify the intervention of the State, beyond those which it already controls; but this would open up such a wide area for further interference and consequent dangerous abuses that it is far wiser to leave the matter where it belongs—to parental and spiritual supervision and the conscience of the individual. We have known a father who insisted that his daughters' suitors should have a certificate of physical and mental soundness from his own physician as a prerequisite to his consent. Parents have such a right, and it is sometimes well to exercise it, but moral qualities are the chief factor in making marriages happy and permanent and even fruitful, and with these the Church has much, the State and physician have nothing, to do.

### The Appeal to the Pocketbook

The report that the Socialist *Appeal to Reason* has sung its swan song in the publication of the Leavenworth prison scandals is denied in the *Call*. Yet the failure of the paper was the least conspicuous part of the announcement which featured in this connection. The remaining details, however, are passed over in a judicious and significant silence. The special report to the *New York Times* contained the following interesting items of news:

"The founder of the *Appeal* is J. A. Wayland, a country editor. He first published the *Appeal* in Kansas City, and moved to Girard. He soon made that point a first class postoffice to take care of the great volume of postal business he created. Warren took his profits and bought cheap land in Missouri. Zinc was discovered on it. The editor, who was once a penniless printer, then built and owned a whole town. He sold it all at inflated prices. Now he scarcely knows his own wealth. Wayland invested his profits in land in Texas. The city of Amarillo grew up on his holdings and to-day he receives as rental in Amarillo alone \$40,000 a year."

Wayland is not the only Socialist who finds that the appeal to class hatred, envy and revolt is a paying occupation. The Socialistic capitalist is the latest product of economic determinism and the tribe is daily increasing. There are countless Socialistic writers, speakers and politicians throughout the country who make of their revolutionary agitation a most lucrative profession. It will soon take rank with those of law and medicine, while its revenue will be far more reliable and satisfactory. It already has its colleges and study courses and is but another and more cunning method of exploiting the



laborer. The divisions brought about in the camp of the toilers, the ruin and misery which must inevitably befall capital and labor alike and the entire country as the result of the class war which is thus being scientifically promoted are matters deserving of no consideration in their mind. The appeal to reason which is so bravely proclaimed, is often only an appeal to passion, and an appeal to pocketbooks.

### New Psychology

An interesting example of how widely different is the terminology used by the "new psychology" from that of the old occurs in the magazine section of the *New York Times* of Sunday, March 24. A distinguished professor of nervous diseases at Tufts College Medical School, who is, too, editor of *The Journal of Abnormal Psychology* and the author of works of standard authority among the followers of the new school, uses more than a full page of the *Times* learnedly to analyze the psychological aspects of the conduct of one now much in the limelight. The old school used to insist especially on clean cut phrasing and terms so plain that even a child might not be at a loss to understand the principles it explained. The author of the *Times* paper appears quite unmindful of any such hampering restrictions. His interpretation of the "great man's" personality and motives will scarcely win approval because of its clean-cut clearness. In his opinion Colonel Roosevelt will go down in history "as one of the most illustrious examples of the distortion of conscious mental processes through the force of subconscious wishes." They who are at home with the esoteric phrasings of the cult will comprehend; the plain people will no doubt regret that Doctor Prince forebore to use their own homely speech. How much more meaning his summing up would convey to them had the distinguished professor said as his predecessors of the old school would have said—we merely interpret Doctor Prince's word—Colonel Roosevelt will go down in history as one of the most illustrious examples of men who permitted reason's influence to be thwarted by consuming passion.

### Protect the Children

Many of these moving picture halls, in spite of censors and legislators, continue to be sources of the gravest moral perils for the young. It is asserted, for instance, that the law forbidding boys or girls under sixteen, when unattended by responsible persons, from visiting these shows is openly violated by half the picture halls in one of our large cities. To judge indeed by the number of assault or seduction cases that are said to be directly chargeable to such places, these illegally conducted moving picture halls are no better than traps for young girls. It seems, too, that a majority of the school children who are accused nowadays of truancy or petty

pilfering are victims of a passion for the moving picture theatres. Finally, as an indication of the scant regard film manufacturers now have for boards of censors, the papers report that the court house at Hillsville, Va., the scene of the Allen outrage, was recently made the realistic setting for the re-enactment of the tragedy for the moving picture syndicate. With such facts before them, Catholic parents cannot be too careful about safeguarding their children from the moral dangers of the moving picture show.

### Woman Service and Suffrage

In commending recently the program of a Louisiana Federation of Women, particularly their views on the suffrage question, we attributed the movement to New Orleans, whereas it originated with Father Roth of Mandeville, in the neighboring county of St. Tammany; but it seems already to have spread over the whole state and promises to become as wide in its membership and operations as the men's Federation of Catholic Societies. Archbishop Blenk has warmly commended it throughout his diocese, Cardinal O'Connell, Bishop McFaul, and other prelates have given it their approval, and Archbishop Messmer of Milwaukee, speaking recently before the State Board of the Louisiana Federation, urged the desirability of extending the women's movement and developing it into a national organization of social and religious service, working separately, but in coöperation and accord with their Catholic brothers, after the example of the federated Catholic women of Germany, France, Switzerland, Portugal and Spain. At the Eucharistic Congress of Madrid there were twenty-two national societies of women, and his Grace hoped that America would be similarly represented at the Vienna Congress in September.

The Archbishop of Milwaukee is strongly and frankly opposed to the extension of the suffrage to women. The State is but a combination of families, and as God put man at the head of the family it is right that he should be also, and to the same degree, at the head of the State. Possession of the suffrage will not make women superior, nor the lack of it argue them inferior, to man. Their vocation is different, and often nobler, as their capacity for refined and self-sacrificing service is higher. By the conscientious and intelligent performance of their home duties and of many suitable services outside of it, particularly in the social field, they will have raised at once the standard of womanhood and the standard of civil life, and much more effectively than by participating in politics, for which they would then have neither time nor need nor inclination.

The Bishop of Limerick in his Lenten pastoral took the same view as his Grace of Milwaukee, and congratulated Irishwomen on the modesty and sound Catholic instinct they had shown in remaining almost universally aloof from the suffrage movement. The inevitable ex-

ception turned up, and cited against Bishop O'Dwyer an approval of woman suffrage from Cardinal Moran, late Archbishop of Sydney. The Cardinal was dealing with a new country, a new constitution and exceptional circumstances. He said, as AMERICA has already laid down, that there is nothing intrinsically wrong in women possessing and exercising the suffrage, and that where the conditions of a country required their assistance to preserve and establish religious and educational rights, such exercise was permissible and desirable. When the new Australian Commonwealth was founded certain principles, dear to Catholics, were at stake, and women, who were especially interested, were called upon to go forth from their homes to establish them. Under similar circumstances the prelates of Limerick and Milwaukee would doubtless give the same advice; but this is far from meaning that under normal conditions Catholic women are encouraged to mingle in politics, whether in Australia or elsewhere.

### Thomas Maurice Mulry

The distinction conferred by the University of Notre Dame in bestowing the Laetare Medal on Mr. Thomas Maurice Mulry brings into public notice a man whom all Catholics will be proud to see honored. It is well for all those engaged in the daily struggle for existence and perhaps engrossed therein to pause now and then and consider how the fulfilment of duties forced upon them by domestic, civil or business relations may go hand in hand with the fulfilment of other obligations which the Fatherhood of God and the brotherhood of man necessarily imposes.

It is surprising how a man immersed in such a variety of business enterprises can find time to take such live interest in the many charitable works with which Mr. Mulry's name has now been associated for over a quarter of a century. Participation in any one of them would confer a title to honorable distinction—President of the Superior Council of the Society of St. Vincent de Paul, member of the Central Council of the Charity Organization Society, first vice-president of the National Conference of Charities and Correction, member of the governing board of the New York Catholic Protectory, the Mission of the Immaculate Virgin, the State Hospital for the Insane, the Ozanam Club for boys—these are only some of the outlets for a zeal and practical charity altogether marvelous. And with all this ceaseless activity in the cause of benevolence there is associated a personality as charming as it is unobtrusive and retiring. The Laetare Medal is conferred on an exceptionally worthy and representative Catholic, but what is perhaps of more vital significance is that the distinction focuses the attention especially of the Catholic laity on a model Catholic layman, and points out the way in which even the ordinary Catholic citizen may come to the aid of the

Church in her great mission among men. This mission embraces many activities for the good of soul and body, and no man need strive to engage in several of them at once as Mr. Mulry has done. There is room, however, for the cooperation of many more Catholic laymen in the relief of the poor, the sick and the distressed; in the support of the Catholic press and in the struggle against Socialism in its many forms. No matter which of these worthy objects is taken up, the devout and earnest Catholic will find an admirable working model in Mr. Thomas Maurice Mulry.

“Let us pray for the newspapers,” was Mgr. Henry A. Brann's recent exhortation to his flock. “Let us pray that they may purify themselves; that the good ones may be models for the poor ones.” Then, according to the sound Catholic principle that our works should be in full accord with our faith, he concluded with the words, “and as for the bad ones—don't buy them; don't read them.” The solution of the question could not be simpler. For it is of course those who buy the unclean newspaper who keep it alive. While praying for the recreant editors and owners of sensational journals, let Catholics add a petition for the grace to refuse their support to every newspaper and periodical that is a menace to religion and morality. If this grace were granted, would not many a paper that is flourishing now either have to reform or suspend publication?

The latest figures show that the population of Porto Rico is 1,118,012. Compared with a population of 953,243 in 1899, this represents an increase during the eleven years of 164, or 17.3 per cent. Porto Rico has two cities, 64 towns and 12 villages. San Juan city, the largest place, has a population of 48,716, and Ponce, the next largest, a population of 35,005. Mayaguez and Caguas, with 16,563 and 10,354 inhabitants, respectively, are the only other places in the Island having more than 10,000 inhabitants. There are also seven places having from 5,000 to 10,000, 19 having from 2,500 to 5,000, and 48 having less than 2,500 inhabitants.

The protracted textile weavers' strike which kept the city of Lawrence in a turmoil for practically ten weeks, was officially declared off in all the mills of that city on March 24. The leaders of the Industrial Workers of the World are jubilant over what they term a great labor victory and are particularly pleased with themselves because throughout New England they are being credited with securing the general wage increase in the textile industry affecting 275,000 persons. These leaders say that if they had not fought the mill owners to a successful finish in Lawrence there would not have been any attempt in other textile centres to secure additional pay. The average wage increase for nearly all the mill workers is nearer ten than five per cent.



## AMARYLLIS FOR SHOW

The show, unfortunately, will not be long, but it will be gorgeous while it lasts; for the amaryllis is at its best just while the tenants of the garden are recovering from the setback of removal from greenhouse or window and before they are in a condition to display their charms to the best advantage.

Having contributed of its abundance to tide us over the awkward growing and spreading time, the amaryllis retires gracefully from the centre of the stage and devotes all its energies to the necessary preparation for another year's wealth of bloom. Unlike so many plants, which begin to look ragged and unkempt almost as soon as their blossoms fade, the amaryllis retains its foliage in good condition, despite high winds and long droughts and burning suns. It asks but little space and it uses that space to excellent advantage, for when in bloom it is ablaze, and when its blossoms drop it is never an eyesore. Why not give it an opportunity to win a place in the flower-lover's affections? Where there is no room for even the tiniest garden, there can surely be found a window ledge for a few pots and the amaryllis makes itself very much at home, even in such a poor apology for an abiding-place. It may be flowered in a pot and then transferred to a garden, where it will contentedly prepare for the next season. We, for one, prefer this treatment, for it can be tucked into any sunny little corner, after its month of splendor, and will flourish with ordinary garden treatment. If they are potted on St. Patrick's day or thereabouts, and cared for till All Saints, they may be stowed away in a warm closet until another March comes around. In fact, they give little trouble and not a little pleasure, which is, as this world goes, no small praise.

As the amaryllis comes from the florist, it is a mere bulb, rarely showing the sign of a root, for roots weigh and plant postage is reckoned by weight. Our altruistic Government will ship a parcel from New York to Cape Horn for twelve cents a pound, while it inexorably exacts eight cents if a pound of amaryllis bulbs is to travel from New York to Jersey City. They are worth it.

Let us suppose that the bulb has arrived. Of course, it will be, as it ought to be, bulbs, in the plural, but that is a trivial circumstance; but one will do as a sample. A five-inch pot, or one a size or two larger for "Burbanks," will serve the purpose. Rich garden soil, the bulb set so as to be half out of the soil, a little drink of lukewarm water, a place in a lightsome window. Then, let it alone, until it gives some indication of life and growth. When fully awake and moving, the plant is very thirsty, but while half asleep it is satisfied with little water and will be ruined if kept soaking wet. If of blooming size, the flower stalk will soon make its appearance and will reach its full development before the leaves have made a good start. It is the plant's way. Thirty days after the appearance of the stalk, an umbel of exquisite blossoms will reward the watcher's kind attention to the modest wants of this floral treasure.

In color, amaryllis blossoms range from almost pure white with just a suggestion of rose, to the deepest and richest crimson imaginable. Sometimes the bells are solid-colored, but oftener they are delicately striped or feathered. Yellow and clear orange are colors that we have never seen in them, for these dissolve into the most dazzling scarlet or vermilion. Once we were on the point of coming into the possession of a yellow amaryllis, that is, such were our fond hopes; for we found offered in the "exchange column" of a floral magazine the very bulb that we coveted. Correspondence ensued. Would the owner put a price on that yellow amaryllis? No, for exchange was wanted. We gazed long upon our

altogether too small collection of Burbank amaryllis, but finally made the sacrifice. Would the owner accept a Burbank in exchange? Yes. The yellow amaryllis came, but it turned out to be nothing but amaryllis equestris, the so-called Barbados lily, pretty indeed, but so common, so very, very common.

The amaryllis may be had at prices to suit every purse. As most varieties seen in cultivation are the result of the hybridizer's art, their price is regulated chiefly by the rapidity with which they increase. And here the trouble begins, for some of the choicest varieties will thrive for years without adding a bulblet to the collection. As a sort of thumb rule, we may say that if the bulb costs fifty cents or less, it will soon have a family of bulblets; if it costs a dollar or so, it will increase very sparingly; if it costs two or three dollars, we shall hardly ever have more than one, unless we buy at least two.

Besides a few high-priced named varieties, there are three classes of hybrids, which are extremely beautiful and fairly reasonable in price. Aigberth's hybrids come first. We do not know the origin of the strain, but it is on sale by George W. Park, of La Park, Pa. It gives very satisfactory five-inch blooms in a wide range of colors. Nehrling's hybrids are of Florida origin, and are the result of twenty years' labor at cross-fertilization. Some specimens, in addition to fine, large blooms, are delicately fragrant. They are offered by Henry A. Dreer, the great Philadelphia seedsman. But, in our hands, at least, the hybrids produced by Luther Burbank, of California, have given the largest and most gorgeous flowers of all. It is said that some specimens are banded, not simply striped, with white, and that others are semi-double; but we have never had the pleasure of buying or even seeing them. If such indeed there be, they are undoubtedly picked out by the growers and kept to build up a stock. But the reds, the scarlets and the crimsons are a perfect scream of color, while the petals are flaked and feathered with tints and shades innumerable. On account of the wide reputation enjoyed by the originator of this strain, it is handled by most first-class seedsmen and florists.

The amaryllis, it was said at the outset, is a spring bloomer; but there are two varieties which absolutely decline to flower except in the autumn. As both can be had at a reasonable price, they should find a place in our collection. One is known as belladonna major. Its leaves make a brave start in the early spring and grow until they ripen and die away. A novice might think that the plant is dead, and might even throw it out on the rubbish heap; but, even if he were to do so, the sturdy bulb would insist on pushing out its scape of bloom, and would hold aloft, as well as it could, its four or more fragrant bells, delicately tinted with lavender and white. Still another amaryllis, though some call it lycoris squamigera, is on the list. If planted in the autumn under five inches of earth, it will survive any ordinary winter and start into growth in the early spring. Its foliage will ripen and disappear, and then, when there is no sign of life above ground, up will spring a scape surmounted by an umbel of four or more bells, which are of a delicate pink with just a suggestion of mauve. They may be planted in very early spring with good results. The Stumpf and Walter Company of this city is one of the firms handling these fall-blooming amaryllis.

But to come back to those which are kept in pots. If, during October, water has been gradually withheld, by All Saints most of the leaves will have withered and the pots may be placed, with contents undisturbed, on a closet shelf, there to remain, with a tiny sip of water now and then, until they decide on their own notion that it is time to bestir themselves. Freezing will ruin them and continuous tem-

perature above "summer heat" on the thermometer is likely to dry out the life-giving sap stored in their folds. It is plain, therefore, that their wants are few and easily supplied. Every variety of amaryllis is good; very many of them exquisitely beautiful. All who know them are their friends.

H. J. S.

## LITERATURE

### Stonewall Jackson's Religion

Usually "best sellers" are poor stayers, slight, foamy things glistening for an hour on the literary wave to dissolve into their intrinsic nothingness. "The Long Roll," by Mary Johnston (Houghton Mifflin Co.) is an exception. It is a history in story form of that portion of the Civil War that was made by General T. J. ("Stonewall") Jackson; and the narrative is so detailed and substantially correct that despite the writer's marvelous skill in supplying local color and differentiating a great variety of realistic characters, one is surprised to find its 683 close-printed pages of solid reading achieving popularity. One could dispense with the copious swear-words, which soldiers may have spoken, but ladies may not write.

A Confederate officer is the hero, but gradually, and by logical necessity, Jackson becomes the dominant character. A modest, uncommunicative man, he has impressed himself on Generals Wolseley and Butler and other impartial military writers as the great figure of the war. He is so portrayed by Miss Johnston, who received her estimate and many of her facts from Gen. J. E. Johnston, Major Johnston and other members of her family. General Jackson's widow, having in mind the father and husband, has protested that the picture is inadequate, but the writer deals only with the soldier, and as such he is much the same as he is described by his admiring biographer, Dabney,—masterful, impenetrable, just though rigid and occasionally harsh, God-fearing and high minded, but admirable rather than lovable.

His religious character is marked by an intense piety, which is Catholic rather than Calvinistic. Someone has said: "Jackson was a Catholic without knowing it." He knew more of it than readers are aware of, and one passage suggests that the writer may have known how this knowledge originated. On the eve of Chancellorsville General Lee remarks to Jackson: "Do you remember, in Mexico, the *Noche Triste* trees and their great scarlet flowers? They grew all about the Church of Our Lady of Remedies. I don't know why I think of them to-night." General Lee knew of Jackson's connection with the Catholic Church in Mexico and the great change it wrought in him. Dabney's life throws an interesting though manifestly imperfect light on it.

Dabney, who had served for a while under Jackson, and was a Presbyterian minister in 1866 when his book was issued, proclaims: "My prime object has been to portray and vindicate his Christian character." Though he is a bigoted Presbyterian, whose pet abomination is "Romanism," he has to admit that Jackson had no knowledge or thought of religion till he came under Catholic influence, and that then began "a vital change in his religious character." He had been "somewhat irregular," was intensely ambitious, and though always truthful and honest, had no idea of the supernatural until, when 24 years old, he was garrisoned in the City of Mexico, 1847-8. He learned Spanish, went into society, "and he ever took pleasure in testifying to the cultivation, hospitality and flowing courtesy of the Spanish gentry in Mexico." He was greatly stricken by "the fascination of the female charms" in a certain family, and "having

formed the acquaintance of some educated ecclesiastics of the Romish Church (probably the order of Canons) he went by their invitation to reside with them."

He resolved to avail himself of "his opportunity to inform himself concerning the Popish Church, and sought the acquaintance of the Archbishop of Mexico, who explained to him the Romish system." Jackson believed the prelate sincere and honest, Mr. Dabney admits, and always held that Catholicism "is by no means so gross or obnoxious to common sense" as Protestants represent it. The good Dabney, however, explains Jackson's strange predilection for "the Romish system," by Roman duplicity. They have, he says, two systems, "the one more decided and gross," which, "in the hands of a self-righteous Jesuit" teaches that "the priest and the priest alone can forgive sins"; the other, "more akin to evangelical truth," means, "in the hands of a Jansenist," that "by penance and absolution the minister of God's church is only commissioned to publish His mercy to the truly penitent soul." The Archbishop played the Jansenist to Jackson; hence the impression he made. The elaborate casuistry of the explanation shows that Dabney realized how deeply Catholicism influenced his hero.

Fortunately Jackson's "residence in Mexico was not long protracted." However, "he was henceforward conscientious and more than ever punctilious about the purity of his life; he never remitted his interest in the great question of his own salvation; yet for more than two years afterwards he still remained in suspense." Which would seem to mean that, residing only a few months with the Canons and having had only a few interviews with the Archbishop, young Major Jackson, till then practically and literally a pagan, had only time, or capacity within that time, to be grounded in the fundamentals of Christianity. That he was well grounded is proved by the fact that his subsequent moral conduct and utterances are essentially Catholic and worthy of such military converts of the Civil War as Rosecrans and Longstreet.

Next stationed at Fort Hamilton, New York, he came under the influence of the chaplain, Mr. Parks, a zealous Episcopalian and a graduate of West Point, from whom he received baptism, on the condition, however, that he should be regarded not as an Episcopalian, but as "of the catholic body of Christ." He wanted formally to assume the service of the Redeemer, but, he said, his separation from civil life and the society of other Christians, prevented him from knowing definitely where he was to serve. Elected professor in the Virginia Military Academy, 1851, he studied the Presbyterian code under Dr. White, an aged minister, but rejected several of its tenets, particularly "the great truth of God's absolute sovereignty, in his purposes regarding the calling and government of His Church"; that is, "predestination absolute"—of the elect to salvation, of the reprobate to damnation—and the total depravity of man. In other words, Jackson rejected the essentials of the Presbyterian Confession of Faith. But Dr. White knew a way out:

"Being informed, however, that the Presbyterian Church expected uniformity of belief on these points, of none but its officers, and only exacted of its private members a profession of those vital doctrines of redemption, in which all Christians agree, he preferred to adopt it as his own"—but only after he had formally denied, in presence of witnesses, the above-mentioned doctrines. Later when troubled by the discrepancy between his views and his profession, Dr. White again assured him that it did not matter. And all this is set down with the greatest complacency by the righteous Presbyterian Theologian, who, a few pages back, had by imaginative process accused the Catholic Church of duplicity!

From the time of his residence with the Mexican priests, Jackson was a conscientious Christian man, pure in word



and deed, faithful to duty, trusting in Divine Providence; and he died holily and prayerfully, with hope in God.

M. K.

"The Friendship of Christ," a new book of Mgr. Benson's that Longmans is soon to publish, comprises many of the sermons that that distinguished convert has lately been delivering to large congregations at the Church of Our Lady of Lourdes, New York. Father Bernard Vaughan, too, is to make a volume out of the course of sermons on Socialism he has been preaching in St. Patrick's Cathedral.

"J. H. A." by laying under requisition the letters, books and sermons of the gentle Bishop of Geneva has prepared an attractive volume of "Daily Readings from St. Francis de Sales." Father Charles Blount, S.J., in his preface warns us that we must practise extraordinary self-denial to keep from running ahead of the calendar in our eagerness to hear St. Francis speaking "to us from the heart, using those touching little appeals, those quaint phrases, those delightful illustrations and examples which are his own peculiar and personal charm." B. Herder sells the book for \$1.00.

Teachers who use Palgrave's "Golden Treasury" will be pleased with an edition of that excellent anthology which Allan Abbott of the Horace Mann High School has prepared especially for the class-room. The editor has written a good introduction on lyric poetry and versification and added considerably to the compiler's notes. The Charles E. Merrill Company are the publishers.

To her useful series of books for Catholic women, Madame Cecilia has now added an excellent volume on "Girls' Clubs and Mothers' Meetings." Pastors, Sisters and Catholic social workers, who realize the importance of effectively safeguarding the faith of our working girls from the influences and allurements of "non-sectarian" settlements should give the book a warm welcome, for hitherto very little has been written on the subject by Catholics. The 160 pages of this manual contain full directions for organizing and successfully maintaining a working girls' club. Benziger Bros. publish the book.

"Fresh Flowers for Our Heavenly Crown, or a Month of Meditations on Some Virtues which Are Little Known and Too Rarely Practised, After the Doctrine of St. Thomas Aquinas," is a little book that deserves a better title than the hackneyed and cumbersome one it has. The Very Rev. André Prévot, D.D., S.C.J., is the author, M. D. Stenson the translator, and Benziger Bros. the publishers.

The Rev. John Francis McShane is an Indianapolis priest whose school children have printed and bound with their own hands a little book of his verses entitled "Culled Violets." The first and best of the poems is written as "a tribute of affection and gratitude to an old teacher of boyhood days, Sister — of St. Mary's, Vigo Co., Ind."

Eighteen years ago a few Sisters belonging to "The Little Company of Mary," a congregation of English origin whose special work is nursing the sick poor in their own homes, established themselves in Chicago. From this convent on Indiana Avenue these religious are publishing a good devotional book entitled "Mary's Call," which excellently reflects the spirit of their institute and will stimulate the practical piety of those who read it. Father James J. Daly, S.J., furnishes a preface for the American edition of the volume. The profits derived from the sale of the book, which is re-

tailed for eighty-five cents, will be devoted to furthering the "Little Company's" work.

Father Michael Gatterer, S.J., has prepared a second edition of his "Annus Liturgicus," which issues from the Innsbruck press of Felician Rauch. The author has collected into a handy book of 400 pages all the information the average priest will need about the origin, significance, liturgy and ceremonial of the feasts of the Church's year. This edition explains the Holy Father's new decree on festivals of precept.

"Jesus All Holy" is the third in the series of Father Galzerani's attractive books of devotion which F. Loughnan has translated and P. J. Kenedy & Sons publish. Since true holiness consists in conformity to God's will, the author in the fifteen chapters of the volume easily draws so many practical lessons from the life of Him whose very food was doing the will of the Father, that the book should be of great benefit to its readers.

Professor John Singenberger has combined with their music a little book of English and Latin hymns and entitled the collection "Cantate." Sodalities and choirs will approve the compiler's selections and pastors will find the volume useful for promoting congregational singing.

The first three numbers of "The Angelus Series of Authorized Translations of Standard Foreign Works, Original Works and Selections," which R. & T. Washbourne are publishing, have reached the reviewer's desk and are found to be very attractive little volumes. "On Kindness" and "On Character" are versions in English of works by the Very Rev. J. Guibert, S.S., of which nearly 20,000 copies have been sold in France, and "On Thanksgiving" is a selection from Father Faber's writings which the Hon. Alison Stourton has made. Prettily bound in green and terra-cotta, these little volumes of moral essays will tempt the buyer and the matter within will hold and help the reader. It is good to see Catholic publishers getting out at a low price such attractive books.

L. Ann Cunnington begins to rummage among some old letters and is then moved to tell in verse about the contents of a half-dozen she reads. A publisher writes:

"Your verses have some merit; but we think  
The book would not be quite a great success;  
So we suggest that you should publish it  
Yourself and at your own expense."

We suspect that is what the author has done. Alexander Maring, Ltd., 32 George Street, Hanover Square, London, issues the booklet.

"Hadji Murad" is the name of a posthumous book by Leo Tolstoy which Aylmer Maude has translated and Dodd, Mead & Company publish. The tale is based on the main events in the life of a Tartar chieftain who lived in the Caucasus about the time of the Crimean war. Pictures of Russian camp life and some battle scenes are painted with the author's usual power and vividness. Though this book is not made a means of propagating Tolstoy's fanaticism, there are passages in it objectionable on the score of propriety.

#### BOOKS RECEIVED

Fireside Messages. Adapted for Reading in Catholic Homes. By the Rev. E. J. Devine, S.J. Montreal: The Canadian Messenger. Net \$1.50 post-paid.  
A Catechism of Christian Doctrine for the Third Grade. By the Rev. Patrick J. Sloan. New-York: Benziger Brothers. Net \$4.75 per 100.

## EDUCATION

Some weeks ago the Springfield *Republican* referred editorially to the severe arraignment of the management of the Lawrence textile strike prepared by a Catholic priest in that city and printed by Catholic weeklies throughout the country. The writer is quite right when he affirms "The Catholic papers, which print the article alluded to, are undoubtedly reflecting the views of the Church concerning the Lawrence difficulties." Father O'Reilly, it will be remembered, explicitly stated that Lawrence people as a whole were heartily in sympathy with the demand for an increase in wages, but he condemned the methods used by the strikers and the leadership of Haywood and Ettor in unmeasured terms. We question, however, whether the *Republican* is equally right in its further comment. It is not exact to state that the apprehensions of the Catholic Church have been aroused by the appearance of revolutionary and socialistic elements in this affair. The "apprehensions" of the Catholic Church were aroused long before such avowed enemies of existing institutions as Haywood and Ettor seized upon the opportunities Lawrence offered to show the world they were not squeamish as to the methods to be used to gain their ends.

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The Lawrence troubles served but to point a moral to an old, old tale. For three-quarters of a century and more Catholics have been preaching their faith from the housetops. Religion with them is surely the best basis, better perhaps the only basis of primary education. Education arouses mental activity, increases our wants and ambitions manifold, and if our moral strength is not developed with our intellectual craft, if religion fail to be its soul, we must expect turmoil, suicide, divorce, anarchy and other evils of overworked, ill-cultured humanity. The mass of the Lawrence mill operatives may be, as the *Republican's* editorial declares, Catholic in religion, but their "passionate loyalty" in following the leadership of Haywood and Ettor is due to a something quite foreign to the faith they profess. Have we not heard from many sources of late of the new type of criminal appearing in our land? He is marked by disregard for constituted authority, recklessness of conduct and a want of self-control. And it is not Catholics alone who tell us to-day that he is begotten of the neglect of careful moral instruction which makes education a dangerous possession.

The expected has happened in regard to the Altoona, Pa., school decision referred to in this column early in January last. The decision of Judge James W. Schull, of Perry County, opening the manual training department of the public schools in that city to the students of St. John's Parochial Schools, was carried on appeal to another court. On March 12, Judge John W. Reed, specially presiding in Blair County, dismissed twenty-seven exceptions to Judge Schull's ruling presented by counsel for the Altoona School Board. Judge Reed denied the contention made by the Board that section 401 of the school code, on which the Perry County Judge based his decision, was unconstitutional. In a judgment full of common sense Judge Reed holds that money raised for the support of a manual training school is not appropriated or used for the support of a "sectarian school because some boy is admitted to its privileges who may have qualified for his admission in a sectarian school. Such manual training schools are open and free to every one qualified."

The *Evening Tribune* of Providence, R. I., in its issue of March 11, chronicles an incident which deserves more than merely local notice. During the course of a lecture on the History of Education in one of the Normal School classes, it tells us, Mr. Bell, an instructor substituting for Principal Alger, the ordinary professor of the subject, read an extract from David-

son's "History of Education" so distasteful to the Catholic young women in the class that formal protest was immediately entered. The particular clause quoted related to the Reformation period and dealt in so offensive a way with the work of the Jesuit priests as teachers that the young women considered it an insult to their religion. One is gratified to add that the protest of the young women was dealt with in a spirit of fairness by the school authorities. On his return a day or two later from an inspection tour, the *Tribune* tells us, Professor Alger, the Principal of the Normal School and the ordinary professor of the branch, on being apprised of what had occurred addressed the class, stating that the school did not intend to tolerate any offence of the religious convictions of its students. Speaking later to a reporter, Mr. Alger declared he had warned Mr. Bell, when assigning him temporarily to the class, not to read or use matter that might fairly offend any of its members. "Mr. Bell," he added, "evidently innocently read something that he should not have read." School Commissioner Ranger emphasized the same point in speaking of the protest of the Catholic girls: "The whole authority of the school stands on this basis, that every teacher shall have careful consideration of the religious convictions of all the students and that there shall be permitted no offensive reference to what these conditions imply." Commissioner Ranger was kind enough to concede that the Jesuits' teaching system and methods had merits and that these merits should be emphasized. "There are plenty of writers," he added, "who write foolish things and it is these foolish things we do not desire to have touched upon."

For a whole week in mid-March there was held in St. Louis a "Religious Education Convention," most of the delegates present being preachers engaged in the work of education. From Chairman Kirkland, who presided, down to the least in the body came strange confessions that must have saddened those of their co-religionists who have a lingering regard for the old teachings. The lapse from the supernatural was admitted, and the cause of the lapse was conceded to be the non-religious character of school training once forcefully advocated by practically all save those of the Catholic Church. One minister avowed that the fear of God is no more in the hearts of the people. Religion, he affirmed, is now comprised in three words: Respectability, politeness and culture. The present system of education is all wrong, it was declared, and if the situation is to be saved we must return to the old ways in which moral and religious education was not forgotten. Even the Sunday schools—nay, even the reading of the Bible was not a satisfactory preventive remedy for the evil conditions. All this amazes one who has in mind the details of a long, long conflict waged without a helpful word from non-Catholic leaders by the Church of God for the religious training of her children. No wonder Father Phelan, of the *Western Watchman*, has little sympathy with the preachers gathered in St. Louis and with their late-day turning to better thoughts. "What the Convention of Religious Educators admits to-day," he says, "the Church declared four hundred years ago. When Luther and his followers put the Bible in the place of the Church the Pope said, it will be a witness against you and prove your undoing. The Church said, I am the mouthpiece of the Word of God and the sole interpreter of the Bible. Accept the Bible, for it contains the Word of God, but listen while I teach from its meaning. The Bible must be read with reverence and under the guidance of a divinely appointed teacher; 'Private Judgment' and 'private interpretation of the Scriptures' are the banners of Lucifer, and his hosts are marshalled under it. The Church told the self-commissioned preachers of the sixteenth and succeeding centuries that they were without a mission, and were deceiving the world. She spoke out loud enough to be heard to the ends of the earth; but it took the stupid world four hundred years to understand what she said. And their disillusion comes from



their own teachers and guides: From one end of the earth to the other the discredited teachers of the Reformation cry out '*Erravimus: stulte egimus.*' We have blundered and made fools of ourselves."

M. J. O'C.

### ECONOMICS

Saltpetre is the common name for nitrate of potash. In olden days it came chiefly from the East Indies, to be used in making gunpowder; but as the demand grew with the multiplication of firearms in the wars of the seventeenth and eighteenth centuries, the Indian supply began to be supplemented with artificial saltpetre. The substance is produced naturally when nitrogenous matter decays in the air in presence of potash. The old artificial method imitated this with heaps of decaying animal matter mixed with ashes, lime, etc., and the nitrates thus obtained were mixed with potash solutions and the potash salts were separated by crystallization.

The saltpetre supply was a serious matter for Napoleon. With England as an enemy he was cut off from the Indian article. He kept the artificial "nitreries" at work, and went even further. When saltpetre is formed naturally it is dissolved by the rain and carried down into the soil. Hence the method of obtaining it in India was to reverse the process, to wash the impregnated soil and to evaporate the washings. It occurred to chemists that the soil of cellars, yards and such like places would be a likely place for saltpetre; and so Napoleon had these exploited and obtained no little saltpetre from them to enable him to carry out his ambitious plans, as fatal to his own hopes as to the thousands of unfortunate beings that perished on each of the fields of his glory.

The discovery of the great deposits of Chili saltpetre, nitrate of soda, changed the artificial method of obtaining saltpetre. They gave the general alkali nitrate which formerly had come from the nitreries; but as only the potash nitrate was suitable for gunpowder, the potash supply became the problem. Of that certain springs in Germany rich in potash compounds have long been the chief source.

The introduction of high explosives has made potash somewhat less necessary for the arts of war: the increase and the development of the arts of peace, nevertheless, have found new uses for it. Tariff disputes with Germany have, as our readers know, created for the United States the potash problem, as Germany makes it difficult for American manufacturers to obtain what they need of this article. It occurred, therefore, to the Government that potash ought to exist somewhere within the wide limits of this country, and so it set the Department of Agriculture and the Geological Survey to look for it. The search has apparently been successful. Potash has been found in the great State that has given us so many good things, California. In the Southern California, stretching out to the Nevada line, is the Mojave desert, of which the greater part was once the bed of an inland sea now represented by a few drying up saline lakes. Of these Borax or Searles Lake is best known as the source of the supply of borax. The brine of this lake and of wells in its neighborhood have now been found to contain nearly seven per cent. of potash in solution, and it appears that the brine-saturated deposit covers at least eleven square miles and has a depth of some sixty feet. This represents at least four million tons of potash and very probably more than ten million tons, a quantity that would supply the demand for some thirty years. There is no reason to suppose that the deposits are confined to this area. On the contrary, the nature of the country would lead one to look for others. Moreover, the heat of the region and the intense dryness of the air makes the evaporation of the brine a very easy and expeditious process.

H. W.

### PULPIT, PRESS AND PLATFORM

The address of his Eminence Cardinal Gibbons at the installation of the Rt. Rev. Denis J. O'Connell as Bishop of Richmond, Va., on March 19, was a peculiarly happy one. The Cardinal reviewed briefly the career of the younger prelate, for whom he has always felt the affection of a father, and welcomed him to the territory which was the scene of the early missionary labors of his Eminence and the new Bishop. Cardinal Gibbons spoke as follows:

"This is a happy and auspicious day for the diocese of Richmond, and I offer to you all—the newly-elected bishop, clergy and people—my heartfelt congratulations. It is very rare that a bishop is elected to a diocese with so exceptional an approval and concurrence on the part of the bishops, the clergy and the laity as on the present occasion. Your bishop is the unanimous choice of the prelates of this ecclesiastical province: he is practically the unanimous choice of the clergy who were entitled to vote. And I have no doubt that the bishops and clergy represent the voice of the faithful of this diocese. If you, my brethren, had the selection of your bishop, I am persuaded that all of you who have known Rt. Rev. D. J. O'Connell would have named him as your spiritual ruler. Like the people assembled in the Church of Milan, who suddenly cried out, 'Let Ambrose be our bishop!' you would have exclaimed: 'Let Denis J. O'Connell be placed over us!'

"Your bishop appears before you to-day not as a stranger whose ability and availability are to be put to the test, but he stands before you as an old friend with his familiar face, as an elder brother whose merits have been tried and approved by bishops, clergy and people.

"By a remarkable coincidence, the arrival of your bishop in this diocese as a young priest, in 1877, fresh from the Eternal City, with the Holy Father's benediction upon him, was contemporaneous with my departure from Richmond to assume the new duties devolving on me in the metropolitan See of Baltimore, so that the parishioners assembled almost on the same day to welcome and to speed the parting guest."

"During the last thirty-five years your bishop has filled many varied and important posts with credit to himself and with honor to the Church of God. For six years after his arrival here he labored zealously and fruitfully in this diocese on missionary duties, during which time he endeared himself to the clergy and people, who learned to appreciate his sterling merits. In 1883, by the invitation of His Holiness, Leo XIII, I repaired to Rome with the other archbishops of the United States to perform some preliminary work in preparation for the Plenary Council of Baltimore, and I selected then Dr. O'Connell as my secretary and companion. I shall always hold in grateful remembrance the singleness of purpose and the untiring zeal with which he discharged the delicate and arduous mission assigned to him. During the Council he performed the duties of one of its theologians.

"Soon after the Council he was elected Rector of the American College in Rome, and the presence in the sanctuary to-day of so many of the former alumni of the College attests the esteem and affection in which he is held by his former pupils and schoolmates of that institution. Then, after an interval of some years, he was chosen as Rector of the Catholic University in Washington, where he has left the impress of his administrative ability. He was subsequently appointed auxiliary bishop to his Grace of San Francisco. And in the providence of God, had he remained in that city and had he survived the venerable archbishop, whom may God long preserve, he would, in all probability, have succeeded him as Archbishop of San Francisco.

"And now, my dear friend, after many trials and vicissitudes and labors, endured for God and the Holy Church, you return as a weary pilgrim-father to the first scenes of your missionary

life; and you are welcomed once more by your children in the faith, who receive you with open arms. You return to your first love. Like Ulysses, who, after many wanderings in foreign parts and after many adventures by land and sea, returned at last to his cherished Ithaca and to his beloved Penelope, so do you come back to this beautiful queen—Richmond—that sits in regal splendor enthroned on the banks of the James. She comes to greet you with her attendant suite. And she has cast off her weeds of mourning, and she is decked out in garments of joy to meet you and to take you to her heart. May your nuptials with your spiritual bride be happy and fruitful.

"And knowing you as I do, I am sure you will adorn the altar by your faith and piety and the pulpit by your solid eloquence. And you will adorn the drawing-room and public hall by your varied accomplishments, so that not only will your children be proud of you, but Virginia herself, this grand old State, the Old Dominion, the mother of statesmen and Presidents, who has always set her face against the new-fangled political heresies of the day; Virginia, I say, without distinction of faith, will welcome you not only as an enlightened churchman but also as a patriotic citizen who will take an active interest in the welfare and prosperity of the Commonwealth. May your reign be prosperous."

### ECCLESIASTICAL NEWS

There are 15,015,569 Catholics in continental United States according to the 1912 edition of "The Official Catholic Directory," published by P. J. Kenedy & Sons, of Barclay street, New York, an increase of 396,808 souls over the figures of the preceding year's total. This 15,015,569 does not deduct 15 per cent. for children and infants, as was done by the Government in its Census of 1906-09, and which is invariably done by Protestant statisticians when quoting the number of Catholics. The Catholic population ten years ago was 10,976,757, and compared with the present total of 15,015,569 shows a gain of 4,038,812 for the decade.

Not only has there been a gain in the number of souls, but there has also been an increase in the number of Catholic clergymen, in the number of churches, schools, academies and charitable institutions during the past year. There are 17,491 priests now in the United States. Of these 4,495 are members of religious orders. This figure shows a gain of 407 priests. Four hundred and seventy-eight additional churches are recorded, and the general summary shows that at the beginning of this year there were 13,939 Catholic churches. Of these 9,256 have resident priests, the other 4,683 being mission churches, that is, attended from neighboring parishes.

There are at present seventeen archbishops in the United States, each of the fourteen archiepiscopal sees being occupied. Three archbishops are cardinals, and three are titular archbishops, Bonzano, Keane and Spalding. There are only two vacancies in the 84 bishoprics of the country, the new dioceses of Kearney, Neb., and of Corpus Christi, Texas, the latter formerly the Vicariate of Brownsville. All told there are 101 bishops in continental United States, seventeen of these being coadjutor and auxiliary bishops. In addition there are two arch-abbots and fifteen abbots.

Eighty-three seminaries are located in various parts of the country, with 6,000 students. There are 229 colleges for boys and 701 academies for girls, and more students in the 229 colleges for boys than there are in the 701 academies for girls. In 5,119 parishes schools are open, with an attendance of 1,333,786. Besides the parochial schools there are 289 orphan asylums, in which 47,111 orphans are taken care of. Counting the children in parochial schools, the number of young ladies and young men in academies and colleges, and including the orphans and children

in other charitable institutions, there are under Catholic care in the United States 1,540,049 young people. The twenty-five States having the largest number of Catholics rank as follows: 1, New York, 2,778,076; 2, Pennsylvania, 1,616,920; 3, Illinois, 1,447,400; 4, Massachusetts, 1,381,212; 5, Ohio, 745,271; 6, Louisiana, 583,000; 7, Wisconsin, 556,703; 8, Michigan, 554,320; 9, New Jersey, 502,000; 10, Missouri, 455,000; 11, Minnesota, 447,280; 12, Connecticut, 412,973; 13, California, 399,500; 14, Texas, 300,917; 15, Iowa, 261,625; 16, Maryland, 260,000; 17, Rhode Island, 255,000; 18, Indiana, 227,695; 19, Kentucky, 158,915; 20, New Mexico, 140,573; 21, Nebraska, 130,755; 22, New Hampshire, 126,034; 23, Maine, 123,547; 24, Kansas, 121,000; 25, Colorado, 105,000.

The 1912 edition contains information that has not appeared in previous Directories. During the year this publication was acquired by P. J. Kenedy & Sons, of 44 Barclay street, one of the oldest Catholic publishing houses in the United States.

By a munificent gift of \$5,000 Cardinal Farley has proved his interest and shown his confidence in the new Seminary for Foreign Missions, now being organized at Hawthorne, N. Y. This Seminary, the first of its kind in the United States, is the result of the action taken by the hierarchy last Spring, when the Rev. James A. Walsh, editor of *The Field Afar*, and Rev. Thomas F. Price, then editor of *Truth*, were authorized to present the idea to Pope Pius X and the Congregation of Propaganda. Cardinal Farley's burse is the first presented to the new Seminary, and it will be named for the donor. It is also reported that among the first students who have applied for admission next September are two from the Cathedral College, New York, which prepares young men for the Diocesan Seminary at Dunwoodie. While Cardinal Farley needs priests for his own great diocese, he has expressed not only a willingness but the hope that several young aspirants shall offer their lives for the world-wide mission.

### SCIENCE

Press despatches of earthquakes would be more important and interesting if, besides giving the distances from the epicentre, they gave also the exact location. Such would be possible if the observer at any station could learn the elements of the quake as ascertained at two other observatories widely separated. To obtain this, the German seismological observatories are to use wireless telegraphy. Hitherto they have depended upon the announcements sent out by the Central Telegraph Office in Berlin, either by telegraph or by telephone, which are often subject to delay. As electric waves travel with the velocity of light, data sent by wireless will be received instantaneously. Observatories equipped with wireless have also the advantage of receiving the time signals distributed by the coast stations.

\* \* \*

Telephone subscribers of Hamburg may hereafter have the correct time of the day to a second for the mere calling. The time-piece of the Hamburg Astronomical Observatory has been provided with a mechanism whereby it is put on the line of the telephone system. From the fifty-fifth to the sixtieth second of each minute the arrangement transmits a musical signal, followed by a phonographic announcement of the minute. The signals are passed on from the central office to the sub-stations. The subscriber who wants to know the time, calls up central, says the word "time," and is then put in connection with the official clock.

F. TONDORF, S.J.



## PERSONAL

On March 18, at Santa Clara, the Rev. J. M. Neri, the first Jesuit ordained priest in California, celebrated the golden jubilee of that happy event. Father Neri, who was born in Italy, in 1836, came to the United States in 1858, and has almost continuously since been identified with the progress of education and the Church in San Francisco. He taught philosophy and the natural sciences in St. Ignatius' College, in that city, for more than a quarter of a century. In the course of his lectures on electricity he established the first storage battery in San Francisco, and on July 4, 1876, during the Centennial Celebration, introduced the first public arc lights seen on the Pacific coast, stringing them along Market street, to the great wonderment of the people at this innovation in street lighting. Father Neri has unfortunately been blind for the past five years, the result, it is supposed, of his too protracted use of his eyes in scientific work.

Mr. John McCormack and the Irish-Australian soprano, Marie Narelle (who is known in the family circle as Mary Ryan), have been touring the United States on their way from Australia, where they have had distinguished success and will appear in New York in Carnegie Hall, April 17. In Australia Mr. McCormack was principal tenor in the company headed by Mme. Melba, and the critics speak highly of the fine blend of nature and art in his musical equipment, his sincerity, and winning personality. Some declare his voice "the sweetest lyric tenor in the world."

## OBITUARY

Father Antony Boven, S.J., died in Grand Coteau, La., March 26, after having labored continuously for the negroes of that district for nearly half a century. Born in Switzerland in 1831, and educated for the secular priesthood, he entered the Society of Jesus in 1858, and having been appointed assistant in the Grand Coteau parish of the New Orleans Province, made the care of the colored people his special charge, and so continued without interruption until within a few weeks of his death in his eighty-first year. Though many of the negroes were seduced from the Catholic Church in other parts of Louisiana after the Civil War, there were no defections in Grand Coteau, and Father Boven could say: "Of those Thou hast given me I have lost not one." He conducted classes in every part of the country districts, organized various sodalities and, with the aid of schools conducted by the Religious of the Sacred Heart, made his numerous colored parishioners models to their white neighbors in religious knowledge and fidelity; and for many years the parish has been fruitful in vocations to the Colored Sisterhood. Father Boven traversed his extensive district incessantly. He knew all his people by name, with all their circumstances, but he never went outside of it in his half a century of service except on the occasion of his golden jubilee, and then only in obedience to the order of his superiors. He was remarkable for child-like simplicity and humility, unflinching cheerfulness, and untiring zeal.

He had been just preceded in the same house by another remarkable octogenarian, Father John Montillot, who remained in active service until early in March, when he died, in his eighty-seventh year and the sixty-eighth of his religious life. He had been noted as a professor, preacher and administrator, filled the office of president and vice-president of Grand Coteau and Springhill Colleges, and held many other positions of authority. Born and educated in France, he spoke and wrote English with force and elegance, and his mastery of both languages, with his high character and acquirements, enabled him to exercise much influence over the French and English-speaking people of the State. Stricken with paralysis in 1892, he was completely cured during a novena made to St. Francis Xavier for that purpose.

## LETTER TO THE EDITOR

## HISTORY COURSES AT HARVARD.

To the Editor of AMERICA:

The remark attributed by me to Professor Merriman, in an article on "Catholic Students at Harvard," namely that "A careful study of the Jesuit Order in history will show that its real motto—although a Jesuit himself would never admit it—is 'The end justifies the means,'" has been called in question by the professor. He claims—if I understand correctly—to have stated that idea only as an opinion held by some—and unjustly held—and not as his personal opinion. In order to avoid any misunderstanding, I wish to make it plain that the remarks I have attributed to the professor are not in his precise phraseology, but are quoted by me as a concise summary of his statements as I distinctly remembered them at the time of writing the article. When the accuracy of my memory in this particular was called into doubt, I examined the note-books of five students who took the half course at the same time as myself. Under the general head of the reasons for the success of the Jesuits in the counter reformation movement, I find the fourth reason given, respectively, as follows, in the five notebooks:

"(4) The end justifies the means—although Jesuits would not have admitted this."

"(4) Their principle that the end justifies the means."

"(4) 'The end justifies the means.' Crime if benefit to Cath. Church."

"(4) The 'end justifies the means' describes their actions but they would not admit same."

"(4) 'End justifies means'—their motto."

I think this should make sufficiently plain that whatever was the wording and shade of meaning actually given to the statement, it was interpreted by several others—by all whose note-books I have as yet examined—as being sufficiently substantial to put down as a fact. Although I do not claim my summary of Professor Merriman's remark to have been correct, nor do I claim that he gave it as his personal opinion, still I think I may justly claim these notes as showing how his remark was interpreted by others than myself. Of the students from whose note-books I have quoted, none is, as far as I know, a Catholic. This removes the likelihood, then, of any attempt on their part to give the words a meaning unfavorable to Professor Merriman, although, on the other hand, they may have been desirous of recording something against the Jesuits. I am strongly inclined to doubt the latter possibility, however, since the note-books are so uniform in their interpretation of the statement as being a well enough established fact to give as one of the reasons for the Jesuits' success. Mr. Merriman reaffirms most positively his opinion that the Jesuits have done a great deal of good in the world, and a great deal of harm, such as inciting to assassination.

Mr. Merriman has now stated that he is willing to substitute another book in the place of the unfair book of Seeböhm, from which I quoted, if some one can suggest or provide a book that fulfills the needs of the course as well as the above mentioned volume. At present he says that he knows of no other which covers the period so satisfactorily, for the needs of the course, in the same space. I wish to be perfectly just to Professor Merriman, and on that account I hope that you will be so kind as to publish this letter.

P. S.—Since writing this letter I have examined the note-book of one of the Catholic students who took Mr. Merriman's half course. The fourth reason for the Jesuits' success is noted down as follows:

"(4) The end justifies the means? seems to cover field."

In short, although the idea that the end justifies the means as a Jesuit principle is open to possible doubt, and denied by the Jesuits themselves, still it seems to describe their actions.

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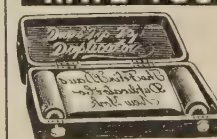
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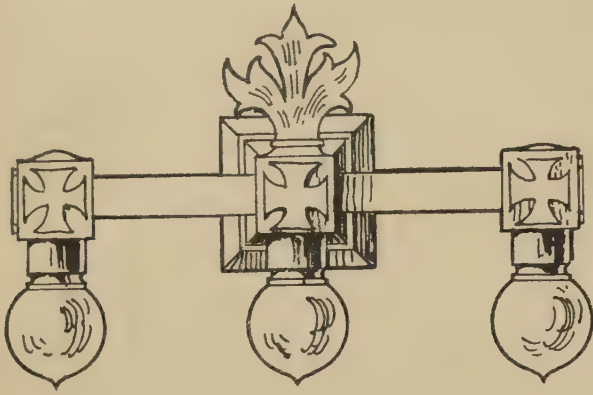
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